Pure

Bangor University

DOCTOR OF PHILOSOPHY

Clergywomen in the Church of England : ministry and personality

Robbins, Mandy

Award date:
2002

Awarding institution:
Bangor University

Link to publication

General rights
Copyright and moral rights for the publications made accessible in the public portal are retained by the authors and/or other copyright owners and it is a condition of accessing publications that users recognise and abide by the legal requirements associated with these rights.

- Users may download and print one copy of any publication from the public portal for the purpose of private study or research.
- You may not further distribute the material or use it for any profit-making activity or commercial gain
- You may freely distribute the URL identifying the publication in the public portal ?

Take down policy
If you believe that this document breaches copyright please contact us providing details, and we will remove access to the work immediately and investigate your claim.

Download date: 03. Apr. 2025

Clergywomen in the Church of England: ministry and personality

by

Mandy Robbins

of

University of Wales, Bangor

A dissertation submitted for the degree of Doctor of Philosophy in the University of Wales

August 2002

****
The following material has been **excluded** from the digitised copy due to 3rd Party Copyright restrictions:

NONE

Readers may consult the original thesis if they wish to see this material
****

Clergywomen in the Church of England: ministry and personality

TABLE OF CONTENTS

Acknowledgements		i
Summary		ii
Introduction		1
1.	Clergywomen in the Church of England	7
2.	Personality theory	29
3.	Women in ministry survey	54
4.	Clergy personality	75
5.	Motivation	95
6.	Selection	111
7.	Non-stipendiary ministry	131
8.	Job satisfaction	154
9.	Role	177
10.	Liturgical and pastoral ministry	199
11.	Parish and personal life	228
12.	Inclusive language	257
Conclusion		275
References		287
Appendix		302

Acknowledgements

This study would not have been possible without the 1,139 clergywomen who took the time to complete a questionnaire. I would like to thank them for the time they gave, and for the letters of encouragement they sent.

Many people have helped me along the way including, Jane Lankshear, Gareth Longden, Anne Rees, and my supervisor Leslie Francis.

I would also like to thank Anna Halsall for her patience and thoroughness in helping to proof read the text.

Summary

This study explores the perception of ministry, and practice of ministry among clergywomen in the Church of England through Eysenck's dimensional model of personality.

The first four chapters set the study in context. Chapter one reviews the historical context of clergywomen in the Church of England. Chapter two examines personality theory, with particular reference to Eysenck's dimensional model of personality. Chapter three presents an overview of the clergywomen in the new sample. Chapter four reviews previous studies that have employed Eysenck's dimensional model of personality among clergy. The personality profile of the clergywomen in the new sample is then presented.

The following four chapters examine the clergywomen's perceptions of their ministry. Chapter five considers the clergywomen's perception of their motivation to seek ordination. Chapter six examines the clergywomen's perception of the selection process. Chapter seven considers the impact type of ministry has on clergywomen's perceptions. Chapter eight examines the clergywomen's perception of job satisfaction.

The next four chapters examine the clergywomen's practice of their ministry. Chapter nine considers the clergywomen's practice of ministry in respect of their role. Chapter ten considers the clergywomen's practice of ministry in respect of liturgical and pastoral ministry. Chapter eleven considers the clergywomen's practice of ministry in respect of parish and personal life. Chapter twelve considers clergywomen's practice of ministry in respect of inclusive language.

The conclusion offers an assessment of personality on the perception of ministry and the practice of ministry among clergywomen.

Introduction

This thesis presents a unique insight into clergywomen in the Church of England by examining their ministry through the lens of personality theory. Much has been written about clergywomen in the Church of England, for example, Gill (1994) presented a study on the historical background of women and holy orders in the Church of England, while Treasure (1991) employed in-depth interviews of individual clergywomen, and Thorne (2000) employed a questionnaire survey. However, there has not been a study that has employed personality theory among clergywomen in the Church of England to ascertain how their personality impacts on their perception and their practice of ministry. This thesis seeks to demonstrate that personality, as operationalised by Hans Eysenck (Eysenck and Eysenck, 1991), impacts on the clergywomen's perceptions of their ministry, and their practice of ministry.

This thesis is divided into twelve chapters. The first four chapters set the study in context. Chapter one reviews the historical context of clergywomen in the Church of England. Chapter two examines personality theory, with particular reference to Eysenck's dimensional model of personality. Chapter three presents an overview of the clergywomen in the new sample. Chapter four reviews previous studies that have employed Eysenck's dimensional model of personality among clergy. The personality profile of the clergywomen in the new sample is then presented. The following four chapters examine the clergywomen's perceptions of their ministry. Chapter five considers the clergywomen's perception of their motivation to seek ordination. Chapter six examines the clergywomen's perception of the selection process. Chapter seven considers the impact type of ministry (stipendiary and non-stipendiary) has on clergywomen's perceptions. Chapter eight examines the clergywomen's perception of job satisfaction. The next four chapters examine the clergywomen's practice of their ministry.

Chapter nine considers the clergywomen's practice of ministry in respect of their role. Chapter ten considers the clergywomen's practice of ministry in respect of liturgical and pastoral matters. Chapter eleven considers the clergywomen's practice of ministry in respect of parish and personal life. Chapter twelve considers clergywomen's practice of ministry in respect of inclusive language. The conclusion offers an assessment of the relationship between personality and the perception of ministry and the practice of ministry. A brief outline of each of the twelve chapters follows.

Chapter one presents the historical background to clergywomen in holy orders in the Church of England, detailing the developments of women and holy orders in the Church of England. The chapter begins by examining the deaconess movement and the discussion that ensued within the church with regard to whether a deaconess could be considered to be in holy orders. The chapter then moves on to discuss the legislation which came before the General Synod of the Church of England between 1975 and 2000. The first piece of legislation in 1975 led to the General Synod agreeing that there were no theological objections to women entering holy orders. At the General Synod in 1986 the legislation permitting women ordained abroad to exercise their priestly ministry in the Church of England was defeated. In 1985 the General Synod passed the legislation necessary to enable women to be ordained deacons. The first women were ordained to the diaconate in 1987. In 1992 the General Synod passed the legislation necessary to enable women to be ordained priests. The first women were ordained to the priesthood in 1994. Finally, this chapter examines the Act of Synod and the implications of this legislation for the clergywomen working within the Church of England and for the church itself.

Chapter two turns attention to the personality measure. An overview is presented of the use of psychometric tests and personality before moving on to present Eysenck's dimensional model of personality. Each of Eysenck's personality dimensions are examined in turn: extraversion, neuroticism, and psychoticism. Finally, the lie scale is discussed in view of the differing interpretations that have been associated with it.

Chapter three presents the methodology behind the new study. The questionnaire instrument that was used to collect the data is discussed together with the method used for data collection and analysis. The chapter then presents a brief overview of the sample of clergywomen in this study. This brief overview presents the religious background of the clergywomen, the educational background of the clergywomen, the path to ordination of the clergywomen, the current ministry profile of the clergywomen, and the family life of the clergywomen.

Chapter four reviews previous research which has used Eysenck's dimensional model of personality among clergy under two headings: correlational studies, and those studies that have compared clergy samples to the population norms. Finally, this chapter presents the personality profile of the clergywomen in the new study in comparison to the population norms for women and the population norms for men.

The following eight chapters each take an aspect of the clergywomen's perception of ministry or practice of ministry and examine this in relation to Eysenck's dimensional model of personality (Eysenck, Eysenck and Barrett, 1985). Alongside Eysenck's dimensional model of personality each of the seven aspects of ministry are examined with a number of other variables which previous research has demonstrated may have an impact on that particular aspect of

ministry. These variables include, age, marital status, type of ministry, and church orientation.

Chapter five examines motivation among clergywomen. This chapter asks the question, what motivated the women in this sample to seek ordination? Three specific areas of motivation are examined. The first area is personal motivation to seek ordination as the result of a call from God. The second area is motivation to gain institutional recognition by seeking ordination to give authority to their ministry. The third area is motivation to promote change by seeking ordination to transform the sexist nature of the church.

Chapter six examines the attitude and perception of the clergywomen to the selection process. The criteria for selection in the Church of England are examined before moving on to assess the clergywomen's attitude toward selection using the *Attitude toward the selection process* scale. The *Attitude toward the selection process* scale is constructed from seven items.

Chapter seven compares the clergywomen in stipendiary ministry to the clergywomen in non-stipendiary ministry. Previous research has found that clergywomen in stipendiary ministry often have a different perception of ministry to clergywomen in non-stipendiary ministry. This chapter compares these two groups of women to see if this difference in perception can be accounted for by a difference in personality.

Chapter eight examines levels of job satisfaction among clergywomen. Despite equal pay and equal opportunity legislation within England, women are still consistently paid less than men. This has led to the prediction that women will hold higher levels of job dissatisfaction. This has been found not to be the case and has been termed the *gender paradox*. The *gender*

paradox is examined in relation to clergywomen in the new study. Clergywomen have only been able to enter holy orders since 1987 and are not permitted to become bishops. Women who have been in ministry for many years, only recently ordained, may still be treated as junior colleagues. The chapter examines the impact of this on perceptions of job satisfaction among the clergywomen.

Chapter nine examines the attitude and perception of clergywomen to the clergy role. For the purposes of this chapter clergy role is defined by the following ten areas: administration, sacraments, leader in the local community, evangelist, leader of public worship, pastor and counsellor, preacher, spiritual director, teacher, and visitor. This chapter compares the clergywomen's perception of their role to the expectations they feel others place on them. Mismatch between personal role expectation and others' role expectation can cause conflict and stress in ministry.

Chapter ten examines the attitudes and perceptions of clergywomen to their liturgical and pastoral ministry. This analysis examines how much time clergywomen spend on four specific areas: worship, occasional offices, pastoral care, and counselling.

Chapter eleven examines the attitudes and perceptions of clergywomen to their parish and personal life. This analysis examines how much time clergywomen spend on five specific areas: local church administration, local church maintenance, church nurture, community involvement, and personal life.

Chapters ten and eleven examine the work that clergywomen undertake. Within chapters ten

and eleven the examination of personality is expanded by a comparison between the clergywomen in this study and the clergymen in Rutledge's study (Rutledge, 1999). This comparison is possible because the new study among clergywomen uses the same items to assess the four areas of liturgical and pastoral ministry, and the same items to assess the five areas of parish and personal life as Rutledge employed in his study.

Chapter twelve examines the clergywomen's perceptions of and attitude to inclusive language within the Church of England. The clergywomen's attitude toward inclusive language is assessed using the *Attitude toward inclusive language scale.* The *Attitude Toward Inclusive Language Scale* is constructed from eight items. Attitude toward inclusive language is included within this study to test the theory that clergywomen will promote change within the Church of England.

The conclusion draws together the findings from this research and suggests implications from this research for the clergywomen, and the Church of England within which they exercise their ministry.

Chapter one

Clergywomen in the Church of England

1. Overview
2. The deaconesses
3. 1975
4. Women Ordained Abroad Measure
5. Deacons (the ordination of women) Measure
6. Priests (ordination of women) Measure.
7. The Act of Synod - the two integrities
8. Conclusion

1. Overview

Holy orders within the Church of England has traditionally been reserved for men. It is only from 1987 that women were permitted to enter holy orders as deacons and from 1994 that women were permitted to enter holy orders as priests. At the present time women are still not permitted to enter holy orders as bishops. Even now WATCH (Women and the Church) is beginning to campaign for women bishops while Judith Rose has introduced a private bill to the General Synod seeking consecration of women as bishops. It is clear that the debate surrounding women and holy orders will surface again over women bishops. This debate for and against the entry of women into holy orders can be summed up in one word 'authority' (Davie, 1994). Who has the authority to decide on change to the three fold ministry of the Church of England?

This chapter examines, briefly, the historical background of women's entry into holy orders within the Church of England. The chapter is divided into six sections. The first section examines the deaconess movement. The following five sections follow the legislative process of women into holy orders through the General Synod: the first of these five sections deals with the legislation passed in 1975, the second with the *Women Ordained Abroad Measure*; the third with the *Deacons (ordination of women) Measure*; the fourth with *Priests (ordination of women) Measure*; the fifth with *The Act of Synod.*

2. The Deaconesses

In 1857 Dean Howson proposed the return of the office of deaconess, on the basis that deaconesses had formed part of the early church and should, therefore, form part of the

contemporary church (Roxburgh, 1958; Grierson, 1981). In 1862 the upper house of the Convocation passed a motion recognising the Order of Deaconess. In July of the same year Elizabeth Feard was commissioned (Field-Bibb, 1991). The Order of Deaconess was brought under the direct control of diocesan bishops in 1887, by this means the establishment of the church were clearly in authority over them. The deaconess movement expanded slowly. By 1882 there were only sixty deaconesses and by 1920 only three-hundred deaconesses had been commissioned (Heeney, 1988). The reason for their slow numerical growth lay both in the lack of finance made available and the ambiguity of their role.

Deaconesses were often given, at best, an inadequate stipend or, at worst, none at all. The church was not obliged to provide them with a stipend, so there was no recourse open to them to appeal against inadequate stipendiary provision. Fullalove (1987b) details the inadequate financial provisions for women within the Church of England, 'by 1929 the bishops were disturbed to find that women were working for "starvation wages"'. This situation was allowed to exist and persist due largely to the governmental situation of the Church of England; although Convocation had recommended 'adequate' salary levels the dioceses were free to pay as they wished.

The church had a number of opportunities to define the role and function of the deaconess and end their ambiguous status, but on every occasion presented to it the church failed to act decisively. For example, the 1885 Committee Report on Deaconesses included an examination of their functions and the procedure for entry. The most notable decisions made were that deaconesses should wear a simple but distinctive dress, serve a probationary period, and receive

the laying on of hands when commissioned. These three requirements merely seemed to describe a glorified church worker and gave their position very little prestige. As an order they were only ever distinctive in two ways. First, they 'aspired' to be part of the official pastoral ministry of the church. Second, they were commissioned for ministry and licensed by the bishop.

As the role of deaconess was never fully expounded by the church it became the responsibility of each incumbent, to whom the deaconess was appointed, to decide what roles they could and should fulfil. Some enjoyed a wide variety of work, with a significant amount of responsibility, while others found they were allowed to do less than the average lay worker. Their position was also very unstable. For example, if the incumbent was replaced they could find their role to be greatly diminished, or suddenly increased. Furthermore, if the incoming incumbent did not require their services, then they were put out of a job. They church was not obliged to provide them with another placement (Fullalove, 1987b).

The Lambeth conference of 1920 devoted a significant amount of time to the discussion of women's ministry including the deaconess movement. A resolution was passed, the intention of which was to make the role of deaconess comparable to that of the male deacon, but in practice the intention was not realised. However, it did give clarification of the role of the deaconess by setting out her function explicitly for the first time. These functions included preparing people for baptism and confirmation, and assisting at baptism, baptising if it were necessary and praying with, and advising women. Furthermore, with the permission of the bishop and resident incumbent, they could read morning and evening prayer and the litany,

except for those parts which were set aside for the priest. They could also lead prayer in church if licensed to do so by the bishop. However, they were still not allowed to give the chalice or read the gospel. Both of these were significant omissions since these were, for a male deacon, an important part of his duty. The deaconess was encouraged to see herself as within holy orders, as an order of ministry recognised by the church and one that had the 'stamp of apostolic approval.' (Field-Bibb, 1991).

The *Ministry of Women Report* (Archbishops' Commission, 1935) favoured deaconesses as being considered part of the clergy, not laity, perhaps as a way round the 'holy orders' debate. Their functions were again outlined and followed the same line as those set out at the 1920 Lambeth Conference. There was an added proviso which allowed them to administer the chalice in a congregation composed entirely of women. Following the presentation of the *Ministry of Women Report* the lower house of York argued vehemently against the deaconess being considered part of the clergy.

The 1952 Convocations considered forming a canon on deaconesses. Again it was the issue of 'holy orders', which was central to the debate. The upper house agreed the Order of Deaconesses could be considered an 'order of ministry', but the lower house removed the phrase without debate. It was only replaced by the lower house when Archbishop Fisher said it could be used to stop women seeking ordination to the priesthood and was as such necessary (Fullalove, 1987b).

3. 1975

Christian Howard produced *The Ordination of Women to the Priesthood: consultative document for the General Synod* (Howard, 1972). Twelve years later she produced *The Ordination of Women to the Priesthood: a further report* (Howard, 1984). The debate surrounding the report *The Ordination of Women to the Priesthood* led, in 1975, to two motions being brought before the General Synod of the Church of England. The first motion, 'That this Synod considers that there are no fundamental objections to the ordination of women to the priesthood', was passed. The second motion, containing the necessary legislation to remove the legal barriers to women being priests, failed.

The momentum for women's ordination really began in the 1960s. In 1966 the Archbishop's Commission on Women and Holy Orders was published (Archbishops' Commission, 1966). The Archbishop's Commission was appointed to examine the reasons why women were not permitted to enter the priesthood. The members of the commission divided their discussion into the following categories: psychological, biological, and sociological differences, and scriptural evidence. The report contained an appendix of essays which covered the arguments for and against women priests (Gill, 1994).

At the 1968 Lambeth Conference consideration was given to women's entry to the priesthood. It was decided that the theological evidence was inconclusive. As a means for wider discussion and consideration of the question it was decided that the individual provinces would be consulted. The provinces would then liaise with the Anglican Consultative Council

who could consider the issues raised by the provinces and then suggest how the Church of England should proceed (Crawford, 1990).

The result of this consultation process was the Limuru resolution formulated at the Anglican Consultative Council in 1971 in conjunction with the provinces. The Council for Women's Ministry in the Church and the Anglican Consultative Committee were asked to pass recommendations to the General Synod for consideration on women and the priesthood. The result was a paper entitled *The Ordination of Women to the Priesthood* (Field-Bibb, 1991).

In the meantime the rest of the Anglican communion was moving forward on the issue of women priests. Hong Kong were the first to lead the way when during the war Florence Tim Oi Li had been ordained priest by Bishop Hall in response to a shortage of priests. Following the end of the war Florence Tim Oi Li's ordination came to public notice and the subsequent Lambeth Conferences of 1948 failed to recognise her ordination. To avoid a dispute over the matter she handed in her resignation (Crawford, 1990; Webster, 1994). In 1971 Hong Kong led the way once again with the ordination of June Hwang and Joyce Bennett (Bennett, 1991). However, the publicity their ordination received was totally eclipsed by that received by 'the Philadelphia eleven' in the USA in 1974 (Worman, 1989; Crawford, 1990). Eleven women deacons were irregularly ordained priests following the failure of the General Convocation of the Episcopal Church to pass a motion allowing the ordination of women by a narrow margin at its previous meeting. Pictures of the Philadelphia eleven were shown around much of the western world, with the consequence that the general public were exposed to the reality of women priests.

The Convocation of York and the Convocation Canterbury debated the Advisory Council for the Church's Ministry report regarding the ordination of women to the priesthood in 1973. A motion was derived from this in both provinces, that there were 'no sufficient theological objections to the ordination of women' (Field-Bibb, 1991). This was carried in both Convocations.

The 1975 General Synod of the Church of England could not have failed to have been influenced by the knowledge of the statements previously passed in 1973 by both Convocations. Consequently the General Synod passed a motion stating that they could see 'no fundamental objections to the ordination of women to the priesthood.' (Fullalove, 1987b). The voting figures were as follows: bishops 28:10; clergy 110:96; laity 117:74 and three abstentions. However, legal barriers to the ordination of women to the priesthood were to remain in place for another seventeen years.

Subsequently in the debate conducted in 1978 the General Synod once again failed to remove the legal barriers to the ordination of women as priests (Fullalove, 1987a; 1987b). Following the failure of the 1978 debate, three major issues were brought before the General Synod in the subsequent years and passed through the necessary stages of the synodical procedure in relation to women in ordained ministry. The first of these issues led to failure of the *Women Ordained Abroad Measure*, the second issue led to passing the *Deacons (the ordination of women) Measure,* and the third issue led to passing the *Priests (ordination of women) Measure.*

4. Women Ordained Abroad Measure

The *Women Ordained Abroad Measure* originated through necessity when the 1978 General Synod failed to remove legal barriers to women being priests. This created a problem for women visiting Britain who had been ordained as priests in other Provinces within the Anglican communion. This growing group of women priests included women like Kath Burn (Burn, 1988) and Elizabeth Canham (Canham,1983) who had moved abroad in order to seek ordination to the priesthood. The question the Church of England had to resolve was whether to allow visiting women priests from abroad to carry out full priestly duties under license in Britain. This was accepted practice for visiting male priests, and recognised as a courtesy.

Accordingly, a standing committee was appointed from the General Synod to consider the issues involved and suggest possible ways by which the situation could be resolved. The report (House of Bishops, 1979), which put forward seven options, was given for approval to the 1979 General Synod. However, it was decided that, rather than a report, clear legislation was needed which would leave no room for ambiguity with regard to the Church of England's position on this issues.

As a consequence, in 1983, the *Draft Women Ordained Abroad Measure* (House of Bishops, 1983) came before the General Synod. Progress was slow, due mainly to a discussion as to whether the legislation came under Article 8. In order that Article 8 could be evoked it had to be agreed that the proposed measure constituted a change in the law. If this was agreed, then the measure would have to go to the dioceses for approval before coming back to the General Synod where it would then require a two thirds majority in each of the three houses of Laity,

Clergy, and Bishops. Subsequent to a debate and vote, General Synod deemed the measure to be within the scope of Article 8.

Although the measure's passage through General Synod had been viewed as a simple process, it became a political game between those for and those against women priests. Those against women priests seem to have seen their chance to defeat the legislation by placing it under Article 8 business. Opponents at the very least, it seems, were hoping for delay.

In 1984 the measure was passed to the dioceses for discussion and approval or disapproval. The measure was carried by a majority in the dioceses. The way was now clear for the motion to go before General Synod for a final vote. This, the final stage of the *Women Ordained Abroad Measure* (House of Bishops, 1986a) came before General Synod in 1986. The actual measure in this, its final form, was drawn up in order that women ordained abroad might, after fulfilling certain conditions and provisos, be allowed to conduct all priestly functions within the Church of England under license. By this stage the measure had clearly come to be seen as a vote on the specific principle of women priests, rather than as a measure which would offer the same rights to visiting priests of both sexes (Field-Bibb, 1991). This motion failed to achieve the necessary two thirds majority in the three houses of the General Synod and therefore failed.

5. Deacons (ordination of women) measure

In 1981 a motion was brought before the General Synod by the Bishop of Portsmouth, that the General Synod receive the report *Deacons in the Ministry of the Church* (House of Bishops, 1988a) which became commonly known as the Portsmouth Report. The main focus of the

report was 'that the Church of England make provision for, and encourage, men and women to serve in an ordained distinctive diaconate'. The report owed its origins largely to the 1968 Report, *Women in Ministry* (ACCM, 1968a). The 1968 report initiated discussions at the 1968 and consequently the 1978 Lambeth Conferences wherein the majority of those present agreed something needed to be done to end the ambiguous position of women within the deaconess movement. These discussions led to the 1981 report which considered the option of opening the diaconate to men and women. This report was accepted and preparation of appropriate legislation commenced via the appointment of a Standing Committee. It was also agreed that representation of deacons at the General Synod should be considered within the scope of the legislation. The Standing Committee brought the report, *The Ordination of Women to the Diaconate: report by the Standing Committee* before General Synod in 1982 (ACCM, 1982).

Between the report's presentation at the General Synod and 1984 the draft measure was changed in two significant ways. The first change was with regard to the matters of doctrine and worship. It was decided that changes to doctrine and worship made necessary by this measure would be dealt with by a canon. The reason for this was that because the *Deacons (ordination of women) Measure* had to pass through parliament, parliament should not discuss matters concerning doctrine and worship. The second change was with a clause which was inserted into the measure. Clause 1(4) stated that 'nothing in this measure shall make it lawful for a woman to be ordained to the office of priest'. It was in this form that the motion was sent out to the dioceses. The motion was passed in all but two dioceses, Exeter and Gibraltar in Europe. The motion then returned to General Synod and was passed in 1985. However, it had to return again for approval the following year due to a minor amendment which was suggested by the Parliament's Ecclesiastical Committee. The first women deacons in the Church of

England were ordained in 1987.

The ordination of women as deacons caused a change in focus. The ambiguity in the role of the deaconess was effectively solved as the order was closed by the *Deacons (ordination of women)* measure to new entrants. Women would now enter the diaconate as a matter of course. However, much of the ambiguity of the role was now transferred to the diaconate.

These ordinations signalled a significant change in the Church of England's attitude toward the ministry of women. They also signalled a significant change in the Church of England's attitude toward the diaconate. The church had created a permanent diaconate with very little thought as to how it would integrate into the church.

The role of clergywomen as permanent deacons tended to be defined in a negative way by what they were *not* allowed to do as compared with a priest. Aldridge (1987) summed this issue up: 'The recent decision to ordain women not as deaconesses but as deacons will expand their role only slightly, will not resolve their anomalous status and will merely confirm their subordination to the clergy.' A woman deacon's role in many ways remained as ambiguous as the deaconess role had previously been. Thus, the results were unsatisfactory for all concerned and rather than abating the pressure for women's ordination to the priesthood, as some had hoped, the pressure continued.

For generations the diaconate in the Church of England had been treated as a transitionary period between laity and priesthood. Men made deacon one year could generally expect to be ordained priest the next year, unless something very seriously went amiss with their spirituality

or with their morality. In other words, the Church of England had lost the sense of the permanent diaconate as a ministry in its own right. When the Church of England produced the report *Deacons in the Ministry of the Church* (House of Bishops, 1988a), it was hoped that the report would encourage the restoration of a permanent deaconate within the Church of England. However, this initiative met with limited success.

In 1987 when the first women were made deacons in the Church of England they were made deacons in a church which had neither provision to ordain women to the priesthood nor a secure theology of a permanent diaconate. In the absence of such theological underpinning, these women were left, in conjunction with those with whom they shared ministry, to work out in practice their role as permanent deacons. Many of these women entered the order of deacons in the firm hope that their diaconate, too, was to be seen as a transitory period between laity and priesthood. Yet they knew full well that in 1988, when men who had been admitted to the diaconate in 1987 were priested, they would not be called forward to stand alongside those men for the laying on of hands. There is no doubt that a significant number of people did view this decision by the Church of England as the first step toward priesthood for women. Equally there were those who felt that this was far enough for women and that the next step to priesthood for women should never come. It was not until 1994, when the Church of England ordained the first women as priests at Bristol Cathedral, that the permanent diaconate for women was effectively ended.

6. Priests (ordination of women) Measure

In 1978 the motion to remove legal barriers to women's ordination to the priesthood was

brought back to the General Synod to be voted on again. The vote was lost in the House of Clergy. This failure of the motion to remove legal barriers in 1978 acted as the catalyst for the formation of the Movement for the Ordination of Women (MOW). The Movement for the Ordination of Women was launched in 1979 with Stanley Both-Clibborn, the then Bishop of Manchester, as the first moderator.

Christian Howard produced *The Ordination of Women to the Priesthood: a further report* (Howard, 1984), a well written and firmly rooted document that was not easily demissed. It was in 1984 that the issue of the ordination of women to the priesthood was raised again in General Synod with the proposal of a motion to initiate the preparation of legislation for the ordination of women to the priesthood. It was brought by the then Bishop of Southwark (Ronald Bowlby). Although brought by this one person he was supported by nine dioceses who had sent a clear signal to General Synod by proposing a similar motion. The motion to begin the preparation of legislation was passed. Professor David McClean was appointed chair of the committee to consider the scope of the legislation.

It was from the time of this vote that the two campaigns, the one for and the one against the ordination of women to the priesthood, really began to gather momentum. Organisations were formed to campaign actively against the idea. Three organisations seem to have been of particular importance: The Association for the Apostolic Ministry, Women Against the Ordination of Women (WAOW), and Cost of Conscience. Such groups brought together Anglo-Catholics and Evangelicals, the first focused on the sacraments, the latter the pulpit. Their campaigns, along with MOW, obtained quite a high profile both within and outside the

church, pushed forward by the publication of tracts and magazines. In an effort to win support for their respective causes the individual groups enlisted the support of prominent church members including members of parliament.

Further, it was important to both sides to establish who supported them, who did not support them, and those who were undecided. It was only by establishing such details that they could grasp how their respective campaigns were progressing. A matter of greater practical importance was ascertaining who among General Synod members supported which point of view and who could be persuaded, as ultimately this was the body who would decide the outcome.

The Ordination of Women to the Priesthood: the scope of the legislation (House of Bishops, 1986b) or the *McClean Report* as it became known, was a disappointment to supporters of women priests when it reported to the General Synod in 1986. This report had seemed to make very little progress, focusing on the needs of those who could not accept women priests rather than actually looking forward to women being priested. It was here, for the first time, that the idea of 'safeguards' was given a prominent position. Due to the obvious problems the committee had faced, a vote was carried by the General Synod to hand the matter over to the House of Bishops who agreed to submit a report in six months. Webster (1994) views this as the bishops coming to the rescue.

The bishops produced *The Ordination of Women to the Priesthood: first report by the House of Bishops* (House of Bishops, 1987). The bishops divided the report into three main areas: the

theological presuppositions, the principles underlying legislation, and the framework for the legislation and safeguards. The underlying concerns of the report were twofold. The first concern questioned whether the ordination of women to the priesthood would be a legitimate development. The second concern questioned whether the ordination of women to the priesthood would constitute a fundamental change. The report provided a useful summary from which the General Synod could work. In this sense the report provided a way forward. The report suggested that two separate measures should be drawn up, one to deal with legislation including safeguards and the second to deal with financial provisions. Further, the bishops suggested that matters pertaining to the issue, which were not included in the text of the motion itself, could be included in a *code of practice*. The report was accepted and the preparation of legislation could begin. Professor McClean was given the chair of the Legislative Committee.

In June 1988 the bishops produced a further report *The Ordination of Women to the Priesthood* (House of Bishops, 1988b) dealing in greater detail with the theological issues involved. Gill (1994) sees this report as demonstrating that the bishops themselves were clearly not of one mind as there was no relative importance placed on any one of the arguments. However, the draft legislation which would enable women to be priested was approved by General Synod, enabling it to proceed to the revision committee together with proposed financial provisions. The Legislative Committee took the lead from the bishops' report and drafted the necessary legislation in two parts. The first part would effectively remove the legal barriers to women being priests and included the safeguards. The second part contained the financial provisions, just as the bishops' report had suggested.

The measures were passed in 1989. It then took a further fifteen months for the legislation to be amended and prepared and passed through General Synod before it could go to the dioceses for approval. The legislation passed to the dioceses in 1990. The motion was carried in thirty eight out of forty four dioceses.

In July 1992, when the General Synod met in York, it became clear, for the first time, just how close the vote was going to be. This led to intense lobbying from the organisations on both sides of the debate. The only thing clear at this stage was that the outcome would be decided by very few votes. This in turn sparked media interest, resulting in television coverage of the debate when it finally took place on 11 November 1992 (The Synod Debate, 1992). So many people wanted to speak on the motion presented to the General Synod that speeches had to be kept to an imposed time limit, so that as many people were able to speak as possible. The final form of the measure took its lead from the 1988 bishops' report (House of Bishops, 1988b), in that the first part (House of Bishops, 1988c) removed the legal barriers to women becoming priests, while parts two (Draft Canon C4B (of women priests) House of Bishops, 1988d) and three (Draft Amending Canon Number 13 House of Bishops, 1988e) dealt with the necessary canons, and part four (Draft Ordination of Women (financial provisions) Measure House of Bishops, 1988f) provided for financial provisions for those clergy who would leave the Church of England should the motion be passed. It was assumed that should the first part of the measure be passed then the rest would follow. This proved to be so when the motion was passed by 39 to 13 in the House of Bishops, 176 to 74 in the House of Clergy, and 169 to 82 in the House of Laity, achieving the two thirds majority necessary in each house.

There always seemed to be present the vague idea that when the vote went through everything would quieten down and people would 'get on with the job'; that those who could not accept the decision and decided to the leave the church would be few, and that once they had gone people would pull together. However, this was not to be the case; 'the decision did not bring peace' (Armstrong, 1993). There was a brief period of celebration which was rapidly followed by both the church and media focusing on those who could not, in conscience, accept the decision.

7. The Act of Synod - the two integrities

The popular impression led by the media at the time of the passing of the measure for the priesting of women was one of optimism. It is clear that the decision reached beyond the regular churchgoers and was perceived very much as a positive move by the Church of England. Indeed women deacons at the time of the legislation report being stopped in the street by complete strangers and congratulated (personal comment). However, this 'honeymoon' was very short lived. Within a matter of days the media had moved their focus onto fears being expressed by some of schism in the Church of England and of fears that large numbers of clerics would leave the Church of England. Thus, a scenario of a bankrupt Church of England was prevalent due to the amount of compensation to which each individual cleric would be entitled who felt compelled to leave the Church of England because of the women priests legislation. The contrast between the way women deacons were expected to behave and the way opponents were now behaving was so marked it escaped the attention of few observers. It seemed ironic that a piece of legislation that had been successful in the dioceses (among the diocesan synods 86% of clergy and 95% of laity had approved, Webster, 1994) and had

achieved a two thirds majority in all three houses of the General Synod was now being dealt with in a way which left the minority being pandered to, often at the expense of the majority. The fear that this minority seemed to be capable of generating within the hierarchy of the Church of England, with hindsight, is amazing. Consequently the bishops worked extremely hard at trying to hold those who were against the legislation within the church. The result was first *The Manchester Statement* (House of Bishops, 1993) which was then embodied in the *Act of Synod* (1994).

After the vote for the ordination of women to the priesthood the bishops decided that something needed to be done to establish a stable basis on which the church could proceed. To this end the bishops held a meeting over four days in early 1993. The result of this meeting was what became known as *The Manchester Statement* (House of Bishops, 1993) to which all the bishops publically gave their support. In it was set out, for the first time, the theology of the 'two integrities' existing side by side within the Church of England; one integrity accepting the ordination of women to the priesthood, and the other integrity not accepting the ordination of women to the priesthood. To facilitate the existence of the two integrities the appointment of a maximum of three 'provincial episcopal visitors' (PEVs) was proposed. It was intended that in an area where there were clergy and laity who did not agree with women priests that they could request alternative episcopal oversight. As a consequence the bishops quickly became known as the 'flying bishops'. It was *The Manchester Statement* which formed the basis of the *Act of Synod* (House of Bishops, 1993).

There was a very different perception of the General Synod that meet in 1993 and passed the

Act of Synod. All the bishops voted in favour. The language used to describe the *Act* was in marked contrast to the *Act* itself. Members of the General Synod spoke of unity while the *Act* clearly gives rights to legitimately discriminate against women priests. Furlong (1998), notes how the whole *Act* was presented by the bishops as a *fait accompli.* Those against it were expected to accept it for the sake of unity. But it would seem it was unity at a price. The Church of England had debated the ordination of women to the priesthood for years and the majority of the church had voted in favour. The *Act of Synod* in contrast was pushed through by the bishops with little consultation. The contrast is clear.

The *Act of Synod* contained within it the recommendation for review after five years. Accordingly this review was undertaken by a working group in November 1998 under the chairmanship of the Bishop of Blackburn. The working party produced a report in 2000 entitled *Episcopal Ministry Act of Synod* (House of Bishops, 2000). This report became known as the *Blackburn Report.* The report gives consideration to the background to the *Act of Synod,* including the overwhelming voting figures that carried the vote through synod. However, the report does not acknowledge the way in which the act was pushed through at the time. The report then moves on to present the ministry of the Provincial Episcopal Visitors (PEVs). In respect of Provincial Episcopal Visitors and those clergy and congregations who request alternative episcopal oversight the report details what it considers to be the exercise of good practice. In such cases the report suggests a basis on which the Provincial Episcopal Visitor should engage with the bishop of the diocese in which their presence has been requested by clergy and/or congregation(s). The report does acknowledge there have been problems with the *Act of Synod* but actually pays very little attention to identifying and suggesting ways of dealing with this acknowledgment of such problems, for example those who find themselves

within a minority on a PCC who want to request alternative episcopal oversight. Given the weight of the report it is not surprising that a swift response was forthcoming from those who seek the rescinding of the *Act of Synod.*

The Group for the Rescinding of the Act of Synod (GRAS) produced a reply to the Blackburn report entitled *The Scandal of the Blackburn Report* (Group for the Rescinding of the Act of Synod, 2000). The main thrust of this document is to put forward submissions that were originally put to the working party but were not given consideration in the final report and in so doing to highlight problems with the *Act of Synod* the Blackburn report failed to address.

8. Conclusion

It is clear that as an institution the Church of England has yet to come to terms with the decision to ordain women to holy orders. *Bonds of Peace* (House of Bishops, 1993) states that there should be no marginalisation of either side, but rather mutual respect. However, The *Act of Synod*, as long as it remains, will act as a permanent barrier to men and women working as equals within the Church of England. Furthermore, reports such as *Ordination of Women to the Priesthood: pastoral arrangements* (House of Bishops, 1993) and *Episcopal Ministry Act of Synod* (House of Bishops, 2000) promote the idea that the Church of England is still undergoing active discernment with regard to ordaining women to the priesthood. The implication of this position is that clergywomen may not necessarily always be part of the Church of England and the General Synod may have made an error in passing the *Priests (ordination of women)* measure. This attitude does not lead to harmony within the church between those who support and those who oppose the ordination of women to the priesthood. A decision has been made

by the General Synod and the church has yet to move on from that decision.

However, the issue of women bishops is now with us and there is the certainty of another decisive issue passing through the synodical government of the Church of England. Those who have not yet dealt with working with women priests and have used the *Act of Synod* to avoid this may find it more difficult to deal with women as bishops. For the women there is still a long way to go. The *Act of Synod* allows for open discrimination. As a group the women priests are still seen as a new thing, a novelty. All this cannot help but add pressure to an often difficult job.

Chapter two

Personality theory

1. **Overview**
2. **Psychometric tests and personality**
3. **The Eysenck Personality Questionnaire**
4. **Extraversion**
5. **Neuroticism**
6. **Psychoticism**
7. **Lie scale**
8. **Conclusion**

1. Overview

The Eysenck Personality Questionnaire (and the family of instruments derived from it) provides a well established psychometric method of measuring personality. This questionnaire has been used in a growing number of studies among clergy. It is for these two reasons that the instrument was selected for use among this sample of clergywomen in the Church of England.

The first part of this chapter sets out the background to psychometric tests and personality. Three examples of personality tests are briefly examined within this section to illustrate psychometric tests. The three examples of personality tests are the Minnesota Multiphasic Personality Inventory (MMPI), the 16 Personality Factor Test (16PF), and the Myers Brigg Type Indicator (MBTI). The second part of this chapter examines Eysenck's dimensional model of personality and the method he developed for testing this model. The third part of this chapter examines each of the three dimensions of personality identified by Eysenck: extraversion, neuroticism, and psychoticism. Attention is also given to the lie scale and the debate surrounding the use of the lie scale. Finally, this chapter draws some conclusions from Eysenck's personality theory in relation to the present study.

2. Psychometric tests and personality

The desire to categorise people by their observed personality is not a new concept. For example, the Greeks divided people into four mains groups: melancholic, choleric, sanguine and phlegmatic. Nor is it an activity confined to psychologists. Part of the way in which we assess and interact with people on an everyday basis is reliant on how we perceive others' personality

in relationship to our own. Such assessment forms an important part of everyday social exchange.

Psychologists such as Eysenck believed that the scientific measurement of personality was not only possible but necessary: possible by the means of devising objective psychometric instruments which could be tested and retested among differing populations and be constructed in such a way as to perform reliably; necessary as a means by which problem behaviour within society could be understood and treated (Eysenck, 1970).

However necessary or helpful it might be considered to measure personality in this way, it is not without its problems. The first problem is clearly defining just what personality is. What are the fundamental traits that it is essential to measure? The second problem is devising a psychometric test that will effectively measure the defined traits and not other traits, that is a test that has a high validity. The third problem is designing a test with a high level of reliability, that is a test that consistently produces reproducable scores. The fourth problem is designing a test that fulfills these criteria but at the same time is accessible to the population at large. The fifth problem is achieving a test which is robust enough to stand up in different cultures at different times.

A good and thorough review of a number of personality tests is set out in Kline (1993a: chapter 25). For the purposes of this chapter I shall briefly outline three personality tests which have been employed in clergy studies before moving onto a more detailed account of the Eysenck Personality Questionnaire.

The Minnesota Multiphasic Personality Inventory (MMPI).

The Minnesota Multiphasic Personality Inventory was established by Hathaway and McKinley (1943). The test consists of a total of five-hundred and fifty items which are measured on a continuum. The ten scales of the Minnesota Multiphasic Personality Inventory are labelled 0 through to 9 and are named according to the extreme end of each scale. The scales are listed below:

hypochondriasis Hs
psychopathic deviate Pd
paranoia Pa
hippomania Ma
depression D
masculinity femininity Mf
psychasthenia Pt
hysteria Hy
schizophrenia Sc
social introversion Si

There are four further scales. The F scale is designed to filter out replies that are demonstrating careless respondents or those who have not understood the questions correctly. The Q scale is a measurement of unanswered items. There is also a lie scale (L) and a corrective scale (K).

Kline (1993a) points out that, despite the wide usage of the Minnesota Multiphasic Personality Inventory, it has 'poor reliabilities, uncertain factor structure and dubious psychological meaning,' and that it fails to perform satisfactorily, containing overlapping items and low alphas for the scales. There has been an updating of the Minnesota Multiphasic Personality Inventory by Butcher (1990). Kline (1993a) acknowledges that this new version of the MMPI is an improvement on the original test in that internal consistency is better, although even then only five of the scales achieve a satisfactory alpha in this new version.

The Minnesota Multiphasic Personality Inventory has been used in a large number of studies including studies conducted among clergy. There follows a brief outline of three such studies that have employed the Minnesota Multiphasic Personality Inventory among clergy.

Nauss (1973) offers a useful summary of work on the personality profiles of seminarians including a significant number of works which have employed the MMPI. In the summary of the findings Nauss states that there is a discernable difference between the Catholic and Protestant seminarians in that the Catholics tend to be more introverted. As a group seminarians tend to be extraverted, and nurturant with environmental ordering tendencies. Significant groups are reflective and practically-orientated.

Cardwell (1982) used the MMPI alongside the California Test of Mental Maturity (CTMM) and the Adjective Check List (ACL) to study the most and least successful clergywomen graduates of one theological seminary. Cardwell found that in respect of the MMPI the more successful clergywomen tended to score lower on the R and L scales and significantly higher on the Re scale. Overall Cardwell (1982) found that the more successful clergywomen tended to demonstrate a higher level of intelligence, better self-image, greater openness to others, greater leadership qualities, and greater control over their own lives.

Putnam, Kurtz and Houts (1996) used the MMPI-2 among 111 male clergy. Their aim was to examine the test retest reliability of the MMPI-2 among a clergy group. The MMPI-2 was administered on two separate occasions separated by a four month interval. The results demonstrated a high test-retest reliability among this sample over the four month period.

16 Personality Factor Test (16PF)

The 16 Personality Factor Test (16PF) was developed by Cattell, Eber and Tatsuoka (1970).

The sixteen factors are set out below.

Factor	low scoring	high scoring
A	reserved	outgoing
B	less intelligent	more intelligent
C	less emotionally stable	emotionally stable
E	humble	assertive
F	sober	happy go lucky
G	expedient	conscientious
H	shy	venturesome
I	toughminded	tenderminded
L	trusting	suspicious
M	practical	imaginative
N	forthright	shrewd
O	placid	apprehensive
Q1	conservative	experimenting
Q2	group dependent	self sufficient
Q3	undisciplined	controlled
Q4	relaxed	terse

The Q factors are derived from factor analysis of the preceding twelve. Cattell also established four second order factors:

i introversion/extraversion
ii low anxiety/high anxiety
iii emotionality/tough poise
iv subduedness/independence

Kline (1993a) points out that the 16PF does measure extraversion and anxiety adequately but that caution should be employed in its use in respect of the other scales.

The 16 Personality Factor Test has been used among clergy in the USA. See, for example, Nauss (1972) who used it among a sample of Lutheran seminarians at the time of entrance and

again at the time of graduation. Wilson (1974) compared a sample of 100 Roman Catholic priests to 100 ex-Roman Catholic priests. Campagn and O'Toole (1981) compared seminarians from Roman Catholic seminaries with Protestant seminarians. Stewart (1990) surveyed ministerial candidates as part of an assessment of clergy effectiveness.

Recent studies within the UK have been conducted by Musson (1998, 2001) and Francis and Musson (1999).

Musson (1998) sampled 584 clergymen and found that the male clergy recorded a different personality profile to that of the established male population norms. The clergymen scored higher on factors A, B, C, G, I, and Q1. That is clergymen tend to be more intelligent, more conscientious and rule-bound, less toughminded, outgoing, emotionally stable, and liberal than men in general.

Musson (2001) surveyed 900 clergymen and clergywomen in the Church of England. Musson found significant differences between the personality profile of the clergymen and the general population norms on 10 of the 16 scales. The clergymen exhibited more warmth (A), more intelligence (B), more emotionally stability (C), more conscientiousness (G), more emotional sensitivity (I), more imagination (M), greater apprehension (O), less self sufficiency (Q2), and greater tension (Q4). Although the sample of clergywomen in comparison to that of clergymen was small, the following comparisons between clergywomen and the population norms emerged on seven of the 16 scales. The clergywomen were less outgoing (A), more emotionally stable (C), more assertive (E), more trusting (L), less apprehensive (O), more socially controlled (Q3), and less tense (Q4).

Francis and Musson (1999) sampled 441 clergymen and 55 clergywomen who attended residential ministry workshops. Francis and Musson found that gender differences in the population norms are not replicated among the clergy. Clergymen display some feminine personality traits while clergywomen display some masculine personality traits.

The Myers Brigg Type Indicator (MBTI)

The Myers Brigg Type Indicator is rooted in Jungian theory. The psychometric measure (Myers and McCaulley, 1985) is designed to place people within the eight groups as defined by Jung.

orientation	I/E	introversion/extraversion
perceiving functions	S/N	sensing/intuition
judging functions	F/T	feeling/thinking
attitude to outer world	P/J	perceiving/judging

The Myers-Biggs Type indicator has been used among clergy in the USA; see, for example, Cabral's (1984) study of Roman Catholic priests. Two recent studies within the UK have applied the MBTI to Church in Wales clergy (Francis, Payne and Jones, 2001) and students in training for ministry at an Evangelical Bible College (Francis, Penson and Jones, 2001).

Francis, Payne and Jones (2001) surveyed 427 clergymen in the Church in Wales. Among this sample Francis, Payne and Jones found preferences for introversion, sensing, feeling, and judging.

Francis, Penson and Jones (2001) surveyed 278 male and 213 female Bible College students. Among this sample Francis, Penson and Jones found preferences among the male students for

introversion, sensing, thinking, and judging. Among the female students they found preferences for introversion, sensing, feeling, and judging.

The Myers Briggs Type Indicator is not without its critics as a tool. Kline (1993a) does not see that there is any clear evidence that measuring people in the way proposed by the Myers Briggs Type Indicator associates people within the eight Jungian groups.

3. The Eysenck Personality Questionnaire

The three personality dimensions identified by Eysenck are, extraversion/introversion, neuroticism/stable personality, and psychoticism/normal personality (tenderminded/toughminded). According to Eysenck's personality theory people do not fall within one category or the other, but find themselves along a continuum. Eysenck held that there was a clear biological basis for each of these traits and that, as such, they were genetically inherited. It is, therefore, possible to trace the existence of these traits back through time, even though it is only relatively recently that the tools have been developed to measure such traits in the form of psychometric tests. Eysenck and Eysenck (1985) term these traits E (Extraversion) N (Neuroticism) and P (Psychoticism) as superfactors in that they are able, between them, to measure personality effectively. Each scale measures a separate higher order orthogonal factor. Each of the scales measures an independent trait (Eysenck and Eysenck, 1985).

The Eysenck Personality Questionnaire was specifically chosen for this study due to the general consensus that it does, as far as possible, fulfill all of the necessary criteria adequately. As Kline (1993a) notes, Eysenck can be endorsed for these three main reasons. First, all three

scales have their basis in biologically established origins. Second, the test-retest performance of the instrument is good. Third, the internal consistency of the instrument is good, with the usual caution in respect of the psychoticism scale. Kline (1993b) suggests that the lower internal consistency associated with the psychoticism scale has been overcome in the EPQ-R. However, studies conducted by Francis and associates would suggest that there is still a problem of internal consistency associated with the psychoticism scale (Francis, Robbins, Louden and Haley, 2001).

There is a further problem associated with using the EPQ-R, namely that the general population norms are not securely established. As Eysenck and Eysenck state in the 1991 manual, 'This sample comprised groups of students, teachers and other willing and varied subjects being approached to complete the questionnaire and return it by post.' This point does need to be born in mind whenever comparisons are made with the normative data throughout the presentation of the new study.

The aim of Eysenck's work was to be able to measure personality successfully. This he set out to achieve by developing, over a period of decades, a number of questionnaires. The first of his questionnaires was designed to measure one aspect of personality, neuroticism. This questionnaire, the Maudsley Medical Questionnaire (Eysenck, 1952), was developed in conjunction with his observations of patients in a mental ward. The next generation of Eysenck's questionnaire was designed to incorporate two aspects of personality. Added to the neuroticism scale was a scale of extraversion. Finally, the third generation of Eysenck's questionnaire was designed to incorporate a third aspect of personality, namely psychoticism. Recognising the potential problems associated with labelling a scale as a measure of

psychoticism, Eysenck and Eysenck (1991 and previous) suggested that this label was interchangeable with toughmindedness, a more socially acceptable term.

Eysenck, throughout the course of his career, spent a lot of time in both demonstrating the viability, and endurability of these three scales by means of a vast number of studies. In order to establish viability he demonstrated a biological basis for his three scales together with a large degree of hereditary. Much of this was to counterbalance proposals that the scales were not measuring a subject's innate personality in an objective way, but rather a subject's response to outside stimuli only and as such a transient thing. Part of Eysenck's response to such criticism was to incorporate a lie scale into the questionnaire to deal with those who were 'faking good'. However, this development prompted its own controversy as is detailed later in this chapter.

In order to establish endurability Eysenck tested his measure across different occupations, ages (children, adolescents, and adults), and cross culturally. He has been aided in this by a large number of psychologists and sociologists from many backgrounds, institutions, and countries. The result is a large amount of data which have been collected and analysed utilising the different editions of the Eysenck's personality theory as operationalised by the psychometric measures he has devised to measure personality.

By 1997, the year of his death, Hans Eysenck together with his associates had conducted over four decades of research into defining personality traits and designing psychometric measures which could be used to measure these traits. The psychometric tests were designed to hold up cross-culturally, among different social groups, and that could be consistently reliable over time.

There are now a number of studies which have used the Eysenck Personality Questionnaire to illuminate the personality profile of clergymen. These includes studies by Francis and Pearson (1991), Francis and Thomas (1992), Francis and Rodger (1994), Francis and Thomas (1992, 1996b, 1997), Francis and Lankshear (1998), Robbins, Hair and Francis (1999). As women have only been admitted to holy orders relatively recently in the Church of England there are only a small number of studies that have used the EPQ to illuminate the personality profile of clergywomen. This group of studies fall into two categories; those that examine clergywomen in isolation, including Francis and Robbins (1996, 1999a, 1999b), Robbins and Francis (1999), Robbins, Francis and Fletcher-Marsh (2000), and those that compare clergywomen to clergymen including Francis (1991a, 1992), Francis and Kay (1995), Robbins, Francis and Rutledge (1997), and Robbins, Francis, Haley and Kay (2001). These studies will be examined in greater detail in chapter four. But first, we turn our attention to each of the scales of the Eysenck Personality Questionnaire in turn, beginning with extraversion.

4. Extraversion

Extraversion is a personality trait which has been consistently recognised. It is thought to be biologically linked with the level of stimulation of the central nervous system. The extravert demonstrates a low level of arousal and this accounts for the seeking of stimulation (Eysenck, 1985). The introvert demonstrates a high level of arousal and so actively seeks less stimulation. Eysenck (1990) presents evidence for the biological basis of extraversion in view of a person's change on this scale when subjected to stimulant or depressant drugs.

The second version of Eysenck's personality measure, the Maudesly Personality Inventory, was the first to contain the extraversion/introversion measure (Eysenck, 1959). Further development

of the extraversion/introversion scale continued with the Eysenck Personalty Inventory (Eysenck and Eysenck, 1964) which achieved independence of measurement for the extraversion and neuroticism scales. Previously they had demonstrated a slight inter-correlation.

According to Eysenck (1990) each of the three personality dimensions which are assessed by the Eysenck Personality Questionnaire are constituted by traits which fall into a hierarchical structure. Figure 2.1 demonstrates this structure for extraversion.

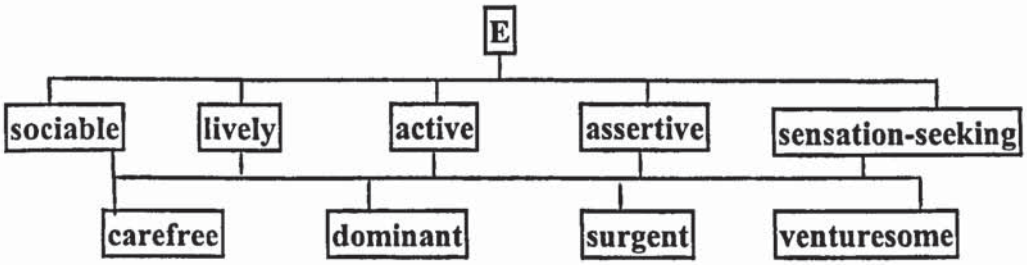


Figure 2.1

Within the *Manual of the Eysenck Personality Scales (EPS Adult)* (1991), Eysenck and Eysenck describe the typical extravert as:

> sociable, likes parties, has many friends, needs to have people to talk to, and does not like reading or studying by himself. He craves excitement, takes chances, often sticks his neck out, acts on the spur of the moment, and is generally an impulsive individual. He is fond of practical jokes, always has a ready answer, and generally likes change; he is carefree, easy-going, optimistic, and likes to 'laugh and be merry'. He prefers to keep moving and doing things, tends to be aggressive and lose his temper quickly; altogether his feelings are not keep under tight control, and he is not always a reliable person.

By way of contrast, the introvert is described in the following terms:

> a quiet, retiring sort of person, introspective, fond of books rather than people; he is reserved and distant except to intimate friends. He tends to plan ahead, 'looks before he leaps' and distrusts the impulse of the moment. He does not like excitement, takes matters of everyday life with proper seriousness, and likes a well-ordered mode of life. He keeps his feelings under close control, seldom behaves in an aggressive manner, and does not lose his temper easily. He is reliable, somewhat pessimistic, and places great value on ethical standards.

There are, however, two main problems associated with the extraversion/introversion scale, first, that it compares two components, namely impulsivity and sociability (Rocklin and Revelle, 1981), and second, that the extraversion scale is correlated with the neuroticism scale.

Although the literature makes it clear that Eysenck was aware of the problem of the extraversion scale measuring two components (Eysenck and Eysenck, 1964), it took a number of editions of the questionnaire before this issue was dealt with (Pearson, 1979).

The Maudsley Personality Inventory contained a small correlation between the extraversion and neuroticism scales. Although the extraversion and neuroticism scales were conceived of as separate and independent dimensions, the small correlation between the two scales in the Maudsley Personality Inventory was used to demonstrate that they were in fact not independent dimensions but Eysenck and Eysenck (1964) disputed this. Part of the aim in the development of the Eysenck Personality Inventory was to reduce this correlation between the two dimensions. Eysenck and Eysenck (1964) succeeded in almost eradicating this correlation

between extraversion and neuroticism.

5. Neuroticism

The establishment of a physiological link with neuroticism has not been as rigorously examined as the physiological link with extraversion. Eysenck (1985) summarises the connection in the following way, 'the personality dimension of neuroticism relates to individual differences in excitability and emotional responsiveness, which are reflected in atomic activation.'

The biological basis for neuroticism is the lability of the autonomic nervous system. In other words, the reactions of high neurotics are often prompted by external stimuli in response to which the neurotic personality does not have the ability to control their reactions. This leads to over-reaction and difficulty in switching such over reactions off.

The neuroticism scale is the original scale that Eysenck developed and is presented in the Maudsley Medical Questionnaire (Eysenck, 1952). The original intention was to measure levels of neuroticism in patients suffering from a number of, and varying levels of, neurosis, severe enough to have caused hospitalisation. By the time the measure had passed through three further revisions of the Eysenck Personality Inventory (Eysenck and Eysenck, 1964) a clear separation between the extraversion and neuroticism measures had been achieved. Previous to this edition the neuroticism and extraversion scales had demonstrated a small intercorrelation.

According to Eysenck (1990) each of the three personality dimensions which are assessed by the Eysenck Personality Questionnaire are constituted by traits which fall into a hierarchical structure. Figure 2.2 demonstrates this structure for neuroticism.

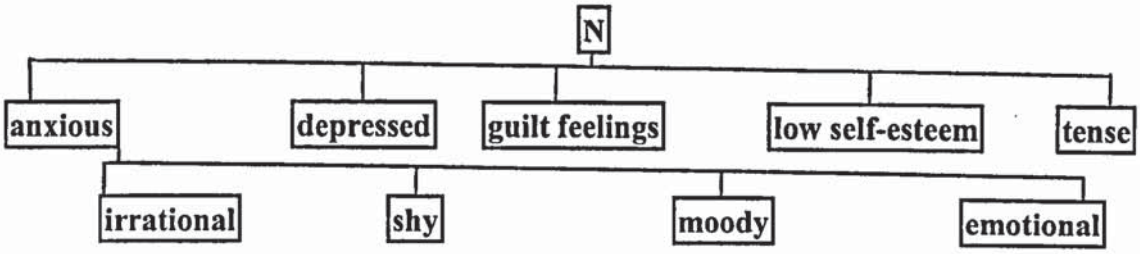


Figure 2.2

Within the *Manual of the Eysenck Personality Scales (EPS Adult)* (1991), Eysenck and Eysenck describe the typical high scorer on the neuroticism scale as:

> an anxious, worrying individual, moody and frequently depressed. He is likely to sleep badly, and to suffer from various psychosomatic disorders. He is overly emotional, reacting too strongly to all sorts of stimuli, and finds it difficult to get back on an even keel after each emotionally arousing experience. His strong emotional reactions interfere with his proper adjustment, making him react in irrational, sometimes rigid ways.

By way of contrast, the stable individual is described in the following way:

> tends to respond emotionally only slowly and generally weakly, and to return to baseline quickly after emotional arousal; he is usually calm, even-tempered, controlled and unworried.

There are, however, problems associated with the neuroticism scale. Women are more likely to score higher on the neuroticism scale than men. Some have suggested that this is because of the way in which the scale is constructed. The types of questions that are asked are much more likely to elicit a response scored in the neurotic direction from women than men. Social conditioning leaves men and women unwilling to express characteristics which are perceived

of as unacceptable to their gender. Clearly a number of the neuroticism questions are asking respondents to endorse items that demonstrate a socially acceptable way for women to behave but quite the opposite for men. This leaves two possible solutions/problems.

First, as a scale neuroticism in Eysenkian terms is functioning as a measure of two distinct traits. Second, if this is true and the neuroticism scale is functioning in such a way it may be both helpful and necessary to correlate the neuroticism scale with the lie scale. If one accepts that the lie scale can function as a measure of social conforming, it could be used to demonstrate if respondents are endorsing certain items on the neuroticism scale in what could be considered a socially desirable way. However, even if it is possible to establish that men and women respond in different ways to different questions, the goal posts are probably shifting as society has changed and continues to change in respect of its differing expectations of men and women.

Society perceives neuroticism as a negative trait. One only needs to examine Eysenck's description of neuroticism to identify the negative associations including, being less socially adept, irrational, and more prone to depression.

6. Psychoticism

Of the three scales which form the Eysenck Personality Questionnaire it is perhaps the psychoticism scale which has drawn the most criticism, from debate over the biological basis (Kline, 1993a) to its consistently lower alpha coefficient in comparison to the performance of the extraversion and neuroticism scales.

Eysenck and Eysenck (1991) place the biological basis of the psychoticism scale in the work of Gattaz (1981) and Claridge, Robinson and Birchall (1985). Gattaz (1981) suggests that 'HLA-B27 is a possible genetic marker of psychoticism'. Claridge, Robinson and Birchall (1985) carried out a study among the relatives of schizophrenics. Their findings suggested that psychoticism 'may be a weakening of the CNS homeostasis, possibly implicating cortical regulation of subcortical arousal mechanisms'.

The measure of psychoticism was the last to be added to the Eysenck Personality Questionnaire (Eysenck and Eysenck, 1975) and is probably the measure about which the most has been written. In general, the psychoticism scale has not achieved as high a internal reliability as the other three scales.

According to Eysenck (1990) each of the three personality dimensions which are assessed by the Eysenck Personality Questionnaire are constituted by traits which fall into a hierarchical structure. Figure 2.3 demonstrates this structure for psychoticism.

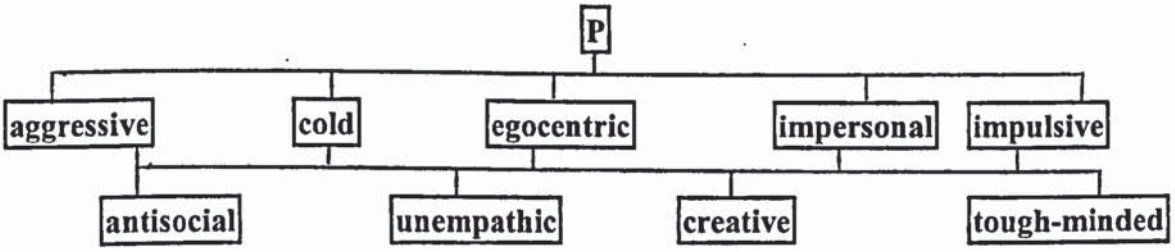


Figure 2.3

Within the *Manual of the Eysenck Personality Scales (EPS Adult)* (1991), Eysenck and Eysenck describe the typical high scorer on the psychoticism scale thus:

> He may be cruel and inhumane, lacking in feeling and empathy, and altogether insensitive. He is hostile to others, even his own kith and kin, and aggressive, even to

loved ones. He has a liking for odd and unusual things, and a disregard for danger; he likes to make fools of other people, and to upset them. Socialisation is a concept which is relatively alien to high P scorers; empathy, feelings of guilt, sensitivity to other people are notions which are strange and unfamiliar to them.

Of all the scales, the psychoticism scale is the one which failed to perform with satisfactory consistency in the Eysenck Personality Questionnaire. This problem has been addressed by a number of people including Francis, Robbins, Louden and Haley (2001) and Eysenck himself. In developing the EPQ-R Eysenck addressed this problem and developed the psychoticism scale further. It is not yet clear whether the changes made were satisfactory, and internal reliability still, more often than not, fails to reach the desired level of alpha.

Kline (1993a) puts forward what would seem to be a satisfactory reason for the problem associated with the psychoticism scale within the Eysenck Personality Questionnaire. The item construction is such that very few subjects actually respond positively to any of the items. Statistically this presents the problem. The fact that women score lower than men on this scale would seem to add credence to this view. Women check even fewer responses and so consequently have even more of an adverse effect on the alpha.

7. Lie scale

The use of psychometric tests poses a problem for those who employ them in research, namely how does the researcher know if the answers given by a respondent are true? This problem has occupied researchers for as many years as psychometric tests have existed. As a result, this problem has been dealt with in a number of different ways with differing levels of success.

Ways of dealing with this problem can be divided into two distinct categories (Nederhof, 1985): first, by prevention, and second by detection and subsequent measurement. Methods of prevention include self administration and force choice items. Detection and measurement is, as it suggests, employing scales within a psychometric test which detect dishonest responses.

In essence this would appear to be straight forward. However, this is not necessarily the case. The subject can approach a psychometric test from a number of different perspectives. Paulhus and Reid (1991) identify at least three: self deception, enhancement, and socially desirable responding (also termed SDR).

Self deception notes that a subject is answering in a way that they believe to be true of themselves. Enhancement notes that a subject is deliberately responding in a way which will promote them positively. Socially desirable responding, although holding quite a similar idea to enhancement, notes that a subject is deliberately responding in a way that would present them as conforming to society. Within the literature SDR and enhancement often seem to be inexplicably linked together as 'faking good.' Given the different perspectives from which a subject can approach a psychometric test it is not surprising that Paulhus and Reid (1991) conclude that within a scale 'claiming positive attributes and denying negative attributes' function fairly independently. It is these problems which Eysenck set out to address in the development of the lie scale.

A number of studies have been alert to the possibility that the lie scale was measuring something other than just 'faking good' by the reliability remaining consistent under different conditions. For example, Michaelis and Eysenck (1971) gave a personality questionnaire to two

distinct groups. The first group of subjects (n=339) were applying for places on a training course. The second group of subjects (n=225) were already accepted on the training course. Although the questionnaire consisted of all four scales it is the function of the lie scale which is of particular interest. The first group had higher scores on the lie scale than the second group. This suggested that given different situations with different levels of motivation the lie scale is not consistent in its application. However, Michaelis and Eysenck argue that although higher motivation equals higher lie scale scores it is to a level which does not mean it ceases to be useful, 'the L scale might with advantage be used as an empirical correction device.' Michaelis and Eysenck found that 'faking good' under different conditions can be interpreted by correlating the scores between the neuroticism and the lie scales.

Eysenck, Nias and Eysenck (1971) surveyed 390 children on a progressive matrices non-verbal test of intelligence. The test is constructed from a large number of items, however, they included items from the JEPI lie scale together with some newly written items and some items from the Hartshorn and May Scale. Eysenck, Nias and Eysenck (1971) conclude that the lie scale can measure a number of things, including faking good, lack of personal insight, and denial. If it is denial, then this could in turn be linked to a limited IQ level. They also conclude that the lie scale is dependent on instructions given, circumstances, and motivation.

Finally, they note that the lie scale only seems to fulfill fully its intended function in this instance under conditions of high motivation.

The lie scale does not perform consistently in different cultures. As Lajunen and Scherler (1999) point out, the differences found in the performance of the lie scale suggest that, to some

degree, it is culturally determined.

The application of the lie scale to religious groups has proved to be less than straightforward. Considering that this study concerns such a group it is important to examine some of the key issues raised within the literature with reference to the lie scale's application among such groups.

In a number of papers Francis suggests that the lie scale functions in two distinct ways as far as religious people are concerned. For example, Pearson and Francis (1989) used the Junior EPQ together with the Francis Scale of Attitude Toward Religion among 191 15 to 16 year old teenagers. They found that there were two distinct parts to the lie scale, one of which positively correlated with religiosity. Francis (1991b) used the EPQ among 212 student teachers. Francis found that component 'A' of the lie scale measures socially conforming behaviour while component 'B' of the lie scale measures faking good (see fig 3.4). Francis, Fulljames and Kay (1992) used the EPQ among 222 people in ministry training in a Bible College. They found that this sample did not demonstrate two components within the lie scale. They hypothesised that this was because the subjects in this instance were very

religious and so the lie scale demonstrated 'truthful reporting of religiously motivated actual behaviours.'

Francis suggests a division of the lie scale into Part A and Part B and divides the lie scale of the Eysenck Personality Questionnaire as detailed below on the basis of various correlational analysis.

Component A of the lie scale

Have you ever taken the praise for something you knew someone else had really done?
Are all your habits good and desirable ones?
Have you ever taken anything (even a pin or button) that belonged to someone else?
Do you sometimes talk about things you know nothing about?
Have you ever broken or lost something belonging to someone else?
Have you ever said anything bad or nasty about anyone?
Do you always wash before a meal?
Have you ever cheated at a game?
Have you ever taken advantage of someone?
Would you dodge paying taxes if you were sure you could never be found out?

Component B of the lie scale

Were you ever greedy by helping yourself to more than your share of anything?
If you say you will do something, do you always keep your promise no matter how inconvenient it might be?
Have you ever blamed someone for doing something you knew was really your fault?
As a child did you do as you were told immediately and without grumbling?
Do you sometimes boast a little?
As a child were you ever cheeky to your parents?
Have you ever insisted on having your own way?
Do you always practice what you preach?
Have you ever been late for an appointment or work?
Do you sometimes put off until tomorrow what you ought to do today?
Are you always willing to admit it when you have made a mistake?

Francis concludes that, rather than participating in either 'self deception' or 'faking good', this group have a greater tendency to tell the truth. As such the component questions in part A are behaviours which are consistently promoted by Christian teaching and exposure to such teaching leads subjects to adhere to certain kinds of behaviour. Suggesting that there are two distinct components to the lie scale clearly adds support to the hypothesis put forward that the lie scale is in fact measuring a personality trait in its own right rather than simply detecting respondents who are 'faking good'. The nature of the lie scale functioning as two clear components A and B has been confirmed by Pearson and Francis (1989), Francis (1991b), and Francis, Brown and Pearson (1991).

Contrary to Francis' conclusions, others have put forward the hypothesis that religious people are more likely to score high on the lie scale because they tend to be more socially conforming. The underlying assumption here is that in denying possession of certain socially undesirable behaviours subjects are demonstrating social conformity rather than self deception.

Where does all this leave those subjects who score low on the lie scale? Are they simply demonstrating a greater tendency to be honest with themselves and as such are demonstrating a level of self awareness not held by those with a high score, or are they simply less likely to be religious? It would seem that a great deal of time has been given seeking for a possible explanation to those who score high on the lie scale, while those who score low have to a greater extent been side lined. It could have something to do with Gorman's finding in 1968 as reported by Furnham in 1986, that the lie scale is much more successful at detecting those subjects who are 'faking good' rather than those who are 'faking bad'.

8. Conclusion

This chapter has presented an overview of psychometric tests that have been developed to measure personality. In particular this chapter has focused on Eysenck's dimensional model of personality.

The new study of clergywomen within the Church of England employs Eysenck's dimensional model of personality. As this chapter has detailed, Eysenck's model of personality has a biological basis and measures personality on three dimensions. The lie scale is also used within the new study. There are two problems that the new study may encounter in using Eysenck's dimensional model of personality. First using the lie scale among a religious sample, although

bearing in mind previous research on the problems associated with the lie scale it would still seem valid to apply to the new sample of clergywomen. Second, it was noted under the discussion of psychoticism that women are unlikely to score high on this scale. Given that the new sample are clergywomen we can hypothsise that the alpha produced by this new sample may not be entirely satisfactory.

Despite these possible problems in using Eysenck's dimensional model of personality among the new sample it would seem that given the established research employing this Eysenck Personality Questionnaire and its established robustness it is a sensible personalty test to use in this study among clergywomen.

Chapter three

Women in ministry survey

1. Overview
2. The questionnaire
3. Data collection and analysis
4. The sample
5. Religious background
6. Educational background
7. Path to ordination
8. Current ministry
9. Family life
10. Conclusion

1. Overview

The aim of this chapter is to detail how this study was set up and administered and then to provide an overview of the sample. The first section presents an overview of the questionnaire including details of the psychometric tests contained within it. The second section presents the method of data collection and data analysis. The third section presents a general overview of the sample and is divided into five main sections: religious background, educational background, path to ordination, current ministry, and family life.

2. The questionnaire

The design of the questionnaire took place in three stages. First, a draft questionnaire was drawn up by the researcher utilising questions used in previous clergy surveys and introducing new questions. Second, six women deacons within the diocese of Exeter were contacted by letter explaining the proposed research project to them and asking if they would consider looking through the draft questionnaire. Third, four of the six deacons agreed to be interviewed on their response to the draft questionnaire. The final questionnaire consisted of thirty-six pages divided into four parts.

Part one contained questions aimed at obtaining the background information of the clergywomen: age, educational background, religious background, previous occupation(s), family background, admission to the order of deaconess (if relevant), admission to the order of deacon (if relevant), first appointment, and present appointment. This section consisted of both pre-coded response questions and a small number of questions requiring completion by the subject. All the questions requiring completion by the subject aimed to ask information which would be quick and easy to complete such as writing in place of theological training.

Part two of the questionnaire consisted of one-hundred and sixty-five statements covering specific areas of their ministry such as: selection process, inclusive language, women bishops, support from colleagues, and support from family. To each of these statements the subject was asked to respond on a Likert scale: agree strongly; agree; not certain; disagree; disagree strongly (Likert, 1932).

Part three of the questionnaire contained the Revised Eysenck Personality Questionnaire short form (Eysenck, Eysenck and Barrett, 1985). That is a set of forty-eight questions measuring the four scales of extraversion, neuroticism, psychoticism, and lie scale to which subjects are asked to respond on a dichotomous scale: yes; no. For a review of this instrument see chapter two.

Part four of the questionnaire consisted of three sets of fifty-five questions on aspects of ministry to which the subject was asked to respond on a Likert scale: very high; high; medium; low; very low (Likert, 1932). The first time the subjects are asked to respond in respect of 'How much they feel they should ...', the second time the subjects are asked to respond in respect of 'How much personal satisfaction you derive from...', and the third time the subjects are asked to respond in respect of 'How much you are actively engaged in...'.

On the back page of the questionnaire subjects were invited to make any comments they wished to in respect of the questionnaire and/or their ministry. The questionnaire is set out in its entirety in Appendix One.

3. Data collection and analysis

A mailing list of all women in ordained ministry within the Anglican church in the UK and Eire

under the age of 71 was drawn up from the Church Commissioners' data base. This list included all women deacons and deaconesses.

Each clergywoman was assigned their own unique number so that non-respondents could be followed up. Each clergywoman received a copy of the questionnaire, a personalised letter detailing the nature of the survey, and a freepost envelope for reply. The first mailing took place in January 1994.

Afer an interval of six weeks each of the clergywomen who had not responded was sent a personalised reminder letter. Within the letter the clergywomen were asked, if they had mislaid or not received a questionnaire from the initial posting, to contact the researcher so that a further copy could be sent out to them.

After an interval of a further eight weeks each of the clergywomen who had not responded were sent a further questionnaire, personalised letter, and freepost envelope.

The initial mailing consisted of 1,795 women. Of these 23 were not mailed as their addresses were abroad and thus did not fall within the remit of the survey. The following received questionnaires but were subsequently discounted as not falling within the remit of the survey: 14 lay-workers; 1 deceased; 4 who had left ministry; 14 retired and no longer active in ministry; 2 male clergy; 9 who were no longer in active ministry due to illness, and 30 whose questionnaires were returned marked 'address unknown'. This left 1,698 questionnaires which were successfully mailed. The number of completed returns was 1,239. This made a satisfactory response rate of 73.0%. From this sample of clergywomen this study selected those

who are in ministry within the Church of England N=1,139 (Anglican clergywomen in Scotland, Ireland and Wales were not included in this analysis). This sample of 1,139 clergywomen consists of 2% in their 20s; 19% in their 30s; 32% in their 40s; 31% in their 50s; 14% in their 60s; and 2% aged 70 plus.

Each questionnaire was individually coded by the researcher onto a computer spreadsheet. Any missing data on an individual questionnaire which could be obtained from *Crockford's Clerical Directory* (1993/94) was completed accordingly. The information contained within *Crockford's Clerical Directory* included date of birth; place of training for ordination; year of ordination; qualifications; current appointment; and in some instances marital status.

The data was analysed by means of the SPSS data package (SPSS. Inc., 1988).

4. The sample

The following part of this chapter presents a brief overview of the clergywomen in the Church of England who took part in the women in ministry clergy survey. This overview is by way of a general introduction and is organised under five headings: religious background, educational background, path to ordination, current ministry, and family life. This overview uses percentages only. In each case the percentages have been rounded up or down, accordingly the percentages may not always add up to 100%.

5. Religious background

A number of studies (Sherkat, 1998; Francis and Gibson, 1993) have clearly demonstrated that parental church attendance can be positively correlated with the church attendance of their

children from childhood into adult life. Further, that personal church attendance through childhood and into adolescence is positively correlated with a high level of personal religiosity.

Francis and Gibson (1993), found that among a sample of 3,414 children aged between 11 and 12 and 15 to 16 that parental church attendance was an important predicator of the children's church attendance. Francis and Gibson (1993) found little difference between the influence of the mother and the father although there was a stronger overall parental influence present in respect of the 15 to 16 year olds.

Sherkat (1998) identified three main areas of influence: first, what he termed as traditional methods of religious socialisation among which are included parents; second, what he termed life course factors, such as marriage; and thirdly participation in protest movements. His study was conducted specifically among the 'baby boomer' generation, which accounts for the inclusion of the protest movement in this study. Sherkat (1998) concluded that although all three areas held influence with the subject it was the traditional method which had the highest level of influence, that is parental church attendance.

More specifically studies conducted by Carroll, Hargrove and Lummis (1983) and Ice (1987) among clergywomen have clearly demonstrated a link between parental and personal church attendance throughout childhood. Both studies also make the link between this high level of personal church attendance which has led to adult commitment in seeking ordination to ministry.

For example Carroll, Hargrove and Lummis (1983) found that of their sample of clergymen and clergywomen only one third did not have a parent who was very active in church life, while less than 10% had parents who had no contact with the church. Ice (1987) found that the clergywomen in her sample acknowledged that parental influence was important in that their parents ensured that religion was an important and integral part of family life and thus formed an important part of their childhood experiences.

It would seem reasonable to hypothesise that given the findings of previous empirical studies those who choose to enter the ordained ministry of the Church of England would, for the most part, have a background of parental and personal regular church attendance. Table 3.1 presents parental church attendance.

Table 3.1: Parental church attendance during clergywomen's primary and secondary education

	Father's church attendance %	Mother's church attendance %
weekly	34.4	41.5
monthly	4.3	7.4
occasionally	21.1	28.0
never	37.1	22.5
don't know	3.0	0.6

It is clear from table 3.1 that two-fifths of the clergywomen had mothers who attended church regularly and that one third of the clergywomen had fathers who attended church regularly during their years of primary and secondary education. Given that only 8% of the adult population regularly attends church (this figure is for 1995, Brierley, 1999) it is nearly five times more likely that a clergywoman will have parents who regularly attend church. Maternal church attendance is higher than paternal church attendance but this is not surprising given that

the proportion of women attending church tends to be higher than the proportion of men, 58% as compared to 42% (figures are based on weekly church attendance for the period 1989, Brierley, 1999).

Turning to personal church attendance, the clergywomen were asked two questions: first, their church attendance during their years of primary school; and second, their church attendance during their years of secondary school. Table 3.2 presents the results of personal church attendance.

Table 3.2: Personal church attendance during school years

	Church attendance during primary school %	Church attendance during secondary school %
weekly	63.0	73.4
monthly	5.5	5.2
occasionally	20.1	15.8
never	11.3	5.6

Table 3.2 clearly demonstrates that nearly two thirds of the clergywomen were regular church attenders during their years of primary schooling and further that this rises to nearly three quarters during their years of secondary schooling. By the time that the clergywomen were at secondary school only 5.6% never went to church. It is perhaps not surprising that the level of church attendance for this group of women is high.

The clergywomen were asked a further question on denominational affiliation during their years of secondary school, bearing in mind the findings of Carroll, Hargrove and Lummis (1983) which suggest that very little denominational switching occurs from adolescents to the decision to seek ordination. This group of clergywomen were asked to identify their denominational

affiliation during their years of secondary school education. In other words, how many of the women considered themselves to be part of the Anglican tradition into which later on in life they chose to be ordained? Table 3.3 presents the clergywomen's denominational affiliation during secondary school.

Table 3.3: Denominational affiliation during secondary school

	%
none	10.6
Anglican	71.4
Roman Catholic	2.2
Free Church	15.4
other	0.7

It is clear from table 3.3 that denominational affiliation remained consistent for the vast majority of the clergywomen from their years of secondary schooling, with nearly three quarters (71%) feeling that they belonged to the Anglican tradition. The next largest group were those who felt they belonged to one of the Free Churches. This is not surprising when one considers that included in this group are a number of denominations which have their roots in Anglicanism, such as Methodism.

In conclusion, the clergywomen in this study are more likely to have regular churchgoing parents than the general population and to have been regular church attenders in their own right throughout their years of schooling. Further, for the majority of clergywomen their denominational affiliation was already clear during their years of secondary schooling as Anglican, the denomination into which they later felt called to ordination.

6. Educational background

A number of empirical studies concerning clergywomen have documented that as a group they tend to have attained a high educational level. For example, Ice (1987) found that her sample of clergywomen tended to be high achievers, even if they did not have a family background which was consistent with this. Nesbitt (1997) found that levels of education among clergywomen were high, with a significant number likely to hold an advanced degree. In general the level of education of the clergywomen tended to be high as did that of the clergymen. However, educational levels did vary over denominations, for example the Episcopal clergy were more likely to hold an advanced degree than the clergy from the UUA (Unitarian Universalist Association) church. Thorne (2000) found that, among her sample of clergywomen in the Church of England 53.2% had a degree or higher degree.

In order to gain an insight into the educational level of the women within this study the subjects were asked to respond to two questions: first, the type of institution which they attended; and second, the qualificational level obtained. For both of these questions 19.4% of the women did not respond and so the percentages are calculated using the responses of the remaining 80.6% of the clergywomen. Table 3.4 identifies the type of institution attended by the clergywomen.

Table 3.4: Type of institution attended

	%
college	41.1
polytechnic	4.8
university	54.1

Of the 80.6% of clergywomen who continued their education after school, over half went into higher education while the remainder continued into further education. Table 3.5 presents a

breakdown of the qualification level obtained by this group of clergywomen who continued into further and higher education.

Table 3.5: Qualification level

	%
non-graduate	38.4
first degree	50.8
masters	8.3
doctorate	2.5

Of those women who continued to university, polytechnic, and college the figures in table 3.5 demonstrate that nearly three fifths (61.6%) successfully obtained a first degree. Many of these (10.8%) pursued a higher degree. This new sample of clergywomen is consistent with previous research findings that clergywomen tend to have high educational attainment.

In conclusion, the clergywomen in this study are likely to have pursued further or higher education (80.6%). Of those who resumed higher education, three fifths (61.6%) attained degree level or beyond. It is clear that the clergywomen in this sample represent a well educated group.

7. Path to ordination

A number of studies have found that for clergywomen their path to ordination is not always as direct as it may be for clergymen. For example, Caroll, Hargrove and Lummis (1983) found that women, despite feeling called to ordained ministry, often did not pursue this course until a later time in their life. These women are classed as second career clergy. While Nesbitt (1997) found that changing occupational structures over the last fifteen years have seen a

growth in ministry as a second career this has been higher among women than among men. More recent studies have suggested, however, that this disparity is not now as pronounced as it once was, at least in the USA (Zikmund, Lummis and Chang, 1998). It would seem that, as time has passed since the denominations first ordained women into ministry, the perception of both ministry *per se* and the ministry of women are changing and, as a result, there is a change in the path through to ordination. As far as the Church of England is concerned as an institution it is still new to the ordination of women. It would seem, therefore, reasonable to hypothesise that the clergywomen in this sample are likely to have come to answer their call to ministry later in life as the path to ordained ministry has been opened up to them.

Table 3.6 presents the age when the clergywoman first considered taking holy orders together with the age when they were actually selected for holy orders. This table demonstrates an even distribution of the number of women in each group through their twenties, thirties, and forties.

Table 3.6: The path to ordination

	age first considered taking holy orders %	age when accepted by selection board %
pre-teens	3.6	
teens	12.7	
twenties	28.3	29.4
thirties	28.7	30.7
forties	21.0	30.2
fifties	5.6	9.5
sixties	.2	.4

It is clear from this table that for over half (56.4%) of the women, consideration of ordination occurred from the age of 30 years plus. It is also clear that for over two thirds of these women (70.6%) the acceptance by a selection board came after the age of 30 years. In other words, these women are clearly entering ministry as a second career.

Table 3.7 presents the number and percentage of years clergywomen were engaged in previous employment. Of the total sample of 1,139 clergywomen, only 152 do not report having been previously employed. That is only 13.3% of clergywomen have not had pervious employment experience prior to entering ministry. Again this is consistent with the view that, for the majority of these clergywomen, ministry is a second career with over two fifths (41.9%) serving in their previous employment from between 6 to 15 years.

Table 3.7: Time in employment previous to ministry training

no of years	n	%
under 5 years	338	34.2
6 - 10 years	251	25.5
11 -15 years	162	16.4
16 - 20 years	117	11.8
21 - 25 years	57	5.8
26 - 30 years	36	3.7
31 - 35 years	19	1.9
36 years plus	7	0.7

These clergywomen who have experience of secular employment prior to seeking ordination bring a wide variety of experiences to their ministry. The one occupation from which the largest group of the clergywomen come is teaching (40%) with the remaining 60% covering ninety-eight different professions including: secretaries, shop workers, nurses, accountants, pharmacists, farmers, policewomen, bar maids, and vets. In consequence it is clear that clergywomen bring a different type and a wider breadth of experience to the job than is necessarily the case for the male colleagues.

Now that women are able to follow the same path to ordination as their male colleagues it will be interesting to examine this issue again once a significant number of women have passed through the procedure in the same way as their male colleagues. Especially in respect of the findings of Nesbitt (1993), who found that even when women were ordained into

denominations with open access for them they continued to find difficulties as denominations in effect created a dual ordination track, effectively marginalising the clergywomen.

In conclusion, the clergywomen in this study are likely to be in their 30s to 50s when considering ordination and being selected for ministry training, and they are likely to have been in secular employment for at least five years. For the majority of these women they are embarking upon a second career. As a result these women bring previous employment experience to ministry in particular from the field of teaching.

8. Current ministry

Nesbitt (1993) demonstrated that a number of denominations developed a subordinate career path in ordained ministry. Nesbitt (1993) termed this a 'dual ordination track' which enabled denominations to deal with clergywomen in a particular way. Nesbitt gives two examples of this practice: one in the Episcopal church, which created a permanent deaconate, and one in the Unitarian Universalist Association, which created the post of minister of religious education. This serves two purposes for the denomination involved. First, it ensures that woman can be filtered into roles which are seen to carry less prestige while maintaining higher prestige roles for clergymen. Second, it keeps clergywomen in a subordinate position to clergymen. In effect, the denominations have found a way to keep the *status quo* while in theory advocating equality among the entry of men and women into the ranks of the clergy.

A number of studies carried out using qualitative data collection in England suggest that a significant number of women find themselves working outside of what would be considered to be the ministerial norm, that is stipendiary parochial based ministry (see, for example, Treasure,

1991). If this is indeed the case, then it could be an indication of one of two things occurring within the Church of England. First, it may be the case that the clergywomen are being pushed into ministerial roles which effect a distincively different ordination track, as suggested by Nesbitt's research. Alternatively, the Church of England has been and continues to explore other forms of ministry as part of a recognition that the traditional pattern of stipendiary parochial ministry is not always the most useful or the most desirable form of organising ministry in today's society (Francis, 1985). It may, therefore, be a reflection of the clergywoman being more flexible in their approach to ministry and more willing to try out new forms of ministry. Table 3.8 list the current ministerial positions of the clergywomen in this sample.

Table 3.8: Current ministerial position

	%
stipendiary parochial	46.8
stipendiary non-parochial	12.3
non-stipendiary parochial	25.2
non-stipendiary non-parochial	3.9
secular employment	3.4
other	8.4

It is clear from this table that just under half (46.8%) of the clergywomen are engaged in what would be considered traditional Church of England ministry, that is stipendiary parochial ministry, while just over a quarter (25.2%) are engaged in non-stipendiary parochial ministry. However, just under a fifth (19.6%) are engaged in non-parochial work of whom 3.9% do not receive a stipend while a further 3.4% are, we can assume, supporting themselves from a secular income. The majority of the 8.4% of clergywomen in the 'other' category are either unemployed at present or have chosen to take a break from ministry as recognised by the Church of England.

Table 3.9 presents the number of years the clergywomen have been engaged in their present appointment. It is not surprising, given how recently the church has ordained women, that nearly two thirds (62.4%) of the clergywomen have been in their present appointment for less than three years.

Table 3.9: Time engaged in current ministry position

	%
under 3 years	62.4
4 - 6 years	25.2
7 - 9 years	8.4
10 years plus	4.0

The previous data presented in this chapter make it clear that the fact that so many of the clergywomen are new to their present ministry position does not necessarily mean they lack experience, with many of the clergywomen having been actively involved in church life from childhood.

Table 3.10 presents the percentage of clergywomen who currently have paid secular employment alongside their ministerial role. The number of clergywomen in secular employment is 191 which represents 16.8%.

Table 3.10: Clergywomen engaged in secular employment

	%
no	83.1
yes, part-time	10.4
yes, full-time	6.4

What is not clear is how far these women are engaged in secular employment alongside their ministry position through active choice.

In conclusion, over half the clergywomen are working in stipendiary ministry. However, a significant number of the clergywomen fall outside this category. For these women the structure of the Church of England will not necessarily be helpful to their ministry as their ministry does not fit neatly into the pre-existing parochial ministry model of the Church of England. The majority of these clergywomen are new to their present ministerial position while nearly one fifth of the clergywomen are concurrently engaged in secular employment.

9. Family life

Previous studies have suggested that clergywomen are more likely to be single on entering ordination and, further, that they are more likely to remain so (see for example, Nason-Clark, 1987; Thorne, 2000). Moreover, Nesbitt (1995) found that although being married with children did not tend to have a negative effect on a clergywoman's career, it did not have the positive effect that being married with children had for a clergymen's careers. Nesbitt draws the conclusion that clergywomen miss out by not having a *wife*. In other words, the expectations of the clergyhusband are not present in the sense that they are for a clergywife. The clergywoman, thus, is unlikely to have the help of an unpaid pastoral assistant (Finch, 1983).

The clergy life is not known for its positive contribution to the family life of the clergy with barriers between work and home being blurred (see, for example, Meyrick, 1998; Walrond-Skinner, 1998). This can put a strain on clergy relationships.

Table 3.11 Presents the marital status of the clergywomen when beginning training and their current marital status.

Table 3.11: Marital status

	Marital status when began ministry training %	Current marital status %
single	50.0	34.3
married	43.0	54.3
widowed	3.3	5.2
divorced	3.7	12.0

It is interesting that the percentage increase in those who have married (11.3%) in the time between first beginning ministry training and their present appointment is similar to the percentage rise (8.3%) in those who have divorced during this time. The number of women who remain single dropped from exactly half to just over a third. This would suggest that clergywomen are more likely to marry prior to undertaking a life in ministry rather than after.

Despite changes within the Church of England in recent years in respect of utilising different models for ministry and in respect of the advent of clergywomen and clergy couples, the ideal of the vicarage family still persists. Previous studies suggest that despite such changes the onus is still on the mother as primary care-giver once children are part of the family unit with all the complications that this can entail (Zikmund, Lummis and Chang, 1998). However, the clergywomen in their sample were clearly divided as to how far the role of wife and mother was a help or hindrance to their clergy role. Table 3.12 demonstrates the number of clergywomen who currently have children living at the parental home.

Table 3.12: Number of children living at home

	Non-stipendiary with children N	Stipendiary with children N
pre-school children	26	36
primary school children	41	43
secondary school children	53	70

Out of the 1,139 women in this study, over 23.6% have children living in the parental home. It is interesting, however, that these figures do not demonstrate a great difference between clergywomen in stipendiary ministry (N=149) and clergywomen in non-stipendiary ministry (N=120) in respect of care of children. The Church of England Report *Deacons Now* (ACCM, 1990) had suggested that while children were young it might be helpful for the clergywomen to consider non-stipendiary over stipendiary ministry, with the view that this would give the benefit of greater flexibility. However, those actively engaged in non-stipendiary ministry (Hodge, 1983) have found that this is not necessarily the case. This could be one reason for table 3.12 showing such parity between clergywomen in stipendiary and non-stipendiary ministry who have children living at home. Another possibility might be that the husband is taking more of the childcare responsibility than the clergywoman.

In conclusion, the clergywomen in this study are almost equally likely to live with a partner (54.3%) as not (45.7%). Only 23.6% have children currently living in the family home.

10. Conclusion

The clergywomen in this study are more likely to have regular church going parents than the general population and to have been regular church attenders in their own right throughout their years of schooling. Further, for the majority of clergywomen their denominational affiliation

was already clear during their years of secondary schooling as Anglican, the denomination into which they later felt called to ordination.

The majority of clergywomen in this study are likely to have pursued further or higher education (80.6%), as three fifths (61.6%) of these pursuing higher education to degree level or beyond. It is clear that the clergywomen in this sample represent a well educated group.

The clergywomen in this study are likely to be in their 30s to 50s when considering ordination and being selected for ministry training, they are also likely to have been in secular employment for at least over five years. For the majority of these women they are embarking upon a second career. As a result these women bring previous employment experience to ministry in particular from the field of teaching.

The clergywomen in this study are most likely to be working in stipendiary parochial ministry. However, a significant number of the clergywomen fall outside of this category. For these women the structure of the Church of England will not necessarily be helpful to their ministry as their ministry does not fit neatly into the pre-existing parochial ministry model of the Church of England. The majority of these clergywomen are new to their present ministerial position while nearly one fifth of the clergywomen are concurrently engaged in secular employment.

The clergywomen in this study are almost equally likely to live with a partner (54.3%) as not (45.7%), while only 23.6% have children currently living in the family home.

This brief description of the sample of clergywomen in this study leaves the question: Why do

these women continue in their ministry? Despite the hurdles that women encounter in their ministry the level of satisfaction in their ministry is high in that 87.5% of the women report that they are either satisfied or very satisfied with their current ministry position.

Chapter four

Clergy personality

1. Overview
2. Correlational studies of clergy
3. Comparative studies of clergy
4. Comparative studies of clergy and population norms
5. The new study
6. Clergywomen and the female population norms
7. Clergywomen and the male populations norms
8. Conclusion

1. Overview

This chapter examines the application of Eysenck's dimensional model of personality to clergy. The first part of this chapter reviews studies conducted among clergymen and clergywomen in which personality is correlated with other measures. The second part of this chapter reviews studies in which the personality profile of different groups of clergymen and clergywomen have been compared. The third part of this chapter reviews studies which compare the personality profile of clergymen and clergywomen with the population norms established for men and for women. The advantages and disadvantages of the correlational and comparative studies are considered. Against this background the fourth part of this chapter presents the new study of clergywomen. The reliabilities for the extraversion scale, neuroticism scale, psychoticism scale, and the lie scale for the new sample are examined. The fifth part of this chapter compares the personality profile of the clergywomen in the new study with the female population norms. The sixth part of the chapter compares the personality profile of the clergywomen in the new study with the male population norms. Finally, this chapter draws conclusions from the new study.

2. Correlational studies of clergy

Studies among clergy using Eysenck's dimensional model of personality have correlated personality with a number of different aspects of belief and ministry. A number of these studies have employed scales, against which personality is correlated. The following section presents a brief review of correlational studies that have employed Eysenck's dimensional model of personality alongside seven areas of belief and ministry. The first area examines the relationship between personality and charismatic orientation. The second area examines the relationship between personality and mystical orientation. The third area examines the relationship between personality and Anglo-Catholic orientation. The fourth area examines the

relationship between personality and attitude toward Christianity. The fifth area examines the relationship between personality and the selection process. The sixth area examines the relationship between personality and role. The seventh area examines the relationship between personality and satisfaction with ministry.

Charismatic orientation

Studies that have examined personality in relationship to charismatic predisposition include Francis and Thomas (1997), Robbins, Hair and Francis (1999), Louden and Francis (2001), and Francis and Turton (in press). For example, Francis and Thomas (1997) surveyed 222 Anglican clergymen in the Church in Wales using the short form EPQ-R (Eysenck, Eysenck and Barrett, 1985) and a fourteen item scale of charismatic experience to ascertain if there was a link between individual differences and charismatic experience. They found that there was a positive relationship between extraversion and charismatic experience; a negative relationship between neuroticism and charismatic experience; no relationship between psychoticism and charismatic experience or between the lie scale and charismatic experience. Robbins, Hair and Francis (1999) surveyed 172 Church of England clergymen from the diocese of Winchester. The 172 respondents represent a response rate of 49%. The 172 respondents completed the EPQ (Eysenck and Eysenck, 1975) and a fifteen item scale of charismatic experience. The scale of charismatic experience achieved an alpha of 0.92. Robbins, Hair and Francis (1999) found that extraversion was positively related to the scale of charismatic experience. Neuroticism, psychoticism and the lie scale were not related to the scale of charismatic experience.

Mystical orientation

Studies that have examined personality in relationship to mystical orientation include Caird

(1987), Spanos and Moretti (1988), Francis and Thomas (1996a), and Francis and Louden (2000). For example, Francis and Thomas (1996a) examined the relationship between personality, using the short form EPQ-R (Eysenck, Eysenck and Barrett, 1985), and mystical orientation, using a nine item mystical orientation scale among 222 Anglican clergymen. They found a positive relationship between extraversion and mystical orientation and between the lie scale and mystical orientation. No relationship was found between psychoticism and mystical orientation or between neuroticism and mystical orientation. Francis and Louden (2000) examined the relationship between personality, using the EPQ (Eysenck and Eysenck, 1975), and mystical orientation, using a twenty one item mystical orientation scale among 1,468 Roman Catholic clergy. They found a positive relationship between extraversion and mystical orientation. No relationship was found between psychoticism and mystical orientation or between neuroticism and mystical orientation.

Anglo-catholic orientation

Francis and Thomas (1996b) examined the relationship between personality using the EPQ-R (Eysenck, Eysenck and Barrett, 1985) and Anglo-Catholic orientation using a nine item Anglo-Catholic orientation scale among 222 Anglican clergy. No relationship was found between Anglo-Catholic orientation and personality.

Attitude toward Christianity

Francis (1992) examined the relationship between the EPQ-R (Eysenck, Eysenck and Barrett, 1985) and the Francis Scale of Attitude Toward Christianity. The sample consisted of 92 clergymen and 20 clergywomen from the following denominations: Church of England, Methodist, United Reformed Church, and Baptist. All the subjects were attending one of two

residential clergy schools. Using partial correlation coefficients to control for sex differences, Francis (1992a) found no significant relationship between extraversion and the Francis Scale of Attitude Toward Christianity, a negative relationship between neuroticism and the Francis Scale of Attitude Toward Christianity, a negative relationship between the lie scale and the Francis Scale of Attitude Toward Christianity, and a positive relationship between the psychoticism scale and the Francis Scale of Attitude Toward Christianity.

The selection process

Robbins and Francis (1999) compared the experience of the selection process of 695 stipendiary and 426 non-stipendiary clergywomen in the Church of England. This study employed the following to see if they could illuminate the experience of clergywomen in stipendiary and non-stipendiary ministry through the selection process: the Revised forty-eight item Eysenck Personality Questionnaire; the seven item scale of Attitude Toward Selection (this same scale is also employed later in this study in chapter six); levels of perception of support received from parish clergy, bishop, and congregation measured on a seven point scale; age and marital status at time of selection. The scale of Attitude Toward Selection produced an alpha coefficient of 0.8721 which demonstrated that the items in the scale cohered satisfactorily (Cronbach, 1951)

Robbins and Francis (1999) used a multiple regression significance test to examine the relationship between the dependent variables of attitude to the selection process, support from parish clergy, support from bishop, support from congregation against the seven independent variables of age, marital status, extraversion, neuroticism, psychoticism, lie scale, and type of ministry. The following findings were reported. First, older clergywomen have a more positive attitude to the selection process and perceive more support from parish clergy, bishop, and

congregation. Clergywomen who have a higher score on the neuroticism scale have a less positive view of the selection process and are less likely to perceive that they are supported by the parish clergy, bishop, or congregation. The same is also true for those clergywomen who have a higher score on the psychoticism scale. The analysis also reveals that extraverts are more likely to feel supported by their congregation than introverts.

Clergy role prioritisation

Studies that have examined personality in relationship to clergy role include Francis and Rodger (1994a), Francis and Robbins (1999b) and Robbins and Francis (2000). For example, Francis and Rodger (1994a) surveyed full-time stipendiary parochial clergymen from one diocese in England. A response rate of 76% was achieved giving a total number of respondents of 170. Francis and Rodger (1994a) used the EPQ-R (Eysenck, Eysenck and Barrett, 1985) to examine if individual differences in personality were related to role prioritisation. Clergy role prioritisation was measured on a seven point scale in respect of seven different areas of ministry: administrator, celebrant of sacraments, community leader, leader of public worship, pastor and councillor, preacher, and teacher.

Francis and Rodger (1994a) found the following relationship between individual differences in personality and clergy role. Those scoring higher on the extraversion scale gave the role of community leader a higher priority. Those scoring higher on the neuroticism scale gave a lower priority to the role of preacher, while those scoring higher on the psychoticism scale gave a lower priority to the role of administrator, those scoring higher on the lie scale gave a lower priority to the role of community leader, leader of public worship, and teacher.

Francis and Robbins (1999b) examined the relationship between personality and role prioritisation among a sample of 565 Anglican clergywomen in stipendiary ministry. Personality was assessed by the EPQ-R (Eysenck, Eysenck and Barrett, 1985). Role prioritisation was assessed by asking the clergywmen to rate how much priority they gave to ten areas of ministry on a seven point scale at the time they were in training and in their current ministerial position. The study demonstrated that personality influenced role priorities both in training and in their current ministerial position, although the influence of personality was stronger during training.

Role conflict

Studies that have examined personality in relationship to role conflict in ministry include Francis and Rodger's 1994 study as discussed above with reference to role prioritisation. Francis and Rodger (1994a) measured clergy role conflict on a seven point scale asking the respondents to judge role expectation for each of the five groups: congregation, church council, local community, family, and church hierarchy.

Francis and Rodger (1994a) found that those clergymen who scored higher on the psychoticism scale were more likely to report role conflict with the expectations of the church hierarchy, church council, and congregation. Those clergymen scoring higher on the neuroticism scale were more likely to report role conflict with their congregation and the community at large. Those clergymen who scored higher on the extraversion scale were more likely to report a positive relationship with their congregation. No significant differences were reported on the lie scale.

Satisfaction in ministry

Studies that have examined personality in relationship to satisfaction in ministry include Francis and Rodger's 1994 study as discussed above with reference to role prioritisation and role conflict, Francis and Robbins (1999a), and Francis and Rutledge (2000).

Francis and Rodger (1994a) measured dissatisfaction with ministry on a five point scale from never entertaining thoughts of leaving ministry, to actively seeking secular employment. Dissatisfaction with ministry was positively related to both neuroticism and psychoticism, but not related to extraversion and the lie scale. Francis and Rodger (1994a) suggested that personality is a predictor of both satisfaction and dissatisfaction with ministry.

Francis and Robbins (1999a) extended the work of Francis and Roger (1994a) through an examination the relationship between personality and satisfaction with ministry among 565 clergywomen in stipendiary ministry in the Church of England. Francis and Robbins (1999a) employed the EPQ-R (Eysenck, Eysenck and Barrett, 1985) together with a measure of satisfaction with present appointment and two measures of dissatisfaction with ministry. Their findings demonstrated that extraversion is positively related to satisfaction with present appointment but not related to dissatisfaction with ministry and that neuroticism, psychoticism, and the lie scale are all negatively related to satisfaction with their present appointment and positively related to dissatisfaction with ministry.

Burnout

Francis and Rutledge (2000) used the EPQ (Eysenck and Eysenck, 1975) together with a modified version of the Maaslach Burnout Inventory (Rutledge and Francis, in press) among

a random sample of 1,476 Anglican clergymen to compare levels of burnout among those in rural ministry and clergymen working in other types of parishes. They found that those clergymen working in rural ministry reported a lower level of personal accomplishment but they did not report higher levels of emotional exhaustion or higher levels of depersonalisation.

3. Comparative studies

Studies that have compared the personality profile of different groups of clergy include those which have examined clergy in rural ministry as compared to those clergy in urban ministry, clergy in non-stipendiary ministry as compared to those clergy in stipendiary ministry, and clergymen and clergywomen.

Francis and Lankshear (1998) compared a sample of 81 Anglican clergymen from rural benefices to a sample of 72 Anglican clergymen from urban benefices. All of the clergymen were from the diocese of Chelmsford. Using the short form EPQ-R (Eysenck, Eysenck and Barrett, 1985) Francis and Lankshear found that the rural clergymen scored higher on both the extraversion scale and lie scale but there was no statistical difference between the scores of the rural and urban clergymen on the neuroticism or psychoticism scales.

Francis and Littler (2001) conducted a study among 92 Anglican clergymen in rural benefices and 109 Anglican clergymen in urban benefices to examine the relationship between personality and preference for rural ministry. Personality was assessed using the EPQ-R (Eysenck, Eysenck and Barrett, 1985). The clergymen in rural benefices recorded lower extraversion scores than clergymen in urban benefices. There were no significant differences reported on the neuroticism, psychoticism, or lie scale scores.

Studies that have examined personality in relationship to non-stipendiary and stipendiary ministry include Francis and Robbins (1996). Francis and Robbins (1996) surveyed 556 stipendiary and 321 non-stipendiary Anglican clergywomen with the short form EPQ-R (Eysenck, Eysenck and Barrett, 1985). The findings demonstrate that there are no significant differences between those in stipendiary ministry and non-stipendiary ministry on the extraversion or neuroticism scales, while those in non-stipendiary ministry score significantly lower on the psychoticism scale than those in stipendiary ministry and those in non-stipendiary ministry score significantly higher than those in stipendiary ministry on the lie scale.

Clergymen and clergywomen

Studies that have examined the personality profile of clergymen and clergywomen include Francis (1992) who surveyed 92 clergymen and 20 clergywomen, who attended two separate residential clergy schools, with the short form EPQ-R (Eysenck, Eysenck and Barrett, 1985). Francis (1992) found that while the extraversion and psychoticism scales demonstrated a positive correlation with sex, neuroticism and the lie scale did not demonstrate a correlation with sex.

4. Comparative studies and population norms

Studies among clergy using Eysenck's dimensional model of personality have compared their findings among clergy to the established population norms for the particular edition of the Eysenck personality measures employed. The following presents a brief review of comparative studies that have employed Eysenck's dimensional model of personality.

Francis (1991a) compared a sample of 155 male ordinands with a sample of 97 female ordinands using the EPQ (Eysenck and Eysenck, 1975). Francis (1991a) found that on the neuroticism scale the male ordinands matched the scores for the male population norms, while the female ordinands scored lower than the female population norms. With regard to the psychoticism scale, the male ordinands matched the scores for the male population norms, while the female ordinands scored higher than the female population norms. With regard to the extraversion scale, the male ordinands scored lower than the male population norms, while the female ordinands scored higher than the female population norms. With regard to the lie scale the male ordinands scored lower than the male population norms, while the female ordinands scored lower than the female population norms.

Francis and Pearson (1991) surveyed 40 Anglican clergymen who attended a mid-career development consultation with the EPQ (Eysenck and Eysenck, 1975). Francis and Pearson (1991) found that the clergymen displayed higher neuroticism scores than the male population norms and lower lie scale scores than the population norms. There were no differences between the clergymen and the population norms in respect of the extraversion scale or the psychoticism scale.

Francis and Thomas' (1992) sample of 40 clergymen attending a residential course from the Church of England and the Methodist Church completed the Eysenck Personality Questionnaire (Eysenck and Eysenck, 1975). The results were compared to the published population norms for this instrument. The clergymen in this sample did not demonstrate significantly different scores from the population norms on the neuroticism or extraversion scales. This is contrary to the expectation that clergymen tend to be less extraverted and more neurotic than the male

population norms.

Francis and Kay (1995) surveyed 364 Pentecostal ministry candidates from two training colleges using the EPQ (Eysenck and Eysenck, 1975). Of the total sample 259 were male and 109 were female. Francis and Kay (1995) found that the female ministry candidates scored significantly lower on the neuroticism scale than the female population norms. In respect of the extraversion, psychoticism, and lie scales, the female ministry candidates did not record significantly different scores. Compared to the population norms the male ministry candidates scored significantly lower on both the neuroticism and psychoticism scales, and significantly higher on the lie scale. They did not record any difference on the extraversion scale.

Robbins, Francis and Rutledge (1997) employed the EPQ-R among 373 Anglican clergymen in stipendiary ministry and 560 Anglican clergywomen in stipendiary ministry. This study tested the findings of Francis (1991a) and is, in this sense, a replication. For the neuroticism, psychoticism, extraversion, and the lie scale the clergywomen and clergymen did not demonstrate statistically significant differences from each other. For the neuroticism, extraversion, and lie scale the clergymen did not demonstrate statistically significant differences from the male population norms. In respect of the psychoticism scale the clergymen scored lower than the male population norms. In respect of the extraversion and lie scale the clergywomen did not demonstrate statistically significant differences from the female population norms. On both the neuroticism and psychoticism scales the clergywomen scored lower than the female population norms.

Louden and Francis (1999) conducted a questionnaire survey among Roman Catholic parochial

secular priests in England and Wales, using the EPQ (Eysenck and Eysenck, 1975). A total of 1,168 questionnaires were returned giving a response rate of 40%. They found that the Roman Catholic clergy were less extraverted, more neurotic, and more toughminded than the male population norms. They found that the Roman Catholic clergy in respect of their extraversion and neuroticism scores presented a profile which was closer to the female population norms than the male population norms.

Robbins, Francis and Fletcher-Marsh (2000) surveyed 160 Canadian clergywomen and 560 English clergywomen using the EPQ-R (Eysenck, Eysenck and Barrett, 1985). The data demonstrated that the English clergywomen scored significantly higher on the neuroticism and lie scales than the Canadian clergywomen. The Canadian clergywomen scored significantly higher on the psychoticism scale. The Canadian and English clergywomen recorded no significant differences on the extraversion scale.

Robbins, Francis, Haley and Kay (2001) surveyed 1,339 Methodist ministers using the short form EPQ-R (Eysenck, Eysenck and Barrett, 1985) in a replication of Robbins, Francis and Rutledge's (1997) study among Anglican clergy. Robbins, Francis, Haley and Kay (2001) found that the male ministers recorded lower scores on the psychoticism scale than the male population norms but did not record significantly different scores on the extraversion, neuroticism, or lie scale. When compared to the female population norms, the clergymen scored lower on the neuroticism and the psychoticism scales and higher on the lie scale, with no significant difference on the extraversion scale. In a comparison between the male and female ministers the only significant difference was recorded on the extraversion scale, where the female ministers recorded a significantly higher score.

Kay (2000) surveyed three Pentecostal denominations, Assemblies of God, Elim, and the Apostolic Church. He achieved a 57% response rate from the Assemblies of God, a 64% response rate from the Elim, and an 84% response rate from the Apostolic Church. Kay (2000) found that as a group the Pentecostal ministers recorded a higher extraversion score than the population norms and a lower neuroticism score than the population norms.

It is clear from this brief literature review of correlational and comparative studies that there are problems inherent in comparing the findings in different studies. For correlational and comparative studies there are two main problems common to both types of study. First, the studies use different editions of the Eysenck personality measure. Second, the sample of clergy selected is perhaps not always as representative as it might be, for example, small sample sizes, ordinands, and conference-going clergy.

Correlational studies examine many different areas in relation to individual differences in personality and ministry. This interest in many different areas of ministry is both a strength and a weakness. It is a strength in that a breadth of knowledge is available on different aspects of individual differences in personality and ministry. It is a weakness in that it may have detracted from the systematic replication of specific studies to see how far findings are consistent among different clergy groups.

As has been noted above both correlational studies and comparative studies use different versions of the Eysenck personality measure. For comparative studies this has the added impact that each edition of the Eysenck personality measure has a separate set of established population norms. Each set of population norms has varying degrees of reliability.

5. The new study

Despite the problems associated with employing Eysenck's dimensional model of personality, as operationalised among clergy, there are four reasons which demonstrate that it is a model which may helpfully be employed to examine the perceptions of ministry and the practice of ministry among clergywomen.

First, correlational studies among clergy demonstrate that individual differences in personality, as measured by the Eysenck personality measure, are linked to perception and practice of ministry. Second, correlational studies among clergy demonstrate that alongside variables such as age, individual differences in personality can aid our understanding of how ministry is perceived and practiced by clergy. Third, comparative studies among clergy demonstrate that clergy do not necessarily conform to the population norms established for the Eysenck Personality Questionnaire. Because clergy do not conform to the population norms we can hypothesise that this will impact their ministry. Fourth, an examination of clergywomen may help to establish how far they differ from the established population norms and may help explain different perceptions and practice in ministry among clergywomen.

The new study aims to provide a large sample of clergywomen in the Church of England providing a reference point for future studies as well as a basis for further examination in the following chapters of the role of individual differences in personality in perceptions of ministry and the practice of ministry among clergywomen.

The new sample of 1,120 clergywomen in this study recorded the following alpha co-efficient on each of Eysenck's four scales respectively: extraversion .8380, neuroticism .7879,

psychoticism .4967, and the lie scale .6422 (see table 4.1).

Table 4.1: Reliabilities of the EPQ-R

	alpha co-efficient
extraversion	.8380
neuroticism	.7879
psychoticism	.4967
lie scale	.6422

Each of the scales has performed satisfactorily according to Cronbach (1951) with the exception of the psychoticism scale. As previous discussion of Eysenck's psychoticism scale has established that it does not perform well among religious samples or women (Kline, 1993a) it is not surprising that the psychoticism scale records a low alpha among this sample of clergywomen given that both criteria apply to this sample. However, despite this caveat in relation to the psychoticism scale the reliability of all the four scales is adequate for this new sample of clergywomen. The next part of this chapter compares the clergywomen to the established female population norms.

5. Clergywomen and the female population norms

From the overview presented above of comparative studies using Eysenck's dimensional model of personality, Francis (1991a) found that the 97 female ordinands in his sample recorded scores significantly different from the female population norms. The female ordinands were more stable, more toughminded, more extravert, and less socially conforming. Francis and Kay (1995) found that the 109 female Pentecostal ministry candidates in their sample were more stable than the female population norms. Robbins, Francis, and Rutledge (1997) found that the 560 clergywomen in their survey were more stable and more tenderminded than the female population norms. The new sample provides a much larger number of subjects than has

previously been employed in such comparative studies with all the sample being ordained rather than in training.

Table 4.2 presents the comparison between the clergywomen in this sample and the established female population norms. The results demonstrate that the clergywomen score significantly lower on the extraversion, neuroticism, and psychoticism than women in general, while there is no significant difference reported on the lie scale.

Table 4.2: Clergywomen and the female population norms

personality variables	clergywomen mean	SD	general norms female mean	SD	t	P<
extraversion	7.07	3.34	7.60	3.27	-2.960	.01
neuroticism	4.50	2.98	5.90	3.14	-8.566	.001
psychoticism	2.02	1.53	2.35	1.88	-4.334	.001
lie scale	3.85	2.24	3.69	2.55	1.268	NS

N=1129

These findings are consistent with previous comparative studies in respect of neuroticism. That is clergywomen tend to be more stable than the female population norms. Eysenck and Eysenck (1991) describe the more stable person as being calm, even-tempered, controlled and unworried. These findings are not consistent with those of Francis (1991a). The new sample are less extraverted and more tenderminded, the opposite of Francis' (1991a) findings. Eysenck and Eysenck (1991) describe the more introverted person as reliable, quiet, retiring, and introspective, while Eysenck and Eysenck (1991) describe the more tenderminded person as empathetic and sensitive to other people.

It is clear that clergywomen in the Church of England are exhibiting a different personality profile in comparison with the female population norms. Clergywomen are less extraverted,

more stable, and more tenderminded than the female population norms. Given that the clergywomen are presenting a different personality profile to the female population norms this chapter now proceeds to compare the new sample of clergywomen to the male population norms. It may be that the clergywomen are closer to the male population norms than they are to the female population norms.

6. Clergywomen and the male population norms

The overview presented above of comparative studies using Eysenck's dimensional model of personality demonstrates that clergymen hold a different personality profile to the male population norms (see for example Francis and Thomas, 1992). It may be that the clergywomen present a personality profile closer to the male population norms than the clergymen.

Table 4.3 presents the comparison between the clergywomen in this sample and the established male population norms. The results demonstrate that the clergywomen score significantly lower on the neuroticism and psychoticism scales and significantly higher on the extraversion scale than men in general, while there is no significant difference reported on the lie scale.

Table 4.3: Clergywomen and the male population norms

personality variable	clergywomen mean	clergywomen SD	general norms male mean	general norms male SD	t	P<
extraversion	7.07	3.34	6.36	3.80	3.544	.001
neuroticism	4.50	2.98	4.95	3.44	- 2.506	.01
psychoticism	2.02	1.53	3.08	2.20	-12.108	.001
lie scale	3.85	2.24	3.89	2.71	- 0.073	NS

N=1129

The clergywomen do not exhibit a similar personality profile to the male population norms. However, when examined in the light of previous comparative studies, the clergywomen are

different to the male population norms in a way that is different to the clergymen. For example Francis (1991a) found that clergymen were less extraverted than the male population norms. The clergywomen in this sample were more extraverted than the male population norms. Francis and Pearson (1991) found that clergymen are more neurotic than the male population norms while the clergywomen in this sample are more stable than the male population norms. However, the clergywomen in this sample are more tenderminded than the male population norms as has been found to be so for clergymen (see for example Robbins, Francis and Rutledge, 1997).

It is clear that the clergywomen in the Church of England are exhibiting a different personality profile to the male population norms. Clergywomen are more extraverted, more stable, and more tenderminded than the male population norms.

7. Conclusion

This chapter has drawn together previous research which has employed the Eysenck Personality measure among clergy and has provided the background against which this new study of clergywomen is set. Four conclusions emerge from the comparison of the personality of clergywomen to the female and male population norms.

First, clergywomen exhibit a different personality profile to the general population. Clergywomen are not representative of either women in general or men in general.

Second, the clergywomen are more tenderminded than both the male and female population norms. The people among whom the clergywomen minister may tend to find empathetic and

sensitive clergywomen. This may have a negative impact for the clergywomen who may find it difficult to take tough decisions and to draw a line between their personal life and their ministry.

Third, the clergywomen are more stable than both the male and female population norms. The people among whom the clergywomen minister may find even-tempered and calm clergywomen. This may have a positive impact for the clergywomen who may find it easier than those around them to keep a sense of perspective, particularly in difficult situations.

Fourth, the clergywomen are more introverted than the female population norms. The women among whom the clergywomen minister may find quiet and introspective clergy. However, the clergywomen are more extraverted than the male population norms, so the men among whom the clergywomen minister may find sociable and outgoing clergy. This may provide a source of conflict for the clergywomen as the men and women among whom they minister may hold a different perception of them.

It is unlikely that culturally assumed gender differences will be reflected by the clergywomen in this sample. The following chapters in this dissertation will explore the implications of these findings for clergywomen in the Church of England as it impacts on their perceptions of ministry, and their practice of ministry.

Chapter five

Motivation

1. Overview
2. Church of England Reports
3. Empirical studies of motivation
4. Motivation and personality
5. The new study
6. Motivation
7. Motivation and individual differences in personality
8. Conclusions

1. Overview

The clergywomen within this new sample represent the 'groundbreakers', that is the first wave of women to enter the ordained ministry of the Church of England. As has been outlined in chapter one, the road to ordination for these women was not easy and, for many, their ministry within the Church of England has been overshadowed by debate on the integrity of accepting women into holy orders. In view of this situation, this chapter asks the question, what motivated these women to seek ordination within the Church of England?

For the purposes of this chapter three specific areas of motivation will be examined. The first area examines the motivation of the individual. Motivation to seek ordination is usually expressed as responding to 'a calling', in the sense that individuals did not chose ministry, rather they were chosen. This chapter is concerned with the examination of individuals use of the theological expression 'a call from God' to assess their motivation to seek ordination. The second area examines the motivation to seek institutional recognition. An aspect of ordination is that it gives official recognition by the church of the ministry of an individual. In this sense ordination can be seen as giving authority to the ministry of an individual. The third area examines the motivation to promote change within the Church of England. Seeking ordination to promote change of the sexist nature of the Church of England from within its' own structure is another form of motivation.

This chapter will be divided into six main parts. The first part will examine Church of England reports that deal specifically with ordination and motivation. The second part will examine previous empirical research in relation to motivation and ordination with reference to the three specifically identified areas for the new study. The third part will examine those studies that

have employed personality theory in relation to motivation. The fourth part presents the new data which will examine the motivation of the clergywomen within the new sample to seek ordination in relation to three variables: age, church orientation, and type of ministry. The fifth part examines motivation to seek ordination in relation to Eysenck's dimensional model of personality. The purpose of applying Eysenck's model of personality to the three areas of motivation is to assess how far individual differences in personality may predict motivation for seeking ordination. Finally, the conclusion suggests practical implications resulting from this research.

2. Church of England Reports

The popular perception of the Church of England is a church in decline (see, for example, Gill, 1988). The Church of England has tried to counter this perception through the publication of reports such as *In the Face of Declining Church Attendance: there are answers* (Warren and Jackson, 2001) and by emphasising the changing patterns of church attendance (Brierley, 2000).

Alongside this the Church of England has seen a decrease in the number of ordinands over recent years (Ministry Division of the Archbishops' Council, 2001). It would seem that motivation to seek ordination within the Church of England is decreasing. The Advisory Board of Ministry of the Church of England published the report *Recovering Confidence: the call to ordained ministry in a changing world* in 1996, specifically to address problems associated with the recruitment of clergy within the Church of England.

The report *Recovering Confidence* (1996) acknowledges that the decrease in recruitment is related to two factors. First, the Church of England finds itself in a rapidly changing society

and this has promoted uncertainty within the church as to the role it plays within, and as a part of, society. Second, the report acknowledges that although the increase in roles for lay people within the church has been a positive development, and should continue to be encouraged, this has, at the same time, blurred the role of the ordained minister. The report *Recovering Confidence* (1996) suggests that recruitment may be improved in two mains ways. First, the report acknowledges that the church has not been successful in recent years in the recruitment of young people. This is something the report suggests the church needs to address by promoting ministry in the church among younger people and offering support to those young people who do make the decision to enter ordained ministry. Second, the report recommends a shift in emphasis, that rather than each diocese viewing the recruitment of clergy as a local resource, the diocese should review the recruitment of clergy as a national resource. Such a change in emphasis from regional to national would, the report suggests, strengthen recruitment in the Church of England overall.

The report acknowledges that the current situation within the Church of England does not promote good morale among its ordained ministers. Low morale and levels of motivation are inextricably linked. Given this background one might conclude that the clergywomen are unlikely to be motivated to seek ordination to ministry in order to give authority to their ministry, but are more likely to seek ordination in response to a 'call from God', or to seek to change the Church of England from the inside.

3. Empirical studies of motivation

It is only relatively recently that women have been pushing back the boundaries in ministry by seeking entry to holy orders. Caroll, Hargrove and Lummis (1981) question the motivation

behind this push for entry into holy orders by women. They state that women have always felt motivated to exercise ministry but that is only with the growth in further and higher education among women and the growth of the movement for equality that women have had the means to test their vocation to ministry.

Carroll, Hargrove and Lummis (1981), in their extensive survey of nine main-line protestant denominations in America, examined three areas of motivation in relation to seeking ordination. The first area examined motivation for seeking ordination as a response to a personal call from God. The second area examined motivation for seeking ordination in response to the need for official church legitimisation for their ministry. The third area examined motivation for seeking ordination in order to seek to change the sexist nature of the church. Carroll, Hargrove and Lummis (1981) found that over 90% of the clergy in their sample sought ordination in response to a call from God. For 82% of the respondents official church legitimisation was an important factor, while 56% of the respondents wanted to try and change the sexist nature of the church. This study demonstrates that the three areas of motivation to seek ordination are not mutually exclusive, however, the response to a call from God is the strongest motivational factor.

Zikmund, Lummis and Chang (1998) carried out a replication of the 1981 study with one major difference. They divided up their sample into three categories: congregation centred denominations, institution centred denominations, and spirit centred denominations. Zikmund, Lummis and Chang (1998) found that response to a call from God continued to be the strongest motivator to seek ordination. However, the way in which this call was expressed varied according to which denomination the clergywomen belonged. For example, those clergywomen from the spirit centred denominations were more likely to express their call from God in terms

of a sudden and direct experience, whereas those clergywomen from institution centred denominations were more likely to express their call to ministry in terms of a gradual and growing realisation. The 1998 study found a drop in the percentage of women who were motivated to seek ordination by a wish to change the sexist nature of the church. It might be that, as women have entered ordained ministry in greater numbers, so this particular motivation has not had such a strong influence.

Thorne (2000) examined the motivation among clergywomen in the Church of England to seek ordination as a response to a call from God. Thorne found that 84% said that God had spoken to them, while 81% said that their vocation had developed gradually. When Thorne (2000) examined these results in the light of church orientation she found that those clergywomen with an evangelical church orientation were more likely to express their vocation in terms of a call from God. This is not surprising given that those who express an evangelical church orientation tend to emphasise a personal relationship with God. We may also hypothesise that those clergywomen with an conservative church orientation are more likely to express their motivation to seek ordination in terms of a call from God given that this is traditionally emphasised by the Church of England when individuals test their vocation to ordained ministry (see *The Report of a Working Party on Criteria for Selection for Ministry in the Church of England,* ABM Policy Paper Number 3A, 1993).

Wittberg (1993) conducted a study among priests, women in religious orders, lay women, and lay men. The aim of her research was to assess job satisfaction among these four groups of Catholics. Wittberg (1993) found that those groups for whom ordination was not an option tended to have a lower job satisfaction and to view ordination in terms of giving them official

recognition and the authority to carry out the job they were already undertaking within the church. It could be that because women have been involved with ministry in the Church of England for a considerably longer period of time than they have been able to be ordained, that being given authority for their ministry is an important motivational factor for them in seeking ordination.

4. Motivation and personality

Very little research has been conducted into the relationship between work motivation and individual differences in personality (Furnham, 1992). Rather studies on motivation have tended to examine motivation in relation to The Reiss Profile of Fundamental Goals (see for example Reiss, Wiltz and Sherman, 2001). The research that has been conducted into the relationship between work motivation and individual differences in personality has tended to hint at a link rather than explore it in any depth (Argyle, 1990; Robertson, Smith and Cooper, 1992).

Argyle (1990) and Furnham (1992) suggest that both extraversion and neuroticism may be linked to job motivation; extraverts demonstrating a greater level of motivation, neurotics demonstrating a lower level of motivation. Furnham (1992) goes on to suggest that values systems, such as religion, have the potential to influence motivation. This may be particularly potent among those motivated to seek ordination to holy orders.

5. The new study

The present study examines what motivated the clergywomen in this sample to seek ordination to the priesthood. Following on from the work of Carroll, Hargrove and Lummis (1981) and

Zikmund, Lummis and Chang (1998) in America the new study uses the three areas of motivation identified in these two studies: seeking ordination as a response to a call from God, seeking ordination to give authority to their ministry, and seeking ordination to transform the sexist nature of the church.

In view of the above discussion four areas are taken into consideration in relation to the three measures of motivation. The first area is age given that the Church of England is clear in its report *Recovering Confidence* (1996) that it wishes to increase recruitment among younger people to stipendiary ministry. If this new study is able to identify what motivates the younger women to seek ordination, this could be a useful tool for the Church of England in its efforts to recruit younger clergy into stipendiary ministry. The second area is type of ministry, given that the Church of England is concerned about reduced recruitment to stipendiary ministry. If this new study is able to identify what motivates women to seek ordination to stipendiary ministry, this could be a useful tool for the Church of England in its efforts to recruit women into stipendiary ministry. The third area considered is church orientation. Church orientation has been demonstrated to be an important factor in motivation to seek ordination in a number of studies, for example Thorne (2000). The new study examines catholic/evangelical church orientation and liberal/conservative church orientation in relation to the three areas of motivation. The fourth area examines the three areas of motivation in relation to Eysenck's model of individual differences in personality to see if individual differences in personality affect clergywomen's motivation to seek ordination.

Method

Motivation to seek ordination was assessed by three separate statements to which the

clergywomen responded on a five point Llikert scale: agree strongly, agree, not certain, disagree, and disagree strongly (Likert, 1932). For the purposes of this analysis the agree strongly and agree responses were collapsed together and the disagree and disagree strongly responses were collapsed together. The first statement examines individual motivation as a response to a call from God, *I sought ordination because I believed God wished me to be ordained.* The second statement examines ecclesiological motivation, *I sought ordination because it gave greater authority to my ministry.* The third statement examines motivation to promote change to the church from within, *I sought ordination to help change the sexist nature of the church.*

Age respondents were asked to write in the year of their birth, and the age of the respondent was calculated.

Type of ministry was assessed by a pre-coded question, 'Do you regard yourself as primarily in' to which respondents could choose one of seven options: stipendiary parochial ministry; stipendiary non-parochial ministry; non-stipendiary parochial ministry; non-stipendiary non-parochial ministry; secular employment; retired; unemployed. For the purposes of this analysis the two stipendiary categories were collapsed together and the two non-stipendiary categories were collapsed together. It was these two sub-groups of clergywomen who form the basis of the following analysis.

Church orientation was assessed by two questions. The first asked the respondents to assess how catholic/evangelical they were on a seven point scale. The second question asked the respondents to assess how liberal/conservative they were on a seven point scale. In each case

the scale worked in the following way: 1 2 3 4 3 2 1, with four being identified for the respondents as 'middle of the way'.

6. Motivation

Table 5.1 presents the percentage of item endorsement for each of the three items concerned with motivation to seek ordination. With regard to individual motivation the overwhelming majority of clergywomen report that they were motivated to seek ordination in response to a personal belief that God wished them to be ordained (97%). In comparison, motivation to

Table 5.1: Motivation to seek ordination

percentage item endorsement	disagree %	not certain %	agree %
I sought ordination because I believed God wished me to be ordained	1	3	97
I sought ordination because it gave greater authority to my ministry	33	14	53
I sought ordination to help change the sexist nature of the church	72	11	17

seek ordination to give greater authority to their ministry is not as clear; although over half (53%) agree that this was a factor in their decision, there are a third who disagree (33%). Nearly a fifth (17%) of the clergywomen agree that they were motivated to seek ordination because they wished to help change the sexist nature of the church, but nearly two thirds (72%) disagree that this was a reason for seeking ordination. These results present a picture of individual motivation being the strongest predictor of seeking ordination among this sample of clergywomen.

Table 5.2 examines the relationship between each of the three motivation to seek ordination items, and age, catholic/evangelical church orientation, liberal/conservative church orientation, and type of ministry by using correlation analysis.

Table 5.2: Correlation matrix motivation, age, church orientation, and type of ministry

	age	catholic liberal	evangelical conservative	type of ministry
I sought ordination because I believed God wished me to be ordained	+0.0210 NS	+0.0599 .05	+0.1094 .001	-0.0013 NS
I sought ordination because it gave greater authority to my ministry	+0.1375 .001	-0.0213 NS	-0.0399 NS	-0.1163 .001
I sought ordination to help change the sexist nature of the church	-0.0925 .01	-0.1505 .001	-0.2949 .001	+0.0829 .01

Table 5.2 demonstrates that older clergywomen are more likely to have been motivated to seek ordination to give greater authority to their ministry. This is not surprising given that these older women will have been witness, for longer, to the ongoing debate on women and holy orders in the Church of England. This group of women are more likely to have had to put off their call to ministry because ordination was not open to them. This group of women are more likely to have been exercising a longer period of ministry within the Church of England without being able to seek ordination. In such instances being motivated to seek ordination to give greater authority to ministry makes sense. The younger clergywomen are more likely to have been motivated to seek ordination to help change the sexist nature of the church. For the younger clergywomen they were able to enter holy orders and were among the first who were able to begin to think about changing the church from the inside out.

Table 5.2 demonstrates that those clergywomen with a more evangelical and conservative church orientation are more likely to express their motivation for seeking ordination as a

personal belief that God wished them to be ordained. As previous research has shown the belief in a call to ministry from God is a strongly held view, suggesting that ministry is not so much a personal choice, but rather a calling. It would make sense that the more evangelical and conservative clergywomen would express their motivation to seek ordination in such a traditional way.

Table 5.2 demonstrates that those clergywomen with a more catholic and liberal church orientation are more likely to be motivated to seek ordination to change the sexist nature of the church, to work from the inside of the organisation to effect change. This move for change sits more readily with this church orientation. Church orientation has no impact on motivation to seek ordination to give greater authority to ministry.

Table 5.2 demonstrates that those in non-stipendiary ministry are more likely to be motivated to seek ordination to give greater authority to their ministry. Given the uncertain position of non-stipendiary ministry in the Church of England (see chapter seven) ordination may well help give those in non-stipendiary ministry a status that is helpful to them in their ministry. Those clergywomen in stipendiary ministry are more likely to be motivated to seek ordination in order to help change the sexist nature of the church. Previous research suggests that those in stipendiary ministry are less conservative in their outlook than those in non-stipendiary ministry. This may explain why those in stipendiary ministry are more likely to be motivated to seek ordination in order to bring about change.

7. Motivation and individual differences in personality

Table 5.3 presents the correlations between each of the three measures of motivation to seek

ordination and Eysenck's dimensional model of personality.

Table 5.3: Correlation between motivation to seek ordination and personality

	E	P	N	L
I sought ordination because I believed God wished me to be ordained	+0.0260 NS	-0.0831 .01	-0.0408 NS	+0.0511 NS
I sought ordination because it gave greater authority to my ministry	+0.0788 .01	+0.0042 NS	+0.0190 NS	+0.0229 NS
I sought ordination to help change the sexist nature of the church	+0.0838 .01	+0.1468 .001	+0.0438 NS	-0.0355 NS

Table 5.3 demonstrates that two dimensions of Eysenck's model of personality are significant factors in the motivation of clergywomen to seek ordination. The more extraverted clergywomen are more likely to have been motivated to seek ordination to give greater authority to their ministry and in order to change the sexist nature of the church. According to Eysenck's model of personalty, extraverts like change and do not mind 'sticking their neck out', this aspect of extraversion fits neatly with the motivation to seek ordination to promote a change in the sexist nature of the church.

Tenderminded clergywomen are more likely to have been motivated to seek ordination because they believed God wishes them to be ordained. Those clergywomen who are tenderminded are more likely to not want to implement change for fear of upsetting others. Out of the three measures of motivation to seek ordination it is the individual motivation which is of greatest importance to the tenderminded clergywomen.

Toughminded clergywomen are more likely to have been motivated to seek ordination because they wish to change the sexist nature of the church. The toughminded clergywomen will find it easy to take difficult decisions and to push for change within the church. There are not only

likely to be more motivated to seek ordination to change the sexist nature of the church but will continue to be motivated to push such changes through within the church to which they are ordained.

The neuroticism and lie scale scores of the clergywomen are not significantly related to motivation to seek ordination for any of the three measures employed in this study.

8. Conclusions

The new study has demonstrated that motivation to seek ordination is related to age, church orientation, type of ministry, and personality. Seven main conclusions emerge from this study.

First, for nearly all the clergywomen, the strongest motivator to seek ordination is a call from God. Chrisoptherson (1994) suggests that for clergywomen couching their motivation for ministry in the religious language of 'call' is helpful in legitamising their entry into holy orders, because, if challenged on the legitimacy of the ordination of women, they are able to respond in a way that implies that they are responding to a higher authority than themselves. However, the notion of call is so closely bound up in the testing of the individual's vocation through the selection process, that it is not surprising that so many clergywomen identify with this motivating factor.

Second, age is a predictor of motivation to seek ordination on two of the three measures. That is older people are more likely to seek ordination to give authority to their ministry and younger people are more likely to seek ordination to change the sexist nature of the church. If the Church of England wants to attract younger people into ministry, this finding demonstrates that

age does not have an impact on perception of call to ministry and continuing to emphasise this as an important motivator within the selection process will not discriminate between the older or younger female candidates.

Third, this study supports the findings of previous research that church orientation impacts on motivation to seek ordination in that those with an evangelical and conservative church orientation are more likely to say that they are motivated by a call from God. However, this study also found that, by examining catholic and liberal church orientation, those clergywomen who hold a catholic and liberal church orientation are more likely to be motivated to seek ordination to change the sexist nature of the church. It is clear that church orientation has a significant impact on motivation to seek ordination among clergywomen.

Fourth, type of ministry is a predictor of motivation to seek ordination for those in non-stipendiary ministry who are motivated to seek ordination to give authority to their ministry. Type of ministry is also a predictor of motivation to seek ordination, for those in stipendiary ministry who are more likely to be motivated to seek ordination in order to change the sexist nature of the church. If the Church of England wants to attract more people into stipendiary ministry, this finding demonstrates that type of ministry does not have an impact on perception of call to ministry and continuing to emphasis this as an important motivator within the selection process will not discriminate between those women who apply for stipendiary ministry and those women who apply for non-stipendiary ministry.

Fifth, Argyle (1990) and Furnham (1992) suggested that extraversion and neuroticism would be related to motivation. This research provides support for the relationship between

extraversion and motivation among clergywomen in that extraversion is linked to motivation to seek ordination on two of the three measures. That is extraverts are more likely to see ordination to give greater authority to their ministry, and in order to help change the sexist nature of the church. However, this study does not support a relationship between neuroticism and motivation. Neuroticism is not related to any of the three measures of motivation to seek ordination. Rather psychoticism is related to two of the measures of motivation to seek ordination. The tenderminded clergywomen are more likely to be motivated by a call from God. These women are content not to stick out from the crowd. The toughminded clergywomen are more likely to be motivated to seek ordination in order to help change the sexist nature of the church. Toughminded clergywomen are able to deal with tough situations which may well arise in implementing such changes.

Sixth, Zikmund, Lummis and Chang (1998) found that motivation to seek ordination to change the sexist nature of church became less stressed over time among the clergywomen. As more women are ordained within the Church of England it might be that the motivation to seek ordination to change the sexist nature of the church may reduce as it has been found to have done in the United States.

Seventh, this chapter began by asking what motivated the women in this sample to seek ordination in the Church of England. It has been demonstrated that the majority of the women seek ordination in response to a call from God. However, the perception of this call is related to church orientation and personality.

Chapter six

Selection

1. Overview
2. The selection process
3. Church of England Reports
4. Empirical studies of the selection process
5. Selection and personality
6. The new study
7. Attitude toward selection
8. Selection and individual differences in personality
9. Conclusions

1. Overview

The selection process is the means by which the Church of England selects candidates to be recommended for training. For the candidates it is the mechanism by which their call to ministry is tested by the institution which they feel called to serve. For the church it is a time to test the call of the candidates and to come to a conclusion as to their suitability for training for ministry and for ministry itself. For the candidates selection is often a difficult time of uncertainty until the church makes a decision. The selection board can make one of three recommendations: unconditional recommendation for training, conditional recommendation for training, and non-recommendation for training.

This chapter will be divided into seven main parts. The first part will describe the selection process, detailing the stages through which candidates within this study would normally have progressed. The second part will examine the guidelines which have been produced by the church in relation to the selection process, including those guidelines that apply to selection for non-stipendiary ministry (non-stipendiary ministry is dealt with in greater depth in chapter seven). The third part will examine previous empirical research in relation to the selection process. The fifth part will examine those studies which have employed personality theory in relation to the selection process. The sixth part will present the new data which will examine the relationship of Eysenck's four dimensions of personality together with age, marital status, and ministry type in conjunction with the following four dependent variables: attitude to the selection process, support from parish clergy, support from bishop, and support from congregation. The purpose of applying Eysenck's dimensional model of personality to the selection process in this way is to assess if it can help to illuminate candidates' differing perceptions of their experience of the selection process. Finally, the conclusion suggests

practical implications resulting from this research.

It is important to remember that the sample of clergywomen within this study are those who have been successful at a selection conference. To date there is very little information available with regard to those who are not successful in the selection process. The main source of information is provided by the Church of England in *Church Statistics*. This presents the percentage of those who are successful at the Advisory Board of Ministry (ABM) selection conferences.

2. The selection process

The process of selection varies between dioceses and between individuals within a diocese. However, broadly conceived the process of selection for the clergywomen within this new study can be described as follows (ABM, 1995). There are three levels to the selection process within the Church of England. First, there is the local level. Normally the candidate's first move, having made the decision to seek recommendation for training, is to approach the local parish priest. At this stage the proceedings tend to be fairly informal, with the parish priest already knowing the candidate and possibly having suggested to the candidate that he or she might wish to consider ordination. Second, there is the diocesan level. The parish priest will refer the candidate to the Diocesan Director of Ordinands (DDO), who will conduct an interview, or a series of interviews, with the candidate. There will usually follow at least one further interview with another person within the diocese involved in the diocesan selection procedure. If the candidate is successful at this stage, those involved in the assessment will send their reports to the bishop. The candidate is then referred to the bishop. The bishop will make his decision based on these reports together with his own interview of the candidate. A successful testing

of a candidate's vocation at the diocesan level will lead to the bishop recommending that the candidate proceeds to the third stage of the process, that is the Advisory Board of Ministry National Selection Conference. The Advisory Board of Ministry National Selection Conference is a three day residential conference where the candidate will be interviewed by the bishops' selectors. The decision of the selection conference is usually communicated by the bishop to the candidate. The bishop can, and sometimes will, overturn the decision of the selection board. The final decision, therefore, rests with the bishop. As is noted by the Advisory Board of Ministry (1995) 'From the consultation we discovered considerable unanimity as well as significant differences in pre-conference procedures.'

This whole process can, and often does, take up to and over a year. It is the means by which the Church of England enables candidates to put their vocation to the test as well as being the means by which the Church of England can carefully regulate those who are entering the church's ordained ministry. All candidates pass through the selection procedure in essentially the same way, despite the different types of ministry for which they are offering themselves and their different personal circumstances. For example, those wishing to be stipendiary, non-stipendiary, or sector priests attend the same conference. The selection process is further complicated by the variety in candidates' individual circumstances. A good example of this is marital status. Marital status is clearly taken into consideration during the selection process, with the spouse often being directly involved, particularly at the diocesan level. It is clear that the change that training and ordination will bring to the candidate will be no less true for the spouse.

3. Church of England Reports

For candidates seeking selection for stipendiary or non-stipendiary ministry the selection procedure is the same. However, it is acknowledged by the Advisory Board of Ministry that within this same procedure the same criteria should not necessarily be employed. The criteria for selection for non-stipendiary candidates was first dealt with by *The Bishops Regulations: a supporting ministry* in 1968. This report produced by the Advisory Council for the Churches Ministry was followed in 1970 by *The Bishops' Regulations for the Selection and Training of Candidates for Auxiliary Pastoral Ministry* (Church Assembly, 1970). A further thirteen years later the report *Selection for Ministry: a report on criteria* was produced by the Advisory Council for the Churches Ministry (1983). This report dealt with the implications of non-stipendiary and stipendiary ministry candidates at selection. The reports produced by the Advisory Board of Ministry (ABM) primarily focus on guidelines for the selection conference itself. In particular the reports detail the qualities that selectors should be looking for among the candidates at the selection conference. Only recently has the Advisory Board of Ministry addressed the concerns of the candidate with the publication of the report, in December 1997, *The Care of Candidates Before and After Selection Conferences.* This report acknowledged the stress and worry that often accompanies a candidate passing through all the selection procedures.

The criteria currently employed in the selection process are largely based on the Advisory Council for the Churches Ministry 1983 report, *Selection for Ministry: a report on criteria.* At the beginning of this report it is acknowledged that the selection conference is complicated by the numbers of different types of ministry for which candidates are offering themselves. It is further acknowledged that certain criteria will apply to all candidates. A further section on

distinctive qualities identifies specific criteria for types of ministry: stipendiary ministry, non-stipendiary ministry, and lay ministry.

The report acknowledges that many of the criteria for selection for ministry can be equally applied to stipendiary and non-stipendiary ministry candidates. These criteria are placed in six main categories: vocation, faith, spirituality, personality, relationships, and quality of mind. However, the report states that there are nonetheless differences between different types of ministry, for example differences between those in non-stipendiary ministry and stipendiary ministry. First, non-stipendiary ministry candidates need to be able to deal with multiple demands upon their 'time and energies.' Second, those entering parish based ministry need to be able to deal with the changes that occur when they become ordained ministers within a community. Third, those entering a work based ministry need to be able to deal with carving out a ministry within a secular world where there will often be very little support. Fourth, for those combining parish ministry and work a 'resilience of personality, spirit and physique' are needed. Fifth, for those entering ministry after retirement they need to be fit enough to cope with ministry and further the report emphasises that the selectors need to be sure that they are entering ministry in response to a call rather than a desire to maintain their standing within the community. Sixth, the report acknowledges that no clear guidelines can be given on local non-stipendiary ministry as experience of this ministry at the time of this report was limited. The report is clear in its assertion that these can only be guidelines since there are so many varieties of non-stipendiary ministry expressed by candidates and further that criteria employed by dioceses before selection differ depending on their own expectation of their non-stipendiary ministers.

It is interesting to note that the authors of this report suggested that once women were admitted to the diaconate there should be a follow-up report to deal with selection of candidates for what was in effect a permanent diaconate. The next set of criteria was published in 1993 only after the vote passing the legislation necessary for women to enter the priesthood had been passed.

The Advisory Board of Ministry produced three publications in 1993: *The Report of a Working Party on Criteria for Selection for Ministry in the Church of England,* ABM Policy Paper Number 3A; *The Report of a Working Party on Criteria for Selection for Ministry in the Church of England,* ABM Policy Paper Number 3B and a leaflet *Selection for Ministry: a summary of the criteria for selection for ministry in the Church of England,* ABM Policy Paper Number 3C. Each of the reports represents a précis of the previous. This is important as it has helped to make the criteria for selection more accessible.

Although the 1993 criteria clearly follow the 1983 criteria, there are a number of differences, mainly in slight changes of emphasis and an expansion of certain areas, which are clearly listed in the first of the three reports, *The Report of a Working Party on Criteria for Selection for Ministry in the Church of England,* ABM Policy Paper Number 3A. For example, it is acknowledged that there should be an attempt to identify those candidates who may well be prone to stress with suggestions as to how this could be achieved. However, the criteria on which selection is made have remained largely the same. The selectors are recommended by the report to examine eight areas: an understanding of ministry within the Church of England; a sense of vocation to ministry; faith, together with recognition that doubt is part of faith; spirituality as evidenced by both personal and group prayer and worship; a stable personality that can cope with life in the ministry; the ability to develop relationships on a professional,

personal, and pastoral level; leadership qualities but also the ability to work with others; and that the candidate is intellectually capable of undertaking the necessary training.

The Advisory Board of Ministry followed up their 1993 reports in 1995 with *A Review of Selection Procedures in the Church of England: the report of a working party* (ABM, 1995). A natural progression from the revision of the criteria. The first part of the report addresses the relationship between the selection process at the local level and the national level, concluding that both levels have a role to play but that the link between them needs to be strengthened in view of the perceived disparity between recommendations at a local and national level. The report then moves on to the national selection conference from which the main recommendation is clarity and transparency. Practical suggestions are made to enable this recommendation to be fulfilled. For example, it is suggested that there is a greater openness regarding a candidates' performance at the selection conference. Of particular interest, given the nature of the new study contained within this chapter, is the working party's note on the use of psychological tests, the use of which they were invited to consider, 'Underlying these are the need for assessment methods to be as objective as possible alongside a fear of ordained ministry being limited to certain types of personality.'

The pastoral care of candidates who are not recommended for training has largely been dealt with in an unsystematic way, a point which was noted by the 1995 report *A Review of Selection Procedures in the Church of England* (ABM, 1995). The need for the pastoral care of candidates throughout the selection procedure and beyond has only recently been officially acknowledged by the Advisory Board of Ministry's publication, *The Care of Candidates Before and After Selection Conferences* (ABM, 1997). This report deals with four main issues. The

first issue the report deals with is recognising the role of those actually involved in the selection of candidates from the incumbent through to the bishop. There is also a recognised role for a vocational adviser, spiritual director, and counsellor. Although it is acknowledged that some of the former could fulfil the role of the latter, it is noted that it is helpful if one of the people within the support network is independent of the actual selection process. An indication of the weight that the report gives to the role of the counsellor is demonstrated by the fact that an entire chapter is devoted to this. The second issue the report deals with is recognising that the potential for change represented by the candidate's selection is potentially unsettling for the family and, therefore, support for the candidate's family is necessary. The effect both of recommendation or non-recommendation has ramifications for family life which are recognised within this report. The third issue the report deals with is the way in which the decision of the selectors is communicated to the candidate which is acknowledged to be unsystematic. The report suggests a 'debriefing' would be helpful. This 'debriefing' time would involve a report being used as the basis for feedback to the candidate. Finally, if the support network is in position before and during the selection process it is acknowledged that the candidate will be in a better place to deal effectively with the outcome, particularly if this is a non-recommendation. If the result of selection is not positive, the report suggests that an independent person among the support network will be the best person to deal with this initially. It can be very difficult to deal with the disappointment which others may feel on the candidate's behalf.

There is an ongoing debate within the Church of England as to what non-stipendiary ministry means in practise; how it should be developed, and how those who undertake it should be selected and trained. This debate is not resolved and so the Church of England has developed

alongside non-stipendiary ministry, Local Non-Stipendiary Ministry (LNSM) and Ordained Local Ministry (OLM). Such a wide variety of types of non-stipendiary ministry with their differing views of what it constitutes potentially leads, it can be assumed, to greater difficulties for the candidate for non-stipendiary ministry during the selection process. *Church Statistics* demonstrate that the percentage rate of non-recommendation for non-stipendiary ministry candidates at the selection process is greater than that for stipendiary candidates. For example, the figures published for 1995 demonstrated that 38% of the stipendiary ministry candidates were not recommended for training while 48% of the non-stipendiary ministry candidates were not recommended for training (ABM, undated).

From 1987 until 1994 women could only be ordained to the diaconate of the Church of England. This in effect created a permanent diaconate. During this time a number of reports were produced dealing with the issue of a permanent diaconate including a report commissioned by the House of Bishops. This report, *Deacons in the Ministry of the Church* (House of Bishops, 1988), often referred to as the *Portsmouth Report*, acknowledges that there was a need for regulations to cover the selection, training, and ministry of distinctive deacons as criteria for selection is not necessarily the same as that for the priesthood. However, during this period women and men continued to attend the same selection conferences and the church has yet to implement this recommendation.

4. Empirical studies of the selection process

Each year the Church of England produces *Church Statistics*. Part of the remit of this publication has been to give figures for those attending selection conferences and those who are successful at selection conferences. Thus, from these figures it is possible to establish

percentage rates for those who are not recommended for training. The 1993 criteria state that this is one of the ways in which the selection procedure itself can be monitored. For example, the figures given by *Statistics of Licensed Ministers* for the year 1999 (Ministry Division of the Archbishops' Council, 2001), demonstrate that 71.08% of those who attended a selection conference were recommended for training.

A number of empirical studies have examined the selection process in relation to stipendiary and non-stipendiary ministry. For example, Hodge (1983) found that those who attended a national selection conference for non-stipendiary ministry were more likely not to be recommended than those applying for stipendiary ministry. A large part of the reason for this, he suggests, is that views on non-stipendiary ministry are different between individual selectors and the candidate. If selectors cannot agree between themselves on the role of the non-stipendiary minister, then they are less likely to find a consensus and so less likely to recommend the candidate for training. However, despite this Hodge found that those offering themselves for non-stipendiary ministry are more likely than those offering themselves for stipendiary ministry to have a selection board's decision overturned by their bishop or to be successful at subsequent attendances at a selection conference. Further, figures published by Church Statistics do not deal with those in non-stipendiary ministry who did not attend a national selection conference, but who were recommended for ordination at a diocesan level.

Deacons Now (ACCM, 1991), a report of a working party of the Church of England, was set up specifically to assess the impact of women deacons on the Church of England and to suggest ways in which issues from the eucharistic presidency to maternity leave could be dealt with. Each diocese was asked to provide a variety of information on their women deacons such as

type of ministry and deployment. Information relating to a total of 999 women deacons is contained within the report. Part of the information each diocese was asked to submit included aspects of selection and training. In respect of selection *Deacons Now* reports four main findings. First, it was found that ordinarily a candidate under 30 years of age would be recommended for stipendiary ministry rather than non-stipendiary ministry. Second, it was found that some dioceses would *only* sponsor women in the lower age ranges for stipendiary ministry. Some dioceses set this age limit as under 30 years, while others set the limit of 40 years. Third, the report found that at least one diocese was not happy to support married women with children for stipendiary ministry. Fourth, the report noted that decisions to sponsor candidates for non-stipendiary ministry rather than stipendiary ministry are often based on factors which change over time, including, for example, spouse's job and/or young children. Underlying this report seems to be the assumption of a number of dioceses that those clergy women who are married, and especially those with children, are less flexible than their single counterparts who are easier to fit into the traditional model with which the Church of England is used to dealing. One would suspect that this assumption does not equally apply to the men.

Empirical studies from outside the UK, such as Nesbitt (1993), find that despite interviews that demonstrated negative views of non-stipendiary ministry, clergy who had periods of non-stipendiary ministry within their time in ministry did not, as a result, suffer a negative effect on their 'career paths'. However, Nesbitt also found that data obtained from the Episcopal Church pension fund demonstrated that women were more concentrated in non-stipendiary ministry than their male colleagues. This lends weight to Nesbitt's conclusions that women are being controlled in their entry to the clerical profession in that they are more likely to find themselves on the fringes, part of what she terms as a dual ordination track. This finding is confirmed by

Zikmund, Lummis and Chang's (1998) study.

It is clear from previous studies of the selection process that the experience of that process is different for each individual. That this is so is not surprising. However, the preceding review of studies that have examined the selection process makes it clear that certain factors have been identified that have the potential to impact both positively and negatively on that process. These factors include age, marital status, and type of ministry.

5. Selection and personality

Vaughan (1990) noted in his study that it would take a particular type of personality to be able to deal with the conflict inherent in a ministerial position set outside the parochial structure. The following study suggests that different criteria may indeed be applied in the selection process of ministerial candidates although not necessarily intentionally.

Francis and Robbins (1996) explored the personality profiles of 556 women in stipendiary ministry and 321 women in non-stipendiary ministry. In this analysis they found no significant differences in either the mean extraversion scores or the mean neuroticism scores between female stipendiary and non-stipendiary clergy. On the other hand, they found significantly lower psychoticism scores among non-stipendiary clergy in comparison with stipendiary clergy, indicating that the women in non-stipendiary ministry were less toughminded and more tenderminded. Interpreting these findings Francis and Robbins (1996) conclude that some rather different criteria may have been applied in the selection process in order to produce rather different pools of candidates for stipendiary and for non-stipendiary ministry. Whether these pools of candidates are being selected for their perceived suitability for particular types of

ministry is unclear and probably doubtful.

Robbins and Francis (1999) compared the experience of the selection process of 695 stipendiary and 426 non-stipendiary clergywomen throughout the United Kingdom. This study used a seven item scale to measure attitude toward the selection process. The same scale is used in the new study reported below. Robbins and Francis (1999) report that those clergywomen for whom selection was a positive experience are likely to be older candidates who record lower scores on the neuroticism and psychoticism scales (Eysenck, Eysenck and Barrett, 1985). That is they are stable and tenderminded. After controlling for age and personality the clergywomen report comparable levels of support throughout the selection process from their clergy, bishop, and congregation.

6. The new study

The present study examines the clergywomen's attitude toward the selection process. In view of the above discussion four areas are taken into consideration alongside attitude toward the selection process. The first area is age at the time of selection, as it was suggested by the report *Deacons Now* (ACCM, 1991) that this is an important factor. The second area is marital status at the time of selection, since again the report *Deacons Now* suggested that this is an important factor. The third area examined is the support network of the clergywomen. For the purposes of this chapter the support network is divided into three sets of people, that is parish clergy, bishop, and congregation. The important part that all three play in the selection procedure is emphasised by the report *The Care of Candidates Before and After Selection* (ABM, 1997). The fourth area examines how the clergywomen's experiences of the selection process relate to Eysenck's personality theory. Each candidate passes through the same process of selection,

and these data set out to ascertain if individual differences in personality as operationalised by Eysenck (Eysenck, Eysenck and Barrett, 1985) affect the candidates perception of the selection process.

Method

Attitude toward the selection process is assessed by a seven item Likert scale (Likert, 1932). Each item was assessed on a five point scale: agree strongly, agree, not certain, disagree, and disagree strongly.

Age respondents were asked to write in the year of their birth, and the age of the respondent was calculated.

Marital status: was assessed by a pre-coded question, 'What is your current marital status?' from which one of five responses could be selected: single, married, widowed, divorced, divorced and remarried. For the purposes of this analysis those clergywomen who were divorced and remarried were recoded as married.

Type of ministry was assessed by a pre-coded question, 'Do you regard yourself as primarily in' to which respondents could choose one of seven options: stipendiary parochial ministry; stipendiary non-parochial ministry; non-stipendiary parochial ministry; non-stipendiary non-parochial ministry; secular employment; retired; unemployed. For the purposes of this analysis the two stipendiary categories were collapsed together and the two non-stipendiary categories were collapsed together. It was these two sub-groups of clergywomen who form the basis of the following analysis.

Level of support received from parish clergy, bishop and the congregation was assessed on a seven point Likert scale ranging from 'very little support' to 'a lot of support' (Likert, 1932).

7. Attitude toward selection

Table 6.1 presents the percentage of item endorsement for each of the seven items in the attitude toward the selection process scale. For the majority of clergywomen the perception of the selection process is a positive one. Table 6.1 also presents the item rest of test correlations which demonstrate that each of the seven items properly contributes to the overall scale giving an alpha of 0.8721. This demonstrates that the scale of attitude toward the selection process functions effectively.

Table 6.1: Attitude toward the selection process: item rest of scale correlations and item endorsement

	r	agree %
The selection procedure was a positive experience for me	0.6375	77
The selectors treated me fairly	0.7556	88
The selectors treated me in a friendly manner	0.6222	91
The selectors treated me in a patronising manner*	0.6481	10
The selectors treated me in a hostile manner*	0.6715	4
The selectors did not take me seriously*	0.6572	2
The selectors viewed my gender negatively	0.6251	5
alpha coefficient	0.8721	

*Note: these items were reverse scored to create the cumulative scale

8. Selection and individual differences in personality

Table 6.2 presents the multiple regression significance tests exploring the influence of age, marital status at the time of selection, extraversion, neuroticism, psychoticism, lie scale scores, and type of ministry (entered into the equation in that fixed order) on the four dependent variables: attitude toward the selection process, support received from parish clergy, support

received from bishop, and support received from congregation.

Table 6.2: Multiple regression significance tests

Dependent	Independent variables	R^2	Increase R^2	F	P<	Beta	T	P<
Attitude to selection process	age	0.0143	0.0143	15.7	.001	+0.1234	+3.5	.001
	marital	0.0151	0.0009	1.0	NS	-0.0330	-1.0	NS
	extraversion	0.0160	0.0009	1.0	NS	+0.0171	+0.6	NS
	neuroticism	0.0242	0.0082	9.0	.01	-0.0999	-3.3	.01
	psychoticism	0.0305	0.0064	7.1	.01	-0.0814	-2.7	.01
	lie scale	0.0308	0.0003	0.3	NS	-0.0161	-0.5	NS
	ministry type	0.0309	0.0000	0.1	NS	-0.0078	-0.2	NS
Support from parish clergy	age	0.0030	0.0030	3.3	NS	+0.0809	+2.3	.05
	marital	0.0053	0.0023	2.5	NS	-0.0498	-1.5	NS
	extraversion	0.0086	0.0033	3.5	NS	+0.0502	+1.6	NS
	neuroticism	0.0132	0.0046	5.1	.05	-0.0788	-2.6	.01
	psychoticism	0.0251	0.0119	13.2	.001	-0.1109	-3.7	.001
	lie scale	0.0252	0.0000	0.0	NS	+0.0014	+0.0	NS
	ministry type	0.0266	0.0015	1.6	NS	-0.0424	-1.3	NS
Support from bishop	age	0.0374	0.0374	42.0	.001	+0.1955	+5.6	.001
	marital	0.0374	0.0000	0.0	NS	-0.0000	-0.0	NS
	extraversion	0.0413	0.0040	4.5	.05	+0.0574	+1.9	NS
	neuroticism	0.0445	0.0031	3.6	NS	-0.0628	-2.1	.05
	psychoticism	0.0493	0.0049	5.5	.05	-0.0704	-2.3	.05
	lie scale	0.0493	0.0000	0.0	NS	+0.0055	+0.2	NS
	ministry type	0.0499	0.0005	0.6	NS	-0.0234	-0.8	NS
Support from congregation	age	0.0293	0.0293	32.7	.001	+0.0767	+5.1	.001
	marital	0.0300	0.0006	0.7	NS	-0.0449	-1.3	NS
	extraversion	0.0401	0.0101	11.4	.001	+0.0935	+3.1	.01
	neuroticism	0.0439	0.0038	4.3	.05	-0.0710	-2.3	.05
	psychoticism	0.0498	0.0058	6.6	.01	-0.0775	-2.6	.01
	lie scale	0.0500	0.0003	0.3	NS	-0.0174	-0.6	NS
	ministry type	0.0503	0.0003	0.4	NS	+0.0196	+0.6	NS

The statistics in table 6.2 demonstrate a similar pattern of relationships between the predictor variables and all four dependent variables. Older candidates have a more positive attitude toward the selection process and feel that they receive more support from their parish clergy, their bishop, and their congregation. Marital status has no relationship with attitude toward the selection process or with support experienced from parish clergy, bishop, or congregation. Women who score high on the neuroticism scale hold a less positive attitude toward the selection process and feel that they received less support from parish clergy, bishop, and their congregation. Similarly, women who score high on the psychoticism scale hold a less positive

attitude toward the selection process and feel they received less support from parish clergy, bishop, and their congregation. While extraverts are more likely than introverts to feel that they received support from their congregation, there is no relationship between extraversion and attitude toward the selection process or experienced support from parish clergy and bishop. Lie scale scores are irrelevant to all of the dependent variables. Finally, having controlled for age and marital status at the time of selection and for individual differences in personality, the type of ministry for which the candidates were selected makes no difference to their attitude toward the selection process or the level of support which they experienced from their parish clergy, their bishop, or their congregation.

9. Conclusions

The new study has demonstrated that although for the majority of the clergywomen the selection process is a positive experience, this positive experience is linked to age and personality. Seven main conclusions emerge from the new study.

First, overall the clergywomen have a positive experience of the selection process; it is only a small minority who do not. However, it must be remembered that this sample is made up of those who were successful in their selection for ministry. One would suspect that a somewhat different picture would emerge among those who were not selected for ministry training.

Second, age is clearly an important factor in the selection process. Older candidates are more likely to hold a positive view of their experience of the selection process. This might be as a consequence of older candidates feeling more supported from all of the three areas of support explored, that is their parish clergy, their bishop, and their congregation.

Third, those clergywomen who record higher scores on the neuroticism scale are more likely to have a negative experience of the selection process and to feel unsupported by their clergy, their bishop, and their congregation. This finding is consistent with the more neurotic person experiencing greater levels of anxiety.

Fourth, as with those clergywomen who score higher on the neuroticism scale, so clergywomen who score higher on the psychoticism scale are more likely to have a negative experience of the selection process and to feel unsupported by their clergy, their bishop, and their congregation. This finding is consistent with the more toughminded person having less patience with people and procedures.

Fifth, the clergywomen who score higher on the extraversion scale are more likely to feel supported by their congregation. This is consistent with extraverts being able to relate more easily with groups of people.

Sixth, having controlled for age, marital status, and personality it is clear that those clergywomen selected for stipendiary and non-stipendiary ministry have a similar experience of the selection process. Previous studies that have suggested that those candidates who apply for non-stipendiary ministry tend to have greater difficulty getting accepted for ministry are not bourne out by the new study. Rather, if clergywomen report a positive experience of the selection process, it is likely that this is as a consequence of being older and recording lower psychoticism and neuroticism scores.

Finally, further research employing the scale of attitude toward the selection process is now

necessary to test this scale's effectiveness among Anglican clergymen and among clergy in different denominations which employ a similar process in the selection of their candidates for ministry.

Chapter seven

Non-stipendiary ministry

1. Overview
2. Non-stipendiary ministry in the Church of England
    a) selection
    b) training
    c) deployment
3. Empirical studies of non-stipendiary ministry
4. Non-stipendiary ministry and personality
5. The new study
6. Non-stipendiary and stipendiary clergywomen - a comparison
7. Non-stipendiary ministry and individual differences in personality
8. Conclusions

1. Overview

Non-stipendiary ministry has sat somewhat uneasily within the Church of England since its official acceptance in 1970. Rather than providing an alternative form of ministry attracting significant numbers of people, it seems to have been fitted into the pre-existing parochial structures and been made to conform to accepted ministerial norms. Part of the reason for this would seem to be the considerable potential within non-stipendiary ministry, in that there are a large number of ways in which to view non-stipendiary ministry supported by as many theological standpoints. This has not enabled those in non-stipendiary ministry to form a cohesive group for an alternative approach to ministry within the Church of England. As a consequence non-stipendiary ministry has been considered by some to be a development which enables the church to have enough clergy without actually having to pay them, a second class ministry which is unable to contribute adequately to the church. However, for others non-stipendiary ministry offers the freedom to exercise a ministry outside the stipendiary parochial model.

This chapter has five main aims. The first aim is to outline the background to non-stipendiary ministry within the Church of England focusing particularly on selection, training, and deployment. The second aim is to review empirical studies that have examined non-stipendiary ministry. The third aim is to review studies that have employed individual differences in personality as part of their methodological approach in examining non-stipendiary ministry. The fourth aim of this chapter is to compare those clergywomen in stipendiary ministry to those clergywomen in non-stipendiary ministry from the new study. The results of the new study compare the family life experience of ministry and individual differences in personality between the clergywomen in non-stipendiary ministry and stipendiary ministry. Finally, conclusions are

drawn from the new study against the background of previous research.

2. Non-stipendiary ministry and the Church of England

Non-stipendiary ministry first came to prominence during the Victorian period. At this time this form of ministry was known as 'voluntary clergy.' Little, however, was done in order to promote this form of ministry. Shortly after the first world war Roland Allen reintroduced the idea to the church; he also employed the term 'voluntary clergy.' Despite Allen's efforts, it was not until the 1960s that the idea began to be taken up by the church in any significant way; it was then termed 'auxiliary pastoral ministry.' *The Bishops Regulations* of 1970 (Church Assembly, 1970) internalised non-stipendiary ministry as part of the structure of the church's ordained ministry.

From Vaughan's (1990) study it is clear that non-stipendiary ministry has often faced problems as a recognised form of ministry and that non-stipendiary ministers have often faced misconceptions. To add to this there is an ongoing debate within the Church of England as to what non-stipendiary ministry means in practice; how it should be developed and how those who undertake it should be selected and trained. This debate is not resolved and so the Church of England has developed different theological frameworks for non-stipendiary ministry, including Local Non-Stipendiary Ministry (LNSM) and Ordained Local Ministry (OLM).

a) selection

As is detailed in chapter six the criteria applied to the selection of non-stipendiary ministry candidates is basically the same as that applied to stipendiary ministry candidates. This is despite the wide variety of interpretations of non-stipendiary ministry within the Church of

England and the published regulations for non-stipendiary ministry (ABM, 1996) stating that candidates for non-stipendiary ministry should be 'well established' in the community and over the age of thirty. These wide and differing interpretations of non-stipendiary ministry can, it may be assumed, lead to greater difficulties for the candidate for non-stipendiary ministry during the selection process. *Church Statistics* demonstrate that the percentage rate of non-recommendation for non-stipendiary ministry candidates at the selection process is greater than that for stipendiary candidates. For example, figures published in the Advisory Board of Ministry (undated) demonstrate that in 1995 38% of the stipendiary ministry candidates were not recommended for training while 48% of the non-stipendiary ministry candidates were not recommended for training. These recently published church statistics are consistent with the findings of Hodge (1983). Hodge (1983) suggested that the reason why those candidates putting themselves forward for non-stipendiary ministry were less likely to be successful than those candidates putting themselves forward for stipendiary ministry is because of the lack of consensus between candidate and individual selectors on the nature of non-stipendiary ministry. If selectors cannot agree, they are less likely to recommend a candidate for training.

Church statistics do not provide information on candidates who do not go for selection at a national level. It is not clear, therefore, what proportion of non-stipendiary ministry candidates are not being selected at diocesan level rather than at national level.

b) training

Russell (1980) looked at issues surrounding the training for non-stipendiary ministry, although he defines this as auxiliary pastoral ministry. The training of non-stipendiary ministers has been a matter of debate over the years. One of the major issues concerns whether non-stipendiary

ministers should receive the same level of training as stipendiary ministers or whether less training or a different form of training is required to encourage more people to undertake this form of ministry. The problem is, as Russell clearly identifies, that lowering training standards for one group reflects negatively on clergy as a whole, especially as others are perceived to be carrying out the same job with less training and for no remuneration.

Today within the Church of England, those in non-stipendiary ministry are more likely to have trained on a part-time course rather than in a residential theological college. This can lead to the perception that the part-time course is less academically orientated, once again leading to less positive perceptions of non-stipendiary ministry. The Advisory Board of Ministry report *The Regulations for Non-Stipendiary Ministry* (1996) recommend, however, that training for stipendiary ministry and non-stipendiary ministry should be of the same 'rigor'. Growing up alongside non-stipendiary ministry is ordained local ministry (OLM) where training takes place locally and is practically based. Those training for ordained local ministry tend to be called by their congregation rather than seeking ordination as a result of an inward call to ministry.

Deacons Now (ACCM, 1991) points out that for clergywomen the choice to enter non-stipendiary ministry is more likely to be as a result of personal circumstances rather than a positive choice about the type of ministry to which they feel called. For example, clergywomen may opt for non-stipendiary ministry due to family circumstances such as having young children. If this is true then it has clear implications for those involved in both the training and deployment of non-stipendiary ministers.

c) deployment

Deployment within the Church of England is not a transparent process. Burgess (1998) illustrates this point in relation to his survey of the experience of curates. It is clear that curates are being forced to choose posts without being given access to sufficient information. The new curates appreciate that information is often known about an incumbent and parish but there is no mechanism for making this information available to those considering a particular post. Equally, the training incumbents are taking on curates knowing very little about them. Reports from selection conferences and training courses are held in relation to curates but these are not readily available to those who will potentially be working with and training the curates. This situation within the Church of England makes the process of deployment difficult as coming to an informed decision is impossible. This system of deployment is perpetuated by the lack of job descriptions and no clear procedure for recourse when working relationships breakdown. If these problems were dealt with and the deployment process made transparent it might enable a reduction in problems associated with ineffective deployment.

The problems in deployment faced by the non-stipendiary clergy are compounded. Clearly deployment will be a different experience for non-stipendiary ministers. If they have trained on a local training scheme they will not have been away from their local congregation, while those who trained on a residential course are more likely to return to their local congregation once training is complete. This pattern of remaining in the community or returning to the community after training is not normally expected of stipendiary clergy. A curate's perception of and views of ministry within the local context will have changed over the period of training. The training incumbent and curate need to examine how the curate will integrate back into the local community as an ordained minister. Expectations on the part of the training incumbent

and the curate need to be clearly worked out, particularly if the curate is simultaneously engaged in secular employment. The report *The Regulations for Non-Stipendiary Ministry* (1996) present a suggested job description which could be used as a tool for clearly defining the parameters for non-stipendiary clergy.

3. Empirical studies of non-stipendiary ministry

A number of studies within the Church of England have used both quantitative and qualitative methods to examine the experiences of non-stipendiary clergy. Those studies for which non-stipendiary ministry was the main focus of research are discussed first (Hodge, 1983; Ballard, Morton, Snidle and Young, 1996; Roskilly and Yates, 1991), followed by those which examine non-stipendiary ministry as part of a larger remit (*Deacons Now,* ACCM, 1991; Thorne, 2000). Finally, there is a brief examination of three studies carried out in the USA (Caroll, Hargrove and Lummis, 1983; Nesbitt, 1997; Zikmund, Lummis and Chang, 1998). Each of these studies focused particularly on the ministry of clergywomen and briefly examined unpaid ministry in relation to clergywomen.

Hodge (1983) conducted a survey based on interviews with 38 clergymen in non-stipendiary ministry. His results clearly demonstrated that different dioceses were exercising different criteria in the selection of ministers for non-stipendiary ministry; for example, some dioceses were operating on recommending candidates for non-stipendiary ministry who were not above the age of 40, while others were clearly favouring older candidates who were retired or near to retirement from their secular occupation. Further, dioceses were consistently selecting their non-stipendiary ministers from jobs which tended to be of a higher social class status; for example, the teaching profession was over represented in his sample. As mentioned above, Hodge (1983)

also found that those applying for non-stipendiary ministry are more likely to be turned down by a selection board than those applying for stipendiary ministry.

Hodge (1983) found that 36% of those under 57 years are likely to transfer to stipendiary ministry. The overwhelming reason this group of clergy gave for their transfer was a lack of satisfaction with non-stipendiary ministry. The majority of clergy who transferred into stipendiary ministry were based in parish ministry and reported problems in reconciling non-stipendiary ministry with parish based ministry.

Ballard, Morton, Snidle and Young (1996) sent a semi-structured questionnaire to all non-stipendiary ministers in the province of Wales according to a list held by the Governing Body. The response rate is reported as over 50%. The findings demonstrate that two distinct approaches are in operation in the province of Wales to non-stipendiary ministry. First, there are those non-stipendiary clergy who see their ministry as an integral part of their secular work, and second, there are those non-stipendiary clergy who see their ministry as a service to their local community having retired from their secular employment. Those in the first group report difficulty in integrating into parish life for a number of reasons; for example, meetings are often placed during the week which makes attendance difficult for those in secular employment. The results from this survey are limited in that the view of non-stipendiary ministry is somewhat restrictive which in effect limits the interpretation of the data.

The diocese of Chester commissioned a survey of their non-stipendiary ministers (Roskilly and Yates, 1991). The result was a 100% response rate from the non-stipendiary ministers in the diocese. For analysis the group was divided into two: those in auxiliary parochial ministry

(APM) and those ministers in secular employment (MSE). Those ministers in secular employment suffered both from lack of support and lack of recognition of the job in which they were engaged. The parochial structure was cited as an incumbrance to their ability to function effectively as ministers in secular employment. The auxiliary parish ministers felt that their ministry to the church was often misunderstood. Added to this were the problems created if a good working relationship with their incumbent was lacking, the option to move was usually not available to them due to their lack of geographical mobility.

Vaughan (1998) suggests that transfer from non-stipendiary ministry to stipendiary ministry occurs because the accepted norm for ministry within the Church of England is based almost exclusively on a parish model and the nature of non-stipendiary ministry means that to a great extent those in non-stipendiary ministry are stepping outside this established and accepted ministerial norm. This leads to conflict and ultimately transfer to stipendiary ministry which resolves the conflict. Interestingly Vaughan suggests that a certain personality type is necessary to cope with the non-stipendiary ministry position.

This established pattern of movement from non-stipendiary to stipendiary ministry for clergymen does not hold true for clergywomen according to the Church of England report *Deacons Now* (ACCM, 1991). This report found that although clergywomen were often trained and ordained for non-stipendiary ministry, reasons for their appointment to non-stipendiary ministry were often cited as due to lack of mobility because of husbands employment and/or children. This reason did not feature in studies undertaken among clergymen in non-stipendiary ministry. Further *Deacons Now* found that clergywomen were likely to move from stipendiary ministry to non-stipendiary ministry in response to changes in their home situation. It is clear

that the research conducted among clergymen in this area cannot equally be applied to clergywomen.

Thorne (2000) found that one third of the clergywomen in her sample were engaged in non-stipendiary ministry. Of this group of clergywomen, 23% said that they had not actively chosen non-stipendiary ministry. A number of clergywomen noted that they had not been given the option to train for stipendiary ministry. Age was clearly a factor in that older clergywomen were much more likely to find themselves in non-stipendiary ministry.

Caroll, Hargrove and Lummis (1983) found that in clergy couples it was the clergywomen who were much more likely to be in part-time ministry and/or unpaid ministry. Further they found that the proportion of clergywomen married to clergymen was higher than the proportion of clergymen who were married to clergywomen.

Nesbitt (1997) presented a detailed analysis of clergy careers among Protestant denominations in the United States clergy and demonstrated that clergywomen were much more likely to be in non-stipendiary ministry than clergymen irrespective of their marital status.

Zikmund, Lummis and Chang (1998) did not distinguish between non-stipendiary and stipendiary ministry in their sample. Largely this is because such terminology does not apply to the American situation as it does in England. However, they did examine clergy who were currently engaged in secular work and identified themselves as 'tentmakers.' The findings of Zikmund, Lummis and Chang (1998) in respect of this group of 'tentmaking' clergy corresponds closely to Vaughan's findings. This means that more than half of the clergy who

are currently engaged in this type of ministry are likely to move into a more traditional ministerial role. This is largely as a result of the support, or lack thereof, they experience from their denomination.

There are two main themes that clearly emerge from this empirical research in relation to clergymen and clergywomen in non-stipendiary ministry. The first theme is that non-stipendiary clergy tend to be older than stipendiary clergy at time of training and deployment into first ministry posts. The second theme is that for many non-stipendiary clergy conflict is experienced between the parish based model of ministry and non-stipendiary ministry.

For clergywomen the preceding review of studies suggests that, compared with clergywomen in stipendiary ministry, those in non-stipendiary ministry are more likely to be married, that their spouse is more likely to also be in ordained ministry, and that they are more likely to have young children. Further, clergywomen in non-stipendiary ministry are likely to find that they are discouraged from seeking stipendiary posts.

4. Non-stipendiary ministry and personality

Francis and Robbins (1996) compared the personality profile of 556 stipendiary clergywomen and 321 non-stipendiary clergywomen using the Revised Eysenck Personality Questionnaire (Eysenck, Eysenck and Barrett, 1985) among parochial clergy in the UK. Francis and Robbins (1996) found no significant differences on the extraversion or neuroticism scales between those engaged in stipendiary ministry and non-stipendiary ministry. However, a low level of statistical significance was found on the psychoticism scale (.05), with those in stipendiary ministry scoring higher. Those in non-stipendiary ministry scored significantly higher (.01) on

the lie scale than those in stipendiary ministry. Francis and Robbins (1996) suggested that in terms of personality, selectors seem to be looking for different strengths among stipendiary and non-stipendiary women.

5. The new study

The present study compares the non-stipendiary clergywomen and the stipendiary clergywomen in the new sample. In view of the above discussion the new study examines seven areas. The first area is age: are those clergywomen in non-stipendiary ministry likely to be significantly older than those clergywomen in stipendiary ministry? The second area is marital status: are those clergywomen in non-stipendiary ministry more likely to be married than those clergywomen in stipendiary ministry? The third area is clergy couples: of those clergywomen who are married, are those clergywomen who are non-stipendiary more likely to have spouses also in ordained ministry? The fourth area is children: of those clergywomen who are married, are those clergywomen in non-stipendiary ministry more likely to have children of pre-school and school age? The fifth area is secular employment: are those clergywomen in non-stipendiary ministry more likely to be engaged in paid secular employment? The sixth area is switching between non-stipendiary and stipendiary ministry: have clergywomen found themselves being discouraged from seeking non-stipendiary or stipendiary ministry? The seventh area is personality: can individual differences in personality be used as a tool to examine the differences between those in non-stipendiary and stipendiary ministry?

Method

Age respondents were asked to write in the year of their birth, and the age of the respondent was calculated. For the purposes of this analysis the clergywomen were placed into one of four age

groups: 39 or under; 40-49; 50-59; or 60 plus.

Marital status was assessed by a pre-coded question, 'What is your current marital status?' from which one of five responses could be selected: single, married, widowed, divorced, divorced and remarried. For the purposes of this analysis those clergywomen who were divorced and remarried were recoded as married, with the division for this analysis being made between single and married clergywomen.

Partner in ordained ministry was assessed by a pre-coded question, 'Is your partner also in ordained ministry?' from which one of four responses could be selected: no partner, no, yes, Anglican, yes, other. No clergywomen in this sample responded to the yes, other option.

Children the respondents were asked to fill in the number of children who were living at home in each of the following categories: pre-school, primary school, secondary school, further education, higher education, employed, and unemployed. For the purposes of this analysis the pre-school and primary school categories were collapsed together to make one group. Those who had children of secondary school age made up the second group. For the purposes of this analysis the actual number of children in each of the two groups was not taken into account.

Secular employment was assessed by a pre-coded question, 'Do you currently have paid secular employment as well as your current position within the church?', from which one of three responses could be selected: yes, full-time; yes, part-time; no. No clergywomen in this sample responded to the yes, full-time option.

Discouragement from stipendiary/non-stipendiary ministry was assessed by the response to two separate statements using a Likert scale: agree strongly; agree; not certain; disagree; disagree strongly (Likert, 1932). The first statement was, 'I have often been discouraged from stipendiary ministry'. The second statement was, 'I have often been discouraged from non-stipendiary ministry'. For the purposes of this analysis the agree and agree strongly responses were collapsed together.

Type of ministry was assessed by a pre-coded question, 'Do you regard yourself as primarily in' to which respondents could choose one of seven options: stipendiary parochial ministry; stipendiary non-parochial ministry; non-stipendiary parochial ministry; non-stipendiary non-parochial ministry; secular employment; retired; unemployed. For the purposes of this analysis the two stipendiary categories were collapsed together and the two non-stipendiary categories were collapsed together. It was these two sub-groups of clergywomen who form the basis of the following analysis.

6. Non-stipendiary and stipendiary clergywomen - a comparison

From the sample of 1,030 clergywomen contained within this section of the analysis, a total of 336 are in non-stipendiary ministry and a total of 694 are in stipendiary ministry.

Age

Table 7.1 presents those clergywomen in stipendiary ministry and those clergywomen in non-stipendiary ministry by age. It is clear that it tends to be the younger clergywomen who are in stipendiary ministry with the percentage decreasing through the older age ranges. The association between age and type of ministry is clearly present in this sample of clergywomen.

This association is particularly strong in two of the four age categories. The first of these age categories is the 40-49 year olds. Only 24.4% of the clergywomen in non-stipendiary ministry are in their forties, compared with 36.6% of clergywomen in stipendiary ministry. The second of these age categories is the 60 plus year olds. Nearly a third (30.9%) of the clergywomen in non-stipendiary ministry are aged sixty or over, compared with only 5.7% of the clergywomen in stipendiary ministry. Clearly older clergywomen are significantly less likely to be in stipendiary ministry than younger clergywomen (P< .001). It would seem that the Church of England is relying on the older clergywomen receiving an alternative income to a clergy stipend.

Table 7.1: Type of ministry by age

Age	non-stipendiary ministry %	stipendiary ministry %
under 39	11.8	26.2
40-49	24.4	36.6
50-59	32.9	31.5
60 plus	30.9	5.7

$X^2 = 136.5$ P<=.001

Marital status

Table 7.2 presents the marital status of the clergywomen in stipendiary and non-stipendiary ministry. It is clear that a much higher proportion of clergywomen in stipendiary ministry are single (39.8%) compared with non-stipendiary ministry (20.9%). Clergywomen in non-stipendiary ministry are more likely to be married (68.7%), compared with stipendiary ministry (49.4%). Clergywomen in non-stipendiary ministry are more likely to be widowed (8.3%), compared with stipendiary ministry (3.9%). Clergywomen in stipendiary ministry are more likely to be divorced (6.9%), compared with non-stipendiary ministry (2.1%). The results

presented in table 7.2 would seem to suggest the Church of England is relying on married clergywomen to fulfill non-stipendiary ministry posts. This may suggest that there is an underlying assumption that clergywomen do not necessarily need a clergy stipend because a husband's salary is going into the household.

Table 7.2: Type of ministry by marital status

Marital status	non-stipendiary ministry %	stipendiary ministry %
single	20.9	39.8
married	68.7	49.4
widowed	8.3	3.9
divorced	2.1	6.9

$X^2 = 57.7$ $P <= .001$

Partners

Table 7.3 presents those clergywomen in stipendiary and non-stipendiary ministry who have a partner who is also engaged in ordained Anglican ministry. It is clear that those in non-stipendiary ministry are much more likely to have a partner engaged in ordained Anglican ministry (22.1%) than those in stipendiary ministry (18.7%). In view of the results presented in table 7.2 and the results in table 7.3 it would seem that the Church of England is less likely to give a stipendiary post to a clergywoman who is married and whose husband has an income as an Anglican priest.

Table 7.3: Type of ministry by partner in ministry

partner in ministry	non-stipendiary ministry %	stipendiary ministry %
no	48.4	33.5
yes, Anglican	22.1	18.7
no partner	29.5	47.8

$X^2 = 32.8$ $P <= .001$

Children

Table 7.4 presents those clergywomen in stipendiary and non-stipendiary ministry who have children who are pre-school/primary school age. It is clear that those clergywomen in stipendiary ministry are less likely to have children in this age group (10.6%) compared with those clergywomen in non-stipendiary ministry (15.3%). However, as a group clergywomen tend not to have children of pre-school and primary school age, 84.7% for those in non-stipendiary ministry and 89.4% for those in stipendiary ministry.

Table 7.4: Type of ministry by young children

children pre-school primary	non-stipendiary ministry %	stipendiary ministry %
no children	84.7	89.4
children	15.3	10.6

$X^2 = 4.8$ $P <= .05$

Table 7.5 presents those clergywomen in stipendiary and non-stipendiary ministry who have children at secondary school. These results for clergywomen who have children at secondary school follow very closely to the results for those clergywomen who have children of pre-school/primary school age. Clergywomen in stipendiary ministry are significantly less likely to have children in this age group (10.4%) compared with those clergywomen in non-stipendiary ministry (16.2%). However, as a group clergywomen tend not to have teenage children, 83.8% for those in non-stipendiary ministry and 89.6% for those in stipendiary ministry.

Table 7.5: Type of ministry by teenage children

children secondary school	non-stipendiary ministry %	stipendiary ministry %
no children	83.8	89.6
children	16.2	10.4

$X^2 = 7.0$ $P <= .01$

Secular employment

Table 7.6 presents those clergywomen in stipendiary and non-stipendiary ministry who are engaged in part-time paid secular employment. It is clear that significantly more clergywomen in non-stipendiary ministry are engaged in paid secular employment (32.2%) alongside their ministerial post than those in stipendiary ministry (5.2%). This suggests that secular employment gives non-stipendiary clergywomen the freedom financially to undertake non-stipendiary ministry. The Church of England needs to be aware of those clergywomen in non-stipendiary ministry who are simultaneously engaged in secular employment so that the relationship between ministry and secular employment is a constructive relationship for all concerned rather than one of conflicting priorities.

Table 7.6: Type of ministry by secular employment

secular employment	non-stipendiary ministry %	stipendiary ministry %
yes, part-time	32.2	5.2
no	67.8	94.8

$X^2 = 137.5$ $P <= .001$

Non-stipendiary and stipendiary ministry - discouragement/encouragement

Table 7.7 presents those clergywomen in stipendiary and non-stipendiary ministry who feel that they have been discouraged from stipendiary ministry and those who feel that they have been discouraged from non-stipendiary ministry. It is clear that those clergywomen in non-

stipendiary ministry (62.8%) are significantly more likely than those in stipendiary ministry (37.2%) to feel that they have been discouraged from seeking stipendiary ministry. The Church of England needs to examine why significant numbers of clergywomen are seeking a move from non-stipendiary ministry to stipendiary ministry. One can assume that clergywomen are seeking a move from non-stipendiary to stipendiary ministry because they would have to seek a move in order to be discouraged from moving. It would seem that the findings of Hodge (1983), as discussed above, continue to be true among this group of non-stipendiary clergywomen.

Table 7.7: Type of ministry by discouragement from ministry

	non-stipendiary ministry %	stipendiary ministry %	X^2	P<
Discouraged from stipendiary ministry	62.8	37.2	91.74	.001
Discouraged from non-stipendiary ministry	26.3	73.7	1.9	NS

7. Non-stipendiary ministry and individual differences in personality

Table 7.8 presents the personality profile of those clergywomen in stipendiary and non-stipendiary ministry and demonstrates that there are no significant differences on the extraversion scale or the neuroticism scale between clergywomen in stipendiary and non-stipendiary ministry. However, clergywomen in non-stipendiary ministry are significantly more tenderminded than those clergywomen in stipendiary ministry and significantly more socially conforming that those clergywomen in stipendiary ministry.

Table 7.8: Individual differences and type of ministry

personality variables	stipendiary mean	stipendiary SD	non-stipendiary mean	non-stipendiary SD	t	P<
extraversion	7.21	3.34	6.79	3.34	-1.93	NS
neuroticism	4.55	2.95	4.46	2.98	-0.49	NS
psychoticism	2.07	1.53	1.86	1.43	-2.13	.05
lie scale	3.63	2.10	4.24	2.42	+4.11	.001

N=NSM=336
SM=694

8. Conclusion

Non-stipendiary ministry within the Church of England has yet to achieve the place in the church that was originally envisaged for it. Rather than being a form of ministry which provides a real alternative to the traditional stipendiary parish ministry it would seem that it has largely become a subsidiary to the parochial system.

The Church of England has attempted to deal with non-stipendiary ministry in a number of reports, as detailed above. Some such as Vaughan (1990) have charted its course, while others such as Hodge (1983) have surveyed those engaged in non-stipendiary ministry. However, it is largely up to the individuals engaged in non-stipendiary ministry to chart a course for their ministry working it out along the way.

The results from the new study confirm some of the findings from previous studies but not all. Eight points emerge from the new study.

First, clergywomen in non-stipendiary ministry do tend to be older than those in stipendiary ministry. This suggests that the selection process is recommending older women for non-

stipendiary ministry rather than stipendiary ministry or that as women get older they are moving across from stipendiary ministry to non-stipendiary ministry. Older clergywomen are, it can be assumed, much less likely to be concurrently engaged in secular employment. This group of clergywomen are thus clearly able to lock into existing parochial structures. Rather than providing a different type of ministry they are providing a supplementary ministry to the stipendiary parochial structure.

Second, stipendiary clergywomen are much more likely to be single. This would seem to support the view that clergywomen who are married are more likely to be seen as non-stipendiary ministry rather than stipendiary ministry potential. If this is the case the Church of England is applying different selection criteria, based on family circumstances, to its clergywomen and clergymen. The Church of England needs to be aware of this double standard in the selection of candidates and the implications it has for clergy and ministry.

Third, previous research has found that clergywomen who are married to a clergyman within the same denomination are much more likely to find themselves in an unpaid ministry position. This is not the case in the Church of England according to the new study. Although overall the Church of England is less prepared to employ a married clergywoman in a stipendiary post, for those clergywomen who are married to clergy they are more likely to be employed in a stipendiary post than a non-stipendiary ministry post.

Fourth, those clergywomen in stipendiary ministry are much less likely to have children. However, for those clergywomen who do have school age children they are more likely to be in stipendiary ministry. Again this is not consistent with previous research findings.

Fifth, it would seem that the Church of England is willing to discriminate on the grounds of age and marital status in respect of consideration for non-stipendiary and stipendiary ministry appointments. However, it is clearly not against the idea of, in effect, two stipends entering the same home and those clergywomen who are parents of school age children concurrently holding a stipendiary post. In effect the policy of paying both partners in ministry will save dioceses money as two clergy can then occupy the same house thus reducing housing costs.

Sixth, the number of clergywomen engaged in secular employment undermines the assumption that non-stipendiary ministry is being largely undertaken by women retired from their secular employment. Of those clergywomen engaged in non-stipendiary ministry 32.2% are also engaged in secular employment, albeit part-time.

Seventh, a number of previous studies have suggested that a significant amount of switching takes place from non-stipendiary to stipendiary ministry. For those clergywomen in this sample in non-stipendiary ministry a significant number report being actively discouraged from seeking stipendiary ministry. This would perhaps suggest that non-stipendiary clergywomen do not find it particularly easy to switch to stipendiary ministry as is suggested by previous research to be the case for their male colleagues. Clearly this issue is in need of further examination by the Church of England.

Finally, those clergywomen in non-stipendiary ministry tend to be more tenderminded and more socially conforming than their stipendiary colleagues. The view has been forwarded that those in non-stipendiary ministry will find ministry more difficult in that they are trying to fit a non-traditional model of ministry into a traditional parochial structure. However, these findings in

regard to personality would suggest that far from exhibiting the toughminded socially unconforming personality profile that is to be expected of those in such a position they reflect quite the opposite personality profile. This would suggest that for clergywomen a tougher personality profile is necessary to survive in stipendiary ministry than non-stipendiary ministry. That this is so may well be explained by the fact that for those in stipendiary ministry their whole livelihood as well as vocation are wrapped up in the Church of England, while those in non-stipendiary ministry tend to keep one foot in secular employment and are clearly not reliant on the church for their living as well as their vocation.

Chapter eight

Job satisfaction

1. Overview
2. Measuring job satisfaction
3. The gender paradox
4. Empirical studies of clergy job satisfaction
5. Clergy job satisfaction and personality
6. The new study
7. Job satisfaction
8. Job satisfaction and individual differences in personality
9. Conclusions

1. Overview

This chapter considers the clergywomen's satisfaction with their ministry. Levels of satisfaction in ministry are important as job satisfaction can act as a marker of the likelihood of disaffiliation from holy orders.

Within this chapter satisfaction and dissatisfaction with ministry are treated as discreet measures and not as opposite ends of the same continuum. This chapter will be divided into eight main parts. The first part of this chapter examines how job satisfaction has been measured in secular employment and suggest how this may be applied to clergy. The second part of this chapter examines what has been termed the *gender paradox*. The *gender paradox* has been advanced as a theory to account for the differences in job satisfaction and dissatisfaction among men and women. This issue is pertinent to the study of clergywomen given that much of the previous research carried out in this area among clergy has been specifically carried out among clergymen. The third part of this chapter examines previous empirical studies that have considered clergy job satisfaction. The fourth part of this chapter examines clergy job satisfaction in relation to individual differences in personality. The fifth part of this chapter presents the new study. The sixth part of this chapter presents the results of the new study examining levels of job satisfaction among clergywomen in relation to four single item measures: satisfaction with current ministry position, perceptions of how far the current ministry position makes use of their talents, frequency of thoughts of leaving ministry, and frequency of thoughts of finding secular employment. The seventh part of this chapter presents an examination of levels of job satisfaction among clergywomen in relation to individual differences in personality to examine how far individual differences in personality are able to predict levels of job satisfaction on each of the four single item measures among the

clergywomen in the new study. Finally, the conclusion draws out the implications of the findings for the Church of England.

2. Measuring job satisfaction

The literature relating to job satisfaction includes both how to measure job satisfaction and what factors influence job satisfaction. This literature is vast and the following review takes four studies as examples of this literature. Furnham and Zacherl (1986) conducted a study among employees in the computer industry. Buckley, Carraher and Cote (1992) focused their study on the validity of the Job Descriptive Index. Gleason-Wynn and Mindel (1999) conducted a study among a group of social workers based within nursing homes. Hart (1999) conducted a study among police officers.

Furnham and Zacherl (1986) conducted a questionnaire survey among a total of 88 subjects in the computer industry. The questionnaire consisted of three instruments. The first instrument was the Index of Organizational Reactions (Smith,1977). This instrument measures seven areas of job satisfaction as well as providing an overall job satisfaction score. The second instrument was the Job Function Questionnaire (Zacherl, 1984). This instrument examines the daily activities undertaken by the sample. The final instrument was the 90 item Eysenck Personality Questionnaire (Eysenck and Eysenck, 1975). Furnham and Zacherl (1986) found that higher levels of job satisfaction correlated positively with extraversion and the lie scale, while lower levels of job satisfaction correlated with higher scores on the neuroticism and psychoticism scales.

Buckley, Carraher and Cote (1992) examined the validity of a number of instruments concerned

with the measurement of job satisfaction. In particular they focused their attention on the Job Descriptive Index (JDI), conducting a re-examination of studies which used the Job Descriptive Index alongside at least one other measure of job satisfaction. They demonstrated that the Job Descriptive Index may in fact not be the useful measurement instrument it has been assumed to be given the number of studies that have employed this instrument. Buckley, Carraher and Cote (1992) concluded that although the overall validity is viewed as acceptable the construct validity of the instrument needs further research to produce a more effective instrument.

Gleason-Wynn and Mindel (1999) surveyed social workers employed in nursing homes in the USA. A response rate of 29.3% was achieved giving a total number of respondents of 326. They demonstrated that four work environment factors (lack of autonomy, lack of support from supervisors, lack of support from co-workers, and lack of satisfaction with clients) were the main contributors to low job satisfaction. These factors, Gleason-Wynn and Mindel (1999) suggest, account for the high turnover among social workers in nursing homes. As social workers they do not find it easy to find their niche in the nursing home environment.

Hart (1999) demonstrated among a sample of 479 police officers that job satisfaction and 'nonwork' satisfaction functioned independently of one another. This ability to separate satisfaction within the work sphere and satisfaction within the nonwork sphere may not be possible for clergy. This may be particularly true for parochial clergy where the 'office' and church meeting room are often the vicarage which is also the family home. This absence of clear boundaries for the clergy population has implications for job and home which can reasonably be expected to impact on clergy job satisfaction (Walrond-Skinner, 1998).

This overview of four studies on job satisfaction has demonstrated that job satisfaction and job dissatisfaction have been measured with varying degrees of success, and that job satisfaction and job dissatisfaction are dependent on factors both inside and outside of the working environment. Furthermore, Furnham and Zacherl (1986) demonstrated that individual differences in personality impact on job satisfaction and job dissatisfaction.

3. The gender paradox

The *gender paradox* is the description given to the observation that despite being paid less for doing the same job, women tend to demonstrate greater levels of job satisfaction and lower levels of job dissatisfaction than their male colleagues. A growing number of studies have examined why the *gender paradox* exists.

Hodson (1989) supports the theory that women are more likely than men to experience greater job satisfaction. The data is drawn from a longitudinal study among men and women in full-time employment in mid-career in the USA. The total number in the sample employed for this analysis is 5,573. Alongside demographic information each respondent also completed a thirteen-item measure of job satisfaction. The measure of job satisfaction employed achieved a satisfactory alpha of 0.84. Hodson (1989) concluded that the women were significantly more likely than the men to hold higher levels of job satisfaction. However, the reasons for this were not that the women and men were focusing on different aspects of their work, or that women were adjusting derivation of job satisfaction according to family responsibilities, or that women and men were engaging in different personal expectations. Rather, Hodson (1989) found that the women in his sample used different comparison groups than the men and that the men were much more likely to voice dissatisfaction with their job than women.

Phelan (1994) put forward four reasons for the *gender paradox* which is evident in levels of work satisfaction among men and women. The first reason is that men invest more heavily in their work than women. The second reason is that women compare themselves to other women rather than to men in other comparable positions. The third reason is that women have been socialised to expect less from work than men. The fourth reason is that women value subjective rewards more than men.

McDuff and Mueller (1999) sent a postal questionnaire to pastors in two Protestant denominations in the USA. Of the total of 1,819 completed questionnaires 509 were from female pastors and 1,310 were from male pastors. McDuff and Mueller (1999) examined the *gender paradox* they perceived among clergywomen and found that clergywomen experience equal or greater levels of job satisfaction than clergymen even though they receive less money and tend to work in small congregations. The explanation for this is that women receive greater levels of support from their congregation, fellow clergy, and the church hierarchy. Clergywomen are more likely to exhibit a positive personality and this is also positively related to higher levels of support from all three groups.

McDuff (2001) took the above research a step further with a sample of 477 clergywomen and 1,540 clergymen. Among this group McDuff found that clergywomen exhibited greater levels of job satisfaction, as had been the case in the previous study. McDuff (2001) concluded that the clergywomen demonstrated different concepts of justice compared to the clergymen.

Clergywomen within the Church of England are not permitted to become bishops. Further, there are some areas within the church where they are not permitted to practice their priestly

ministry. Clearly clergywomen are at a disadvantage compared with clergymen within the Church of England. Despite this the *gender paradox* would seem to suggest that these clergywomen will report high levels of job satisfaction and low levels of job dissatisfaction.

4. Empirical studies of clergy job satisfaction

A report produced by the Advisory Council for the Church's Ministry, *Deacons Now* (ACCM, 1991), stated among the list of recommendations 'as a matter of principle that men and women ... should receive an identical stipend within the same diocese where their posts, responsibilities and experience are comparable.' The more recent report, *Generosity and Sacrifice* (Ministry Division of the Archbishops' Council, 2001), would seem to demonstrate that this recommendation was not taken up by the church.

The interim report commissioned by the Church of England, *Generosity and Sacrifice* (Ministry Division of the Archbishops' Council, 2001), sent a questionnaire to all the clergy on the Church of England's payroll. A total of 6,295 clergy replied representing a response rate of approximately two thirds. Of the total respondents 5,448 were men and 807 were women. For those clergy whose stipend is their only income it would seem for many that ministerial life is a financial struggle with 32% being in debt. However, this lack of objective reward does not seem to lead to a lack of job satisfaction. For example, of those clergy who work full-time, have a spouse who is either not earning or on a low income, and with dependent children, 23% report excellent job satisfaction, 49% report good job satisfaction, and 20% report adequate job satisfaction. This leaves just 6% who report poor job satisfaction (1% did not respond). For those clergy who are full-time, and single with dependent children, job satisfaction increases slightly rather than going down. Thus, 24% reported excellent job satisfaction, 52% reported

good job satisfaction, and only 3% reported poor job satisfaction.

Zikmund, Lummis and Chang (1998) found that among their sample of Protestant clergywomen job dissatisfaction was related to those clergy who did not set clear boundaries between their church and their home. Further, Zikmund, Lummis and Chang (1998) found that those clergy who felt underpaid also tended to feel undervalued. The need to seek secular employment in such instances usually started as a practical solution to financial shortage but often led to clergywomen leaving ministry completely, particularly if the clergy were better paid in their secular employment and as a consequence felt more highly valued.

5. Clergy job satisfaction and personality

Two studies have examined individual differences in personality and clergy job satisfaction. The first of these studies was conducted by Francis and Rodger (1994a) and the second by Francis and Robbins (1999a).

Francis and Rodger (1994a) used a single item measure of dissatisfaction with ministry among a sample of 170 male, full-time, stipendiary parochial clergy in the Church of England. The single item measure of dissatisfaction with ministry asked the clergymen if they had ever thought of leaving ministry. The five pre-coded responses to this question were: never, once in my ministry, twice in my ministry, often enough to be uneasy in my job, and often enough to look at alternative employment. Francis and Rodger (1994a) found that 36% of their sample had considered leaving ministry. Of this 36%, 12% had considered leaving often enough to make them feel uneasy in their job and 6% often enough to look for alternative employment.

Francis and Rodger (1994a) ran this single item measure of job dissatisfaction with ministry alongside the short form Revised Eysenck Personality Questionnaire (Eysenck, Eysenck and Barrett, 1985). Francis and Rodger (1994a) found that thoughts of leaving ministry were correlated with higher scores on the neuroticism and psychoticism scales. Those clergymen who express dissatisfaction with their ministry by frequent thoughts of leaving are significantly more likely to exhibit toughminded neuroticism.

Francis and Robbins (1999a) employed one single item measure of satisfaction with ministry and two single item measures of dissatisfaction with ministry among a sample of 565 female, stipendiary parochial clergy in the Church of England. The single item measure of satisfaction with ministry asked the clergywomen how satisfied they were with their current post. The four pre-coded responses to this question were: very satisfied, satisfied, dissatisfied, and very dissatisfied. The first single item measure of dissatisfaction with ministry asked the clergywomen if they had ever thought of leaving ministry. The four pre-coded responses to this question were: never, once or twice, several times, and frequently. The second single item measure of dissatisfaction with ministry asked the clergywomen if they had ever considered seeking secular employment. The five pre-coded responses to this question were: no, yes but did nothing about it, yes and made enquiries, yes and made application, yes and left.

According to the item of satisfaction with ministry Francis and Robbins (1999a) found that only 3% of the clergywomen reported being dissatisfied or very dissatisfied with their current post. However, this finding was not mirrored in the two single item measures of dissatisfaction with ministry, where 33% reported that they had considered leaving ministry and 28% that they had considered finding secular employment. This finding led Francis and Robbins (1999a) to

conclude that dissatisfaction and satisfaction with ministry are not at opposite ends of a continuum.

Francis and Robbins (1999a) ran these three single item measures alongside the short form Revised Eysenck Personality Questionnaire (Eysenck, Eysenck and Barrett, 1985). Francis and Robbins (1999a) found that satisfaction with ministry was correlated with high extraversion and low neuroticism scores, while dissatisfaction with ministry was correlated with high neuroticism and high psychoticism scores. Those clergywomen who are satisfied with their ministry are more likely to exhibit stable extraversion while those clergywomen who are dissatisfied with their ministry are more likely to exhibit toughminded neuroticism.

The findings presented in these two studies by Francis and Rodger (1994a) and Francis and Robbins (1999a) demonstrate that individual differences in personality play an important role in clergy job satisfaction and dissatisfaction.

6. The new study

The new study examines the clergywomen's levels of job satisfaction and dissatisfaction with their current ministerial position. In view of the above discussion three areas are taken into consideration.

The first area examines perceptions of pay as this has been demonstrated by previous studies to impact on levels of job satisfaction and job dissatisfaction (Ministry Division of the Archbishop's Council, 2001). The second area examines the ability of the clergywomen to separate their private life from their ministry, as this has been demonstrated by previous studies

to impact on levels of job satisfaction and job dissatisfaction (Zikmund, Lummis and Chang, 1998). The third area examines how the clergywomen's satisfaction with ministry relates to Eysenck's personality theory. Given the findings of Francis and Rodger (1994a) and Francis and Robbins (1999a) the new study sets out to ascertain if individual differences in personality as operationalised by Eysenck (Eysenck, Eysenck and Barrett, 1985) affect ministerial job satisfaction.

These three areas are examined in relation to age, marital status, type of ministry, and church orientation.

Method

Satisfaction with ministry was measured by two single item measures. The first item asked the clergywomen, 'How satisfied are you with your present appointment?' The four pre-coded responses to this question were: very satisfied, satisfied, dissatisfied, and very dissatisfied. The second item asked the clergywomen, 'Does this appointment offer you maximum opportunity for the expression of your talents for ministry?' The three pre-coded responses to this question were: yes definitely, yes to some degree, and no not really.

Dissatisfaction with ministry was measured by two single item measures. The first of these single item measures of dissatisfaction with ministry asked the question 'Have you since ordination ever considered leaving the ministry?' The four pre-coded responses to this question were: no, once or twice, several times, and frequently. The second of these three single item measures of dissatisfaction with ministry asked the question, 'Have you since ordination ever considered finding secular employment?' The four pre-coded responses to this question were:

no, yes but did nothing about it, yes and made enquires, and yes and made application.

Remuneration was assessed by the response to the statement, 'I have enough money to live comfortably'. The response to this statement was measured on a five point Likert scale: agree strongly, agree, not certain, disagree, and disagree strongly (Likert, 1932).

Separation between private life and ministerial duty was assessed by the response to the statement, 'I am able to keep my private life and ministerial duties separate.' The response to this statement was measured on a five point Likert scale: agree strongly, agree, not certain, disagree, and disagree strongly (Likert, 1932).

Age respondents were asked to write in the year of their birth, and the age of the respondent was calculated.

Marital status was assessed by a pre-coded question, 'What is your current marital status?' from which one of five responses could be selected: single, married, widowed, divorced, divorced and remarried. For the purposes of this analysis those clergywomen who were divorced and remarried were recoded as married, with the division for this analysis being made between single and married clergywomen.

Type of ministry was assessed by a pre-coded question, 'Do you regard yourself as primarily in' to which respondents could choose one of seven options: stipendiary parochial ministry; stipendiary non-parochial ministry; non-stipendiary parochial ministry; non-stipendiary non-parochial ministry; secular employment; retired; unemployed. For the purposes of this analysis

the two stipendiary categories were collapsed together and the two non-stipendiary categories were collapsed together. It was these two sub-groups of clergywomen who form the basis of the following analysis.

Church orientation was assessed by two questions. The first question asked the respondents to assess how catholic/evangelical they were on a seven point scale. The second question asked the respondents to assess how liberal/conservative they were on a seven point scale. In each case the scale worked in the following way: 1 2 3 4 3 2 1, with four being identified for the respondents as 'middle of the way'.

7. Job satisfaction

The majority of the clergywomen report that they are satisfied with their ministry position (85.8%). Of this 85.8% of clergywomen who report they are satisfied with their ministry, 43.8% report they are *satisfied* and 42.0% report they are *very satisfied*. However, there are still a significant minority who report that they are dissatisfied with their current ministry position (12.5%).

Over a third of the clergywomen (38.6%) report that their current appointment offers them the maximum opportunity for the expression of their talents. This leaves the majority (61.4%) who do not feel that this is so, with 45.7% of the 61.4% feeling that their talents are used to some degree and 15.7% of the 61.4% feeling that their talents are definitely not used. An effective ministry for the Church of England should involve the church in realising the full potential of its clergy. A significant proportion of clergywomen in this sample (61.4%) recognise that their talents are not being made full use of in the church. It would seem that the Church of England

is not realising the full potential of its clergywomen.

Two thirds (66.6%) of the clergywomen have never considered leaving ministry since their ordination. However, this does leave a third of clergywomen (33.3%) who have considered leaving ministry, of these 21.4% have considered leaving once or twice, 7.8% have considered leaving several times, and 4.1% have considered leaving frequently.

In response to the question, 'Have you ever since ordination considered finding secular employment?' 68.2% of the clergywomen said no. This leaves nearly a third (31.5%) of clergywomen who have considered finding secular employment and 0.3% who have actually left the ministry for secular employment. This figure of 0.3% represents clergywomen who would only recently have left ministry prior to the questionnaire being sent out as their name and address still appeared on the Church Commissioners' database.

Two further issues examined in relation to job satisfaction were the ability to keep boundaries between private and ministerial life and the adequacy of the church's financial provision. For the clergywomen in this sample less than half (41.8%) feel that are able to keep their private life and ministerial duties separate. Given previous research in this area on impact on job satisfaction, this is of concern. With regard to financial provision just over three quarters (76.5%) of the clergywomen feel they have enough money to live comfortably. Nonetheless, this leaves a significant number who feel they do not have enough money to live comfortably. Previous research highlights how inadequate financial provision can be a distraction to ministry and contribute to greater levels of job dissatisfaction.

Table 8.1 presents the relationship between satisfaction/dissatisfaction with ministry and age, catholic/evangelical church orientation, liberal/conservative church orientation, type of ministry, marital status, satisfaction/dissatisfaction with ministry, separation between private life and ministerial duties, and pay.

Table 8.1: Correlation matrix

	satisfaction with ministry	makes use of talents	thoughts of leaving	thoughts of secular employment
age	+0.0096 NS	+0.0445 NS	-0.1958 .001	-0.1449 .001
C/E	+0.0410 NS	-0.0142 NS	-0.0085 NS	-0.0075 NS
L/C	-0.0270 NS	-0.0462 NS	-0.0940 .01	-0.0986 .01
type of ministry	+0.0635 .05	+0.0953 .01	+0.1088 .001	-0.0221 NS
marital status	-0.0425 NS	-0.006 NS	+0.0454 NS	+0.0958 .01
private life/ public ministry	+0.0514 NS	+0.0837 .01	-0.0222 NS	-0.0397 NS
pay	+0.1181 .001	+0.1369 .001	-0.1304 .001	-0.2214 .001

Table 8.1 demonstrates that there is no significant relationship between the two single item measures of job satisfaction or the two single item measures of job dissatisfaction in respect of the catholic/evangelical church orientation measure.

Table 8.1 demonstrates that the single item measure of satisfaction with ministry is positively correlated with the type of ministry clergywomen are in and positively correlated with perceived levels of pay. That is, those clergywomen who are in stipendiary ministry experience a higher level of job satisfaction than those clergywomen in non-stipendiary ministry. Those

clergywomen who feel that they have enough money to live comfortably are more likely to express satisfaction in their ministry.

Table 8.1 demonstrates that the second of the two single items measures of job satisfaction is positively correlated with type of ministry, ability to keep private life and ministerial duties separate, and perceived levels of pay. That is, those clergywomen in stipendiary ministry who are able to keep their private lives and ministerial duties separate, and who feel that their pay is enough to live comfortably on, are more likely to feel that their present ministerial position makes good use of their talents for ministry.

Table 8.1 demonstrates that the first of the two single item measures of job dissatisfaction is negatively correlated with age, liberal/conservative church orientation, and perceived levels of pay. This measure is also positively correlated with type of ministry. That is, those clergywomen who are younger, express a liberal church orientation, feel they are not paid enough to live comfortably on, and are in non-stipendiary ministry, are more likely to express dissatisfaction with ministry by considering leaving ministry.

Table 8.1 demonstrates that the second of the two single item measures of job dissatisfaction is negatively correlated with age, liberal/conservative church orientation, and perceived levels of pay. This measure is also positively correlated with marital status. That is, those clergywomen who are younger, express a liberal church orientation, feel they are not paid enough to live comfortably on, and are single, are more likely to express dissatisfaction with ministry by considering finding secular employment.

It is the younger clergywomen who are more likely to consider leaving ministry for secular employment. Younger clergywomen may be seeing the years in ministry ahead of them and they need to feel valued by the church in which they serve and so, in this way, be encouraged to stay. It is in the interest of the church to keep those within it whom they have trained and ordained. Those clergywomen who express a liberal church orientation are not necessarily going to feel as inhibited from leaving ministry as those with a more conservative church orientation. It is the more liberal clergywomen who are more likely to consider leaving ministry.

Those in non-stipendiary ministry are more likely to express dissatisfaction with ministry and less likely to express satisfaction with ministry. These findings are consistent with the results discussed in the chapter on non-stipendiary ministry, which state that there is often an ambiguity of role for the non-stipendiary clergyperson. It is, therefore, not surprising that it is those in non-stipendiary ministry who are more likely to express higher levels of dissatisfaction with ministry and less likely to express satisfaction with ministry.

Marital status is only a significant marker of job dissatisfaction on one of the single item measures, thoughts of finding secular employment. It may be that, where the clergywoman is not necessarily the only person in employment in the household, a greater freedom to change paths into secular employment is promoted.

The ability to separate the private and public roles of ministry is only a significant marker of job satisfaction on one of the single item measures, feeling that the appointment makes significant use of my talents. For those clergywomen who are able to keep their private and

public roles of ministry separate there is a lower level of job dissatisfaction. This finding is consistent with previous research which suggests that the ability to draw a line between public and private life is an important contribution to lower levels of dissatisfaction with ministry.

Perceived levels of remuneration is the strongest marker of both satisfaction and dissatisfaction with ministry. These findings are consistent with previous research among clergy in both the USA and the UK. Following perceived levels of remuneration, type of ministry is also a strong marker, with those clergywomen in non-stipendiary ministry expressing less satisfaction with ministry while those in stipendiary ministry are more likely to consider leaving ministry. The lower levels of satisfaction in ministry expressed by those in non-stipendiary ministry are consistent with the findings of, for example, Hodge (1983) where those clergy in non-stipendiary ministry find their role within the Church of England ambiguous (see chapter seven).

8. Job satisfaction and individual differences in personality

Before examining the relationship between individual differences in personality and the two item measures of job satisfaction and the two item measures of job dissatisfaction, the two issues of keeping private life and ministerial duties separate, and adequacy of pay will be examined in relation to individual differences in personality. These are presented in table 8.2.

Table 8.2: Correlation matrix

	E	P	N	L
I am able to keep my private life and ministerial duties separate	+0.0239 NS	+0.1038 .001	-0.1096 .001	+0.0777 .01
I have enough money to live comfortably	-0.0009 NS	-0.0502 NS	-0.0791 .01	-0.0372 NS

Table 8.2 demonstrates that the ability to keep private life and ministerial duties separate is positively related to psychoticism, negatively related to neuroticism, and positively related to the lie scale. It is the toughminded, stable, socially conforming clergywomen who are successful in drawing a line between their public and private lives.

Table 8.2 demonstrates that feeling that you have enough money to live comfortably is negatively correlated with neuroticism. It is the stable clergywomen who are more likely to feel they have enough money to live comfortably. It is clear that those clergywomen who present a lower score on the neuroticism scale are much more likely to hold a positive perception of their ministry in relation to pay and a more healthy attitude toward the division between private life and ministerial duties. These findings demonstrate that individual differences in personality may usefully have been employed in previous studies.

Table 8.3 examines the relationship between individual differences in personality and the two single item measures of satisfaction with ministry and the two single item measures of dissatisfaction with ministry.

Table 8.3: Correlation matrix

	E	P	N	L
Satisfaction with ministry	+0.0606 .05	-0.0374 NS	-0.1287 .001	+0.0311 NS
Makes use of talents	+0.0693 .05	-0.0358 NS	-0.0913 .01	+0.0077 NS
Thoughts of leaving	+0.0182 NS	+0.1354 .001	+0.1893 .001	-0.0725 .05
Thoughts of finding secular employment	-0.0058 NS	+0.1121 .001	+0.1291 .001	-0.0579 NS

Table 8.3 demonstrates that satisfaction with ministry is positively related to extraversion and negatively related to neuroticism. It is the stable extravert clergywomen who are significantly more likely to be satisfied with their ministerial position. With regard to the single item measure 'Does this appointment offer you maximum opportunity for the expression of your talents for ministry?', this is positively correlated with extraversion and negatively correlated with neuroticism. It is the stable extravert clergywomen who are significantly more likely to feel that the best use is being made of their talents in ministry. With regard to the single item measure, 'Have you since ordination considered leaving the ministry?', this is positively correlated with both psychoticism and neuroticism and negatively correlated with the lie scale. It is the toughminded, neurotic, non-socially conforming clergywomen who are significantly more likely to have thoughts of leaving ministry. The final single item measure, 'Have you ever since ordination considered finding secular employment?' is positively related to psychoticism and neuroticism. It is the toughminded neurotic clergywomen who are significantly more likely to think of finding secular employment.

Given that table 8.3 demonstrates that the single item measure of dissatisfaction with ministry, 'Have you ever since ordination considered leaving ministry?' correlates with three of the four personality dimensions, it was this measure of dissatisfaction with ministry that was employed as the dependent variable in the multiple regression analysis presented in table 8.4.

Table 8.4: Multiple regression on dependent variable 'thoughts of leaving ministry'

independent variables	R^2	increase R^2	F	P<	Beta	T	P<
age	0.0329	0.0329	30.6	.001	-0.1343	-3.8	.001
P	0.0481	0.0152	14.3	.001	+0.1321	+4.0	.001
N	0.0795	0.0314	30.6	.001	+0.1848	+5.6	.001
E	0.0796	0.0001	0.1	NS	-0.0025	-0.1	NS
L	0.0799	0.0003	0.3	NS	-0.0122	-0.4	NS
C/E	0.0799	0.0000	0.0	NS	-0.1343	+2.0	NS
L/C	0.0875	0.0760	7.4	.01	+0.0832	-2.6	.05
ministry	0.0892	0.0017	1.7	NS	-0.1086	+1.4	NS
m/status	0.0914	0.0022	2.2	NS	+0.0481	+1.5	NS

When the nine independent variables of age, psychoticism, neuroticism, extraversion, lie scale, catholic/evangelical church orientation, liberal/conservative church orientation, type of ministry, and marital status are fed into the multiple regression model in that fixed order, four remain significant. These four are age, psychoticism, neuroticism, and liberal/conservative church orientation. That is the younger, toughminded, neurotic, liberal clergywomen are more likely to consider leaving ministry.

9. Conclusions

The new study has demonstrated that levels of job satisfaction and job dissatisfaction are related to perceptions of pay, the ability to draw a clear division between public ministry and private life, age, church orientation, and personality.

First, perceptions of pay are related to all four single item measures used within the new study. That is perceptions of lower levels of pay are associated with lower levels of job satisfaction and greater levels of job dissatisfaction. This is not consistent with the findings of the Church of England report *Generosity and Sacrifice* (Ministry Division of the Archbishops' Council, 2001).

This discrepancy in the findings may have occurred because this study is looking exclusively at the perceptions of clergywomen of their ministry, and clergywomen are working within a church where they are still not permitted equal status with the clergymen. Further, this sample examines a larger number of clergywomen.

Second, those clergywomen who are able to draw a clear division between their public ministry and private life are less likely to express dissatisfaction with their ministry. This finding supports the research of Walrond-Skinner (1998) and Zikmund, Lummis, and Chang (1998). Clergywomen who have difficulty in drawing a line between the public ministry and private life may need help in this skill if they are to be effective in their ministry.

Third, personality theory has been demonstrated to be a predictor of satisfaction in ministry and dissatisfaction in ministry. The extraverted stable clergywomen are significantly more likely to report that they are satisfied with their ministry. Psychoticism and lie scale scores are not predictors of satisfaction with their ministry. The more toughminded and neurotic clergywomen are significantly more likely to report that they are dissatisfied with their ministry. The less socially conforming clergywomen are also more likely to report that they are dissatisfied with their ministry, but this relationship is not strong. Extraversion scores are not a predictor of dissatisfaction with ministry.

Fifth, when one item of dissatisfaction with ministry is used, that is the item that asked about thoughts of leaving ministry, four factors remain predictors. These are age, neuroticism, toughmindedness, and liberal church orientation.

The Church of England needs to be able to identify those at risk of leaving ministry, and levels of job satisfaction may be a way of doing this. The results from this chapter demonstrate a methodology that could be employed by the church to help identify those clergywomen who are more likely to leave ministry. Such information, used appropriately, could enable the individuals at risk to be identified before they begin seriously to consider leaving ministry. In this way the church may be able to retain a higher proportion of effective and able clergy who are satisfied with their work in ministry. A church which invests money in the training of clergy needs to secure that investment.

Chapter nine

Role

1. Overview
2. The role of the clergy
3. Clergy role and church orientation
4. Clergy role and personality
5. The new study
6. Clergy role in training and in current ministry
7. Clergy role and church orientation
8. Clergy role and type of ministry
9. Clergy role and individual differences in personality
10. Conclusions

1. Overview

> 'ministers take time to enter into their various roles and to become used to exercising them' (Advisory Board for Ministry *3A*, 1993: p. 90)

Clergy have to satisfy the expectations of many different people within the course of their ministry. People expect them to fulfill certain roles because they are clergy, while the clergy themselves enter the ministry with the expectation that they will fulfill certain roles. For clergywomen 'entering into the various roles' can potentially be more problematic than for clergymen for two main reasons. First, clergywomen have access mainly to male role models among the clergy rather than female role models by the nature of the length of time in which clergywomen have been able to enter holy orders in the Church of England. This lack of female role models can make finding their own role in ministry more difficult. Second, the role of women within society at large has changed greatly in western culture, particularly since the end of the second world war. The structure and expectations of the nuclear family has largely changed. As society's expectations of the role of men and women have become increasingly blurred, clergywomen have not been immune to the problems this can bring.

There are two clear problems involved in defining the role of clergy. First, there are different types of ministry and it would, therefore, be reasonable to expect that different types of ministry will lead to different roles and/or different role prioritisation. Second, clergy have expectations placed upon them from three main areas: expectations from others, expectations from the church, and expectations from self.

This chapter will be divided into six main parts. The first part reviews the literature which has

sought both to examine and define the role of the clergy. The second part examines the potential impact church orientation has on clergy role. The third part examines previous research which has utilised measures of individual differences in personality in relationship to clergy role. The fourth part examines the methodology of assessing clergy role among the new sample of clergywomen. The fifth part presents the results of the new study. The results of the new study examine the following specific areas: the changing role priorities of clergywomen from training to current ministry, role and church orientation, role and type of ministry, and role and individual differences in personality. Finally, conclusions are drawn from the new study and the implications of the findings for the Church of England are presented.

2. The role of the clergy

The twentieth century has witnessed great changes in the role of the clerical profession in the Church of England as a result of both internal and external factors. The Church of England for its part has striven towards greater professionalisation of the clergy. Society for its part has taken on many of the roles previously fulfilled by the clergy. The increasing secularisation of society and development of different patterns of church attendance means that the role of the clergy is open to changing and differing interpretation. This section reviews the literature that has set out to define the role of the clergy.

Blizzard (1955) identified three levels of clergy role, namely means, goals, and conception of ministry. Under the heading of means Blizzard identified six specified ministry roles: teacher, organiser, preacher, administrator, pastor, and priest (Blizzard, 1955). These ministerial roles were arrived at by seeking definitions from ministers themselves of their roles and subsequently asking them to rank those roles. The same process was then carried out among laity regarding

their expectations of their minister.

Lauer (1973) conducted a survey of ministers and church members of twenty-five churches. A total of 25 ministers and 252 church members were interviewed from eight Protestant denominations. Lauer (1973) identified a clear conflict between the minister's sense of calling and the congregational expectations which led to role conflict and stress. Lauer identified a total of nine different clergy roles as a result of interviews with both ministers and congregational members: prayer and worship, preaching and teaching, care and comfort, evangelism and mission, organization and administration, stewardship and finance, fellowship and service, publicity and promotion, public relations and counselling (Lauer, 1973).

Nelsen, Yokley and Madron (1973) identified five clergy roles: traditional, counselling, administration, community problem solving, and Christian education. Clergy role was taken in conjunction with theological viewpoints, political view points, education, and age as possible predictors of clergy being social activists. Nelsen, Yokley and Madron (1973) concluded that role did indeed have a bearing on the level of social activism among clergy.

Ranson, Bryman and Hinings (1977) in their survey of Anglican, Catholic, and Methodist clergy identified seven functions: pastor, celebrant, preacher, counsellor, leader, administration, and official or representative. Among the Anglican clergy they found that churchmanship was an important predictor of levels of role prioritisation. Ranson, Bryman and Hinings (1977) concluded that 'within Anglicanism there have persisted differing, and often diverse, theological strands which entail different conceptions of ministry.'

Clark and Thomas (1979) examined one specific clergy role, that of counselling, to see if clergy perception of this particular role was affected by theological position and/or counselling training. Clark and Thomas (1979) found that the more conservative clergy tended to place more of a religious emphasis on counselling and are likely to view counselling as having a degree of moral absolutism. Further, the conservative clergy are unlikely to recognise their role as in any way limited by the expectations of the laity. Unsurprisingly, Clark and Thomas (1979) found that clergy with counselling training were more likely to view counselling as important.

An interim report conducted by Burdsal, Newton, Burdsal, and Yates (1983) surveyed laity in 221 parishes in the USA. From this survey they assembled the eight most important clergy roles as perceived of by the laity: pastoral sensitivity, administration, scholarship, integrity, innovation, spirituality, meaningfulness of services, and lay involvement. They did not examine how the lay perception of clergy role related to the clergy's perceptions of their role.

Kuhne and Donaldson (1995) sampled five evangelical Protestant clergy. Using participant observation they put forward four clergy roles: interpersonal roles, informational roles, decisional roles, and professional roles.

Monahan (1999) surveyed a total of 168 churches, covering ten denominations in Northern California. Postal questionnaires were sent out to the senior pastor in each of the denominations. Monahan (1999) hypothesised that, as a result of laity becoming more involved in work traditionally undertaken by the clergy, the clergy would experience role ambiguity. Senior pastors were asked to respond to a list of tasks considered to be 'core clergy work' and a list of tasks considered to be 'administrative work'. They were asked to note if each task were

carried out by clergy only, laity only, shared between laity and clergy, or by laity under clergy supervision. This information was then crosstabulated with three questions dealing with levels of role ambiguity. Monahan (1999) found that levels of role ambiguity among clergy were generally low. Predictors of role ambiguity among clergy in congregations with more than one clergy person were identified, in the sense that presence of a job description, specialised training, and a longer period in post were likely to produce less role ambiguity. Where a pastor was in sole charge of a congregation a heavy work load was more likely to lead to a greater level of role ambiguity. Those from hierarchical churches were more likely to experience role ambiguity than those from congregational churches. This study presents the views of senior pastors; it may be that a different picture would emerge if those not in senior pastorate positions had been surveyed.

Brunette-Hill and Finke (1999) have continued the work of Blizzard (1955), in a survey of all parish clergy in one community in the United States, with a response rate of 36.3%. The clergy were divided into five denominational groups: traditional mainline, conservative mainline, sectarian, catholic, and other. The response rate was not evenly distributed among the five denominational groups. When respondents in this new sample of clergy were compared with those in Blizzard's sample, it was found that they worked less hours a week and gave less time to visiting church members, visiting potential church members, administration, meeting with religious leaders and civic leaders. The division of the new sample into denominational groups demonstrated that many differences in time allocation on the different roles could effectively be explained by differences in denominational affiliation.

It is clear from this review of the literature that the role of the clergy is diverse and that there

is a lack of consensus on a definition of clergy role. The following two sections demonstrate that not only is the role of the clergy diverse but that it is influenced by church orientation and personality.

3. Clergy role and church orientation

Traditionally certain roles within the Church of England have been associated with a specific church orientation. For example, giving emphasis to the sacramental role has been associated with a catholic church orientation, while the role of preacher has been associated with an evangelical church orientation. Indeed during the debate on women priests in the Church of England catholic and evangelical opponents of the ordination of women as priests formed, what has been considered, an uneasy alliance (see chapter one), one intent on protecting the altar and the other intent on protecting the pulpit.

Robbins and Francis (2000) examined the relationship between role prioritisation and church orientation among a sample of 530 stipendiary clergywomen in the UK. Robbins and Francis (2000) found that church orientation was related to role prioritisation although this link was not as strong in the current ministerial position as it was during initial ministerial training. For those clergywomen with a catholic church orientation the roles of sacraments and spiritual direction were given the highest priorities while for those clergywomen with an evangelical church orientation the roles of evangelist and teacher were given the highest priority.

Randall (2001) conducted a longitudinal study of stipendiary clergy in the Church of England and the Church in Wales. During each of the three years of their curacy the curates were sent a postal questionnaire. As part of this study Randall (2001) examined the influence of church

orientation on role priorities for each of the three years of curacy. Randall (2001) used three measures of church orientation: catholic/evangelical, liberal/conservative, and charismatic alongside the following twenty clergy roles: preacher, man or woman of prayer, pastor, teacher, leader of public worship, fellowship builder, evangelist, theologian, counsellor, minister of sacraments, pioneer, apostle, visitor, prophet, spiritual director, manager, leader in the local community, administrator, social worker, and fund-raiser. Randal (2001) found a significant relationship between role prioritisation and church orientation during each of the three years of curacy. In respect of the catholic/evangelical measure of church orientation Randall (2001) found that the roles traditionally associated with these wings of the Anglican church held true throughout the three year study. For example, for those with an evangelical church orientation the role of preacher consistently came to the top of the list of their role priorities while for those with a catholic church orientation the role of the sacraments consistently came to the top of the list at the beginning of training. Randall (2001) concludes that 'There are significant differences between the church orientation groups in the priority they ascribe to different roles.'

Given this historical and empirical background to clergy role and its relationship to church orientation it would be reasonable to hypothesise that the church orientation of the clergywomen will relate to their ministerial role prioritisation. Clergy role with reference to clergywomen has become difficult to separate within the literature from discussions of the difference clergywomen will make to fulfilling the role of ordained clergy. In this way it becomes inexplicably linked to the debate for the ordination of women to the priesthood. See for example Thorne (2000) and Chaves (1997).

4. Clergy role and personality

Francis and Rodger (1994a) conducted a questionnaire survey among 170 stipendiary clergymen in one diocese within the Church of England. This study employed the Revised Eysenck Personality Questionnaire (Eysenck, Eysenck and Barrett, 1985) together with a seven point scale to measure role prioritisation in seven areas of ministry: administrator, celebrant of sacraments, community leader, leader of public worship, pastor and counsellor, preacher, and teacher. Francis and Rodger (1994a) reported three main findings. First, that clergymen give their highest priority to the role of celebrant of the sacraments and the role of pastor and counsellor. Second, the clergymen give their lowest priority to the role of leader of public worship, the role of preacher, and the role of teacher. Third, when the level of priorities given to the seven different roles was correlated with personality, Francis and Rodger (1994a) found that individual differences in personality could explain differences in role prioritisation. For example, extraverts tended to give a higher priority to the role of community leader. Those clergymen who scored higher on the neuroticism scale tended to give a lower priority to the role of preaching. Those clergymen who scored higher on the psychoticism scale tended to give a lower priority to administration.

Francis and Robbins (1999b) extended the work of Francis and Rodger (1994a) in three main ways: first, by selecting a sample of 565 stipendiary clergywomen; second, by adding three further items to the role inventory namely: evangelist, spiritual director, and visitor; third, by asking the same set of questions on role prioritisation for two different stages of ministry, that is role priority during training and role priority during present appointment. Francis and Robbins (1999b) report four main findings in respect of role priorities during ministry training. First, extraverts give greater priority to the role of leader in the local community, the role of

leader in public worship, the role of preacher, and the role of evangelist. Second, high scorers on the neuroticism scale give lower priority to the role of evangelist. Third, low scorers on the psychoticism scale give higher priority to the role of evangelist and the role of leader in public worship. Fourth, high scorers on the lie scale give higher priority to the role of administration.

Francis and Robbins (1999b) reported that in respect of current role priorities, individual differences in personality have much less impact. Francis and Robbins (1999b) suggested that this is as a result of the unsustainability of preferred role priorities within the current ministry position.

Robbins and Francis (2000) examined the relationship between role prioritisation and personality among a sample of 530 stipendiary clergywomen in the UK. Robbins and Francis (2000) found that extraversion was significantly related to role prioritisation during ministerial training with those clergywomen scoring higher on the extraversion scale giving higher priority to the roles of leader in the local community, leader in public worship, preacher, and evangelist. However, this relationship between extraversion and these four public roles did not hold constant once the clergywomen were in active ministry.

Kay (2000) surveyed four Pentecostal denominations: Assemblies of God, Elim Pentecostal Church, Apostolic Church, and the Church of God. The study is based on a total number of 930 returns representing a 57% response rate. Of the total respondents 97.5% were male. Kay (2000) used the Eysenck Personality Questionnaire (Eysenck and Eysenck, 1975) alongside twenty clergy roles: preacher, man or woman of prayer, pastor, teacher, fellowship builder, evangelist, leader of public worship, spiritual director, prophet, counsellor, pioneer, visitor,

theologian, apostle, manager, administrator, leader in local community, minister of sacraments, social worker, and fund raiser. Role conflict was assessed by calculating difference between how much priority pastors 'wanted to give' to each of the twenty roles and how much priority pastors felt they were 'expected to give' to each of the twenty roles. Kay (2000) found that levels of role conflict were related to neuroticism and age. Higher levels of role conflict were experienced by younger clergy and by those scoring higher on the neuroticism scale. As a group of clergy there is a high emphasis on spiritual roles but as Kay (2000) points out this is not surprising given the denominations from which the sample is drawn.

Francis and Robbins (2000) surveyed 565 Anglican stipendiary clergywomen in England, Wales, Scotland, and Ireland with the Revised Eysenck Personality Questionnaire (Eysenck, Eysenck and Barrett, 1985), a seven point scale of church tradition, and ten areas of ministerial role: administration, celebration of the sacraments, leader in the local community, evangelist, leader of public worship, pastor and counsellor, preacher, spiritual director, teacher, and visitor. The sample were asked to complete the set of ten ministerial roles twice, once in respect of priority given during training and once in respect of priority given during first appointment. Francis and Robbins (2000) concluded that the reality of ministry meant that the clergywomen shifted their role priorities from training to first appointment. During this period the shift was made from the role of pastor and counsellor to leader of public worship. They also concluded that there is a clear link between ministerial role and personality, in particular the dimension of extraversion/introversion. It is interesting that the impact that personality has on the clergywomen is less during the first ministerial appointment than it was during training, suggesting that once in ministry there is less of a fit between personality and role prioritisation.

5. The new study

Taking into account the number of different roles that previous studies have used the new study examines ten specific clergy roles: administration, celebration of the sacraments, leader in the local community, evangelist, leader of public worship, pastor and counsellor, preacher, spiritual director, teacher, and visitor. The first part of the new study examines priorities in training and in current ministry position to establish if there are changes in patterns of role prioritisation. The second part of the new study examines role prioritisation in relation to church orientation. Previous research suggests that church orientation will impact on role prioritisation. The third part of the new study examines role prioritisation in relation to type of ministry. Previous research suggests that type of ministry will impact on role prioritisation. The fourth part of the new study examines role prioritisation in relation to individual differences in personality. Previous research suggests that individual differences in personality will impact on role prioritisation.

Method

Role was assessed by selecting ten areas of ministry: administration, celebration of the sacraments, leader in the local community, evangelist, leader of public worship, pastor and counsellor, preacher, spiritual director, teacher, and visitor. Respondents were asked to assess the level of prioritisation they gave to each of the ten areas of ministry on a seven point scale from 1 'very little' to 7 'very high'. This set of ten areas of role prioritisation was put to the respondents twice: first, When you were first in training how much priority did you want to give to the following aspects of ministry and second, If currently in active ministry, how much priority do you give to the following aspects of ministry?

Church orientation was assessed by two questions. The first asked the respondents to assess how catholic/evangelical they were on a seven point scale. The second question asked the respondents to assess how liberal/conservative they the were on a seven point scale. In each case the scale worked in the following way: 1 2 3 4 3 2 1, with four being identified for the respondents as 'middle of the way'.

Type of ministry was assessed using a pre-coded tick box format asking the subjects to identify themselves as in: stipendiary parochial ministry, stipendiary non-parochial ministry, non-stipendiary parochial ministry, non-stipendiary non-parochial ministry, secular employment, or unemployed. For this analysis the respondents were taken from the stipendiary parochial and non-stipendiary parochial groups only as the role prioritisation questions are written with parochial ministry specifically in mind.

6. Clergy role in training and in current ministry

Table 9.1 presents the clergywomen's responses to the level of prioritisation they gave to each of the ten areas of ministry on a seven point scale from 1 'very little' to 7 'very much' for each of the ten roles of ministry during training and in their current ministry position. For the purposes of this analysis the responses to 5, 6, and 7 were collapsed into one category giving a percentage response of those who gave a high priority to each role. The table also presents the percentage difference between training and present ministry position.

Table 9.1: Ministerial priorities item endorsement before and after training

	training %	current ministry %	percentage difference %
administration	8.1	37.9	+29.8
sacraments	57.0	72.2	+15.2
leader in the local community	24.8	37.9	+13.1
evangelist	33.1	37.4	+ 4.3
leader of public worship	72.4	84.3	+11.9
pastor and counsellor	90.2	87.5	- 2.7
preacher	73.3	84.6	+11.3
spiritual director	51.6	55.2	+ 3.6
teacher	70.8	72.2	+ 1.4
visitor	65.4	65.0	+ 0.4

It is clear from table 9.1 that the clergywomen's ministerial role priorities change between training and current appointment on every one of the ten role areas. The largest difference is in respect of administration where 29.8% more of the clergywomen give this role a higher priority in their current ministry position than anticipated when they were in training. The next largest difference is in respect of the sacraments where 15.2% more of the clergywomen give this role a higher priority in the current ministry position than they did in training. The only role for which there is a small percentage decrease (-2.7%) between training and current ministry is that of pastor and counsellor. It would seem from these results that once in active ministry clergywomen are having to reassess and reprioritise the ministerial roles that they held at the time of training.

7. Clergy role and church orientation

As discussed above, previous research has explored the way in which church orientation can affect role prioritisation. The following part of the new study sets out to examine if the clergywomen's role prioritisation is related to church orientation. On the catholic/evangelical

continuum 38.2% of the clergywomen identified themselves as catholic, 29.2% identified themselves as evangelical, and 22.6% identified themselves as middle of the road. On the liberal/conservative continuum 42.3% identified themselves as liberal, 34.4% identified themselves as conservative, and 23.1% identified themselves as middle of the road. Table 9.2 presents the correlations between role priorities during ministerial training and church orientation.

Table 9.2: How much priority when first in ministry training with church orientation

	catholic/evangelical	liberal/conservative
administration	+.0364 NS	+.0204 NS
sacraments	-.2905 .001	-.1550 .001
leader in local community	-.0754 .05	-.0398 NS
evangelist	+.1437 .001	+.1716 .001
leader of public worship	-.0313 NS	-.0195 NS
pastor and counsellor	-.0046 NS	-.0370 NS
preacher	+.0037 NS	+.0088 NS
spiritual director	-.0822 .01	-.0786 .01
teacher	+.0973 .001	+.0830 .01
visitor	+.0583 NS	+.0656 .05

Table 9.2 demonstrates that clergywomen with a catholic and liberal church orientation give greater priority to the role of sacraments; that clergywomen with a catholic church orientation give a higher priority to the role of leader in the local community; that clergywomen with an evangelical and conservative church orientation give a higher priority to the role of evangelist;

that clergywomen with a catholic and liberal church orientation give a higher priority to the role of spiritual director; that clergywomen with an evangelical and conservative church orientation give a higher priority to the role of teacher; that clergywomen with a conservative church orientation give a higher priority to the role of visitor. It is clear that church orientation is a predictor of role prioritisation at the time of ministerial training.

Table 9.3 presents the correlations between role priorities at current appointment and church orientation.

Table 9.3: How much priority in current ministry position with church orientation

	catholic/evangelical	liberal/conservative
administration	+.0218 NS	-.0191 NS
sacraments	-.1873 .001	-.1818 .001
leader in local community	-.0731 .05	-.0877 .01
evangelist	+.1472 .001	+.1398 .001
leader of public worship	+.0265 NS	-.0331 NS
pastor and counsellor	-.0129 NS	-.0304 NS
preacher	+.0661 .05	+.0100 NS
spiritual director	-.0273 NS	-.0146 NS
teacher	+.0725 .05	+.0457 NS
visitor	-.0014 NS	-.0231 NS

Table 9.3 demonstrates that clergywomen with a catholic and liberal church orientation give greater priority to the role of sacraments; that clergywomen with a catholic and liberal church

orientation give a higher priority to the role of leader in the local community; that clergywomen with an evangelical church orientation give a higher priority to the role of preacher; that clergywomen with an evangelical church orientation give a higher priority to the role of teacher.

It is clear that church orientation continues to be a predictor of role prioritisation during current appointment. However, church orientation does not continue to be as strong a predictor of role prioritisation in current ministerial appointment as it was during ministerial training particularly for those who hold a conservative church orientation. It is interesting to see that for those clergywomen with a catholic church orientation the role of the sacraments continues to have a high priority from training through to their current ministerial position, while for those clergywomen with an evangelical church orientation the role of evangelist and the role of preacher continue to have a high priority from training through to their current ministerial position. Thus, the role which has traditionally been associated with a catholic church orientation, namely the sacraments, and the role which has traditionally been associated with an evangelical church orientation, namely preaching, continue for the clergywomen from training to current ministry position.

8. Clergy role and type of ministry

Table 9.4 presents the correlations between the ten clergy roles and type of ministry in ministerial training alongside current ministry position. Current ministry position for the purpose of this analysis is defined by two categories only, those in stipendiary ministry and those in non-stipendiary ministry. These correlates were calculated by coding stipendiary ministry as 2 and non-stipendiary ministry as 1. A positive correlation with type of ministry therefore means a positive association with stipendiary ministry while a negative correlation

with type of ministry means a positive association with non-stipendiary ministry. Type of ministry influenced role prioritisation during training and in current ministry in only one area, that of sacraments.

Table 9.4: Role prioritisation and type of ministry in training and in current appointment

	ministry in training	ministry in current appointment
administration	+.0461 NS	+.1834 NS
sacraments	-.0652 .05	-.0316 .05
leader in the local community	+.0219 NS	+.0184 NS
evangelist	+.0033 NS	+.0232 NS
leader of public worship	+.0038 NS	+.0271 NS
pastor and counsellor	+.0662 .05	+.0497 NS
preacher	+.0307 NS	+.0489 NS
spiritual director	-.0099 NS	+.0788 NS
teacher	-.0229 NS	+.0236 NS
visitor	+.0434 NS	-.0274 NS

Note: type of ministry was coded, 1=non-stipendiary ministry 2=stipendiary ministry

Table 9.4 demonstrates that those women selected for non-stipendiary ministry are more likely to give greater emphasis to the sacraments than those selected for stipendiary ministry, while those women selected for stipendiary ministry are more likely to give greater emphasis to the role of pastor and counsellor, though in each case only to a significance of 0.5. It is not surprising that during training type of ministry has a weak influence on role prioritisation. At

the time of training type of ministry has yet to fully impact on the individual concerned. Ordained ministry within the Church of England has yet to become a reality.

9. Clergy role and individual differences in personality

Table 9.5 presents the correlations between the ten clergy roles and personality and when in ministerial training. It is clear that during ministerial training personality influenced role prioritisation.

Table 9.5: Role prioritisation and personality in training

	E	N	P	L
administration	+.0764 .05	-.0281 NS	-.0692 .05	+.0950 .001
sacraments	-.0275 NS	-.0038 NS	-.0745 .05	+.0277 NS
leader in the local community	+.1704 .001	+.0329 NS	+.0017 NS	+.0104 NS
evangelist	+.1079 .001	-.0425 NS	-.0452 NS	+.0120 NS
leader of public worship	+.0666 .05	-.0073 NS	-.1029 .001	-.0043 NS
pastor and counsellor	+.0212 NS	-.0025 NS	-.0373 NS	-.0763 .01
preacher	+.0859 .01	-.0030 NS	-.0131 NS	-.0772 .01
spiritual director	-.0436 NS	+.0301 NS	+.0224 NS	-.0711 .05
teacher	+.0158 NS	-.0054 NS	-.0560 NS	-.0439 NS
visitor	-.0123 NS	.0209 NS	-.1131 .001	+.0422 NS

Table 9.5 demonstrates that higher scorers on the extraversion scale gave a higher priority during ministry training to administration, leader in the local community, evangelist, leader of

public worship, and preacher. Neuroticism scores were irrelevant to all ten areas of role prioritisation during ministry training. Lower scorers on the psychoticism scale gave a higher priority during ministry training to administration, sacraments, leader of public worship, and visitor. High scorers on the lie scale gave a higher priority during ministry training to administration, pastor and counsellor, preacher, and spiritual director.

Table 9.6 presents the correlations between the ten clergy roles and personality at the time of present appointment. It is clear that personality continues to influence role prioritisation during current ministerial position.

Table 9.6: Role prioritisation and personality in current ministry position

Role	E	N	P	L
administration	+.0669 .01	-.0259 NS	-.0429 .05	+.0121 .001
sacraments	+.0350 NS	-.0423 NS	-.0826 .05	-.0003 NS
leader in the local community	+.1804 .001	+.0067 NS	+.0154 NS	+.0182 NS
evangelist	+.1759 .001	-.0732 NS	-.0245 NS	+.0336 NS
leader of public worship	+.0529 .05	-.0563 NS	-.0872 .001	+.0337 NS
pastor and counsellor	+.0242 NS	-.0075 NS	-.0570 NS	-.0145 .01
preacher	+.0546 .01	-.0436 NS	-.0609 NS	-.0066 .01
spiritual director	-.0111 NS	-.0092 NS	+.0002 NS	+.0030 .05
teacher	+.0008 NS	-.0033 NS	-.0382 NS	+.0041 NS
visitor	+.0014 NS	+.0056 NS	-.144 .001	+.0556 NS

Higher scorers on the extraversion scale give a higher priority during current ministry to

administration, leader in local community, evangelist, leader of public worship, and preacher. Neuroticism scores are irrelevant to all ten areas of role prioritisation during current ministry. Lower scorers on the psychoticism scale give a higher priority during current ministry to administration, sacraments, leader of public worship, and visitor. Higher scorers on the lie scale give a higher priority during current ministry to administration, pastor and counsellor, preacher, and spiritual director.

10. Conclusions

Four main conclusions emerge from the new study concerning clergy role.

First, the clergywomen are clearly reassessing their ministerial role priorities between training and their current ministry position. It would be surprising if no reassessment of ministerial role priorities took place among clergywomen as it would indicate a lack of response to present realities within ministry. What is surprising, however, is the extent to which role priorities change particularly in respect of the role of administrator. For clergywomen, the pastor and counsellor role to which they gave emphasis during training is overtaken by the role of administrator. The role of administrator was given a very low priority during training. This finding begs the larger question about the disparity between training and the realities of ministry.

Second, the findings from this study in respect of church orientation and ministerial role priorities reflect findings from other empirical studies (see for example Thorne, 2000). That is, roles closely associated with a particular church orientation are correlated within this sample of clergywomen. However, although this correlation continues from ministry training through

to current ministry position the link is weaker. This is to be expected in the light of the reassessment of role priorities that occurs between ministry training and current ministry position.

Third, the findings from this study demonstrate that there is a significant difference between the priorities given by those clergywomen in stipendiary ministry and those clergywomen in non-stipendiary ministry in respect of the sacramental role and that this difference remains constant from training to current ministerial appointment. That there is only one role on which these clergywomen differ with respect to type of ministry perhaps demonstrates that the concept of non-stipendiary ministry as an alternative form of ministry (see chapter five) is not reflected in daily ministerial priorities.

Fourth, the findings from this study demonstrate that not only is personality correlated with role prioritisation but that this link remains consistent between ministry training and current ministry position. This suggests that the most reliable method of determining role prioritisation in ministry is personality. That this is so undermines the view that clergywomen will bring different role priorities to ministry than clergymen. Taking this new study together with that of Francis and Rodger (1994a) it is clear that role prioritisation is not a matter of sex, but rather of personality. The Church of England needs to recognise the impact of personality on role prioritisation in ministry and its implications for the deployment of clergy.

Chapter ten

Liturgical and pastoral ministry

1. Overview
2. Clergy and work-related attitudes in the Church of England
3. Personality and work
4. Clergy work: liturgical and pastoral ministry
5. The new study
6. Clergywomen and liturgical and pastoral ministry
7. Liturgical and pastoral ministry and age, marital status, and type of ministry
8. Liturgical and pastoral ministry and church orientation
9. Liturgical and pastoral ministry and individual differences in personality
10. Conclusions

1. Overview

The work that clergy undertake within their ministry is distinct from the clergy role. Work is that which clergy are engaged in on a day-to-day basis and role identifies the key areas (roles) into which their day-to-day work fits. For most people within our society the measurable outcome of the work that they do is the renumeration they receive. Within this socio-economic framework sits the work of the clergy.

As society has taken on more areas that had previously been seen as the work of the clergy, for example the growth in professional counselling, so the work that clergy undertake has become increasingly more specialised, compartmentalised, and professionalised. The resultant increase in the specialisation and professionalisation of the clergy has been well documented (Ranson, Bryman and Hinings, 1977; Heeney, 1983).

This chapter and the following chapter examine the work that the clergywomen do within their ministry. This chapter examines the work that the clergywomen undertake under the heading liturgical and pastoral ministry. Chapter eleven examines the work that the clergywomen undertake under the heading parish and personal life. This chapter will be divided into nine main parts. The first part considers clergy work-related attitudes in relation to reports produced by the Church of England. The second part examines how research in personality and individual differences has been used to illuminate the world of work. The third part considers clergy work-related attitudes in relation to liturgical and pastoral ministry. The fourth part presents the new data which examine four specific areas of the work-related attitudes of clergywomen within the context of liturgical and pastoral ministry: worship, occasional offices, pastoral care, and counselling. The fifth part examines how much emphasis clergywomen give

to the four areas of liturgical and pastoral ministry. The sixth part examines the four areas of liturgical and pastoral ministry in relation to the three demographic variables of age, marital status, and type of ministry. The seventh part examines the four areas of liturgical and pastoral ministry in relation to church orientation. The eigth part examines the four areas of liturgical and pastoral ministry in relation to personality. Finally, the conclusion suggests possible implications resulting from this new study.

2. Clergy and work-related attitudes in the Church of England

The Church of England has published one report explicitly relating to women and their work in the church. This report was commissioned by the General Synod Board of Social Responsibility and entitled *All That is Unseen: a new look at women's work* (Dawson, 1986). This report examined the work that needs to be carried out within the church and the distribution of these tasks. Not surprisingly the report found that more often than not women are behind the scenes carrying out unpaid work. The report states that the Church of England should be leading the way in questioning this stereotyping and reexamining the models of a Christian lifestyle. The report recommended that the Church of England needs to put in place an equal opportunities policy and, where necessary, positive discrimination so that women are equally represented at every level of church life. The report recognised that this would not be easily achieved and suggested that the way to achieve these goals was to utilise the image of 'God the disturber'. The report is realistic in its summary of the situation of women in the Church of England in 1986, a situation which is probably still, to a large extent, true today. However, moving from the situation as stated to a more equal distribution of work within the Church of England between the sexes is not dealt with in a practical way which could lead to clear implementation through church policy. The impetus this report could have provided in

its sound foundation was thus lost in its discussion of ways of implementation. It was not concrete enough for the church to implement.

Dawson's (1986) identification of a clear divide between the work undertaken by the men and the women may not be the only divide. For example Randall (2001) followed one cohort of stipendiary Church of England clergy through their curacy from 1994 to 1996. Randall (2001) employed three semantic differential grids. One assessed catholic/evangelical church orientation, one assessed liberal/conservative church orientation, and the other assessed positive/negative influence of the charismatic movement. Randall (2001) demonstrated that church orientation (which Randall defines as churchmanship) impacts on what clergy choose to do in their ministry. Randall (2001) concludes 'Each of the nine churchmanship groups is seen to have its distinctive pattern of belief and behaviour.'

The nature of clergy work leads to a blurring of the boundary between work and personal life. The problem can be particularly acute where the clergy home is the vicarage. A number of studies have identified this problem as a cause of stress (see for example Morris and Blanton, 1994). In her book on clergy marriage within the Church of England Walrond-Skinner (1998) terms this issue as 'boundary ambiguity'. Walrond-Skinner (1998) acknowledges that the nature of clergy work means that to an extent it is necessary for the boundary between work and personal life to be 'permeable', but this permeability needs to exist within some defined limits so that the work does not take over the life of the clergy person. It might be that certain personality types will find it easier to deal with this ambiguity than other personality types.

3. Personality and work

The application of personality theory has been used as a tool to varying degrees in a number of occupations (for example, airline pilots, as reported by Bartram and Dale, 1982). It is clear from such studies that personality theory has been employed in different ways among these professional groups. For example, some have employed personality to examine work motivation.

Argyle (1972) points out the problems in using personality on its own to establish an individual's suitability to a given job. Argyle suggests that it is a combination of ability and motivation which leads to effective performance. Argyle divides motivating factors into four main sections: first, biological needs (although he acknowledges that these are not as immediate in their impact as they may once have been); second, social motivation, that is pattern of relationships with the work place and where a person fits in; third, achievement motivation; and finally self-esteem, that is the need for approval among others in the work place. Argyle suggests that personality has the most significant impact on social motivation which in turn is affected by the personality of others within the work environment.

Much of the work related to clergy and personality has been engaged in looking specifically at role rather than work. However, a study conducted by Rutledge (1999) examined clergy work in relation to personality. Rutledge (1999) selected a 15% random sample of male Anglican parochial clergy in the Church of England. Each clergyman selected was sent a questionnaire. Of the total of 1,476 clergymen identified, 1,071 replies were received giving a response rate of 72.6%. The questionnaire contained a number of personal background questions, such as age, together with a number of church background questions, such as numbers of marriages and

funerals conducted each year. The questionnaire also contained the following scales: Eysenck Personality Questionnaire (Eysenck and Eysenck, 1975), an adaptation of the Maslach Burnout Inventory, and the Clergy Work Inventory. It is Rutledge's findings in relation to the Clergy Work Inventory that are pertinent to the present study. Rutledge's study demonstrates that the Clergy Work Inventory provides a useful tool for examining the work-related attitudes of clergymen in the Church of England. Rutledge correlated his findings from the Clergy Work Inventory with both personality and burnout. Rutledge (1999) concluded that socio-demographic factors and personality influence the work-related attitudes of clergymen as operationalised by the 55 item Clergy Role Inventory.

4. Clergy work: liturgical and pastoral ministry

This chapter examines the work that clergywomen do that is defined as liturgical and pastoral ministry. Liturgical ministry is categorised by worship and occasional offices. The eight items related to worship are: use of *Book of Common Prayer*, use of *Alternative Service Book 1980*, produce own 'one off' services, take three services on a Sunday, preach weekly, have visiting preachers, involve laity in taking services, and increase church attendance. The ten items related to occasional offices are: conducting baptisms, running baptism preparation classes, baptism outside main service, baptising non-churchgoing families, conducting marriages, remarrying divorced couples, running marriage preparation classes, conducting funerals in church, conducting funerals for non-church members, and conducting funerals in crematorium. Pastoral ministry is categorised by pastoral care, and counselling. The three pastoral care items are: endeavour to visit every home in benefice, visit church members who are in hospital, visit parishioners. The three counselling items are: counselling people with marital problems, counselling people with psychological problems, and counselling people with spiritual

problems.

5. The new study

Rutledge (1999) has clearly demonstrated the value of the 55 item inventory of work-related attitudes. The new study takes the 55 items used in Rutledge's study and employs them among the new sample of clergywomen. In view of the changes that have taken place in clergy work, part of the new study was set up to establish the work undertaken by clergywomen in their ministry. For the purposes of this study clergy work was divided into two sections. This chapter examines liturgical and pastoral ministry under four headings: worship, occasional offices, pastoral care, and counselling These four areas are presented four times within this chapter. The first presentation examines percentage item endorsement. This gives a clear idea of how much time clergywomen as a group are giving to any one particular area. The second presentation examines the correlation between each item and age, marital status, and type of ministry. This presents the opportunity to explore how far these three demographic factors impact on the work of the clergywomen. The third presentation examines the correlation between each item and church orientation. This presents the opportunity to explore how far church orientation impacts on the work of the clergywomen. The fourth presentation examines the relationship between the nine areas and individual differences in personality. This gives a representation of how far work priorities are set among the clergywomen according to their individual differences in their personality. Taking the four areas from Rutledge's study provides the opportunity to compare and contrast the clergymen in Rutledge's sample with the clergywomen in the new sample.

Method

Part four of the *Women in Ministry Clergy Survey* asked the clergywomen to complete a fifty-five item list of activities relating to parochial ministry. The were asked to complete the list three times. The first time they were asked, 'How much do you feel you should' be engaged in?' each of the fifty-five activities. The second time they were asked, 'How much personal satisfaction do you derive from?' each of the fifty-five activities. The third time they were asked, 'How much are you actively engaged in?' each of the fifty-five activities. This section examines the responses to 'How much are you actively engaged in' in order to ascertain what the clergywomen engaged in parochial ministry are actually spending their time doing.

Age respondents were asked to write in the year of their birth, and the age of the respondent was calculated.

Marital status was assessed by a pre-coded question, 'What is your current marital status?' from which one of five responses could be selected: single, married, widowed, divorced, divorced and remarried. For the purposes of this analysis those clergywomen who were divorced and remarried were recoded as married, with the division for this analysis being made between single and married clergywomen.

Type of ministry was assessed by a pre-coded question, 'Do you regard yourself as primarily in' to which respondents could choose one of seven options: stipendiary parochial ministry; stipendiary non-parochial ministry; non-stipendiary parochial ministry; non-stipendiary non-parochial ministry; secular employment; retired; unemployed. For the purposes of this analysis the two stipendiary categories were collapsed together and the two non-stipendiary categories

were collapsed together. It was these two sub-groups of clergywomen who form the basis of the following analysis.

Church orientation was assessed by two questions. The first asked the respondents to assess how catholic/evangelical they were on a seven point scale. The second question asked the respondents to assess how liberal/conservative they were on a seven point scale. In each case the scale worked in the following way: 1 2 3 4 3 2 1, with four being identified for the respondents as 'middle of the way'.

6. Clergywomen and liturgical and pastoral ministry

This part of the chapter examines each of the twenty-five liturgical and pastoral ministry areas and identifies how much the clergywomen are engaged in each area. The responses are shown as percentages from very high, through medium, to very low levels of engagement. This enables an overview of the level to which clergywomen are engaged in each of the twenty-five liturgical and pastoral ministry areas.

Table 10.1: Worship

Worship item	very high %	medium %	very low %
use the *Book of Common Prayer*	12.9	20.2	66.9
use *The Alternative Service Book 1980*	72.3	20.9	6.8
produce own 'one off' services	40.6	30.3	29.1
take three services on a Sunday	20.0	14.2	65.7
preach weekly	43.0	22.5	34.4
have visiting preachers	10.7	21.8	67.6
involve laity in taking services	49.0	30.4	20.6
increase church attendance	26.5	40.2	33.3

The percentage item endorsement of the worship items demonstrate that over two thirds of the clergywomen are actively engaged in using *The Alternative Service Book 1980*, while over two

thirds are not actively involved in using the *Book of Common Prayer*. In a sense these are two sides of the same coin. The clergywomen are clearly utilising the more modern service book. The clergywomen as a group are not dealing with a large number of Sunday services, with only 20% being very highly involved in taking three services on a Sunday. Nearly half of the clergywomen would seem to be innovative in the way that they approach worship with 49% actively involving laity in taking services and 40.6% actively involved in producing their own 'one off' services.

Table 10.2: Occasional offices

occasional office	very high %	medium %	very low %
Baptism			
conducting baptism	49.6	24.8	25.6
running baptism preparation classes	29.2	22.4	48.4
baptism outside main service	28.6	14.2	57.2
baptising non-church going families	55.8	20.3	23.9
Marriages			
conducting marriages	39.5	22.5	38.0
remarrying divorced couples	9.9	14.7	75.4
running marriage preparation classes	17.5	20.2	62.3
funerals			
conducting funerals in church	50.7	20.9	28.4
conducting funerals for non-church members	63.5	16.8	19.7
conducting funerals in crematorium	60.1	17.6	22.3

The percentage item endorsement of the occasional office items demonstrate that clergywomen are most involved in conducting funerals, 50.7% in church, 63.5% for non-church members, and 60.1% in crematorium. The second occasional office the clergywomen are most involved in is baptism (49.6%). Clergywomen are more likely to be involved in running baptism preparation classes (29.2%) than in marriage preparation classes (17.5%). Marriage is clearly the occasional office in which clergywomen are the least involved (39.5%).

Table 10.3: Pastoral care

pastoral care	very high %	medium %	very low %
endeavour to visit every home in benefice	10.2	20.2	69.6
visit church members who are in hospital	31.4	21.1	47.5
visit parishioners who are in hospital	58.6	22.1	19.3
being available to parishioners at all times	45.6	31.1	23.3

The percentage item endorsement of the pastoral care items demonstrate that the area clergywomen are most likely to be involved in is visiting parishioners in hospital (58.6%). Although only a small number of clergywomen are involved in the traditionally expected clergy role of trying to visit every home in the benefice (10.2%), nearly half of the clergywomen (45.6%) are actively involved in being available to the parishioners at all times.

Table 10.4: Counselling

counselling role	very high %	medium %	very low %
counselling people with:			
marital problems	12.1	27.6	60.3
psychological problems	22.9	26.5	50.6
spiritual problems	47.2	37.0	15.7

Closely linked to the role of pastoral care is the role of counselling. Increasingly this is a role which is being taken on by secular groups with a greater availability and acceptability of trained and credited counsellors. This situation is reflected in the areas of counselling in which the clergywomen are involved. Only 12.1% are actively involved in counselling people with marital problems, while only 22.9% are actively involved in counselling people with psychological problems. However, nearly half of the clergywomen (47.2%) are actively involved in counselling people with spiritual problems, while a further 37.0% count themselves as mediumly involved in counselling for spiritual problems. It is clear that clergywomen are being left with counselling on spiritual matters while possibly losing out to the growth in

counselling in areas which are not necessarily linked directly to the church.

It is clear from this first examination of the clergywomen's involvement in liturgical and pastoral ministry that they are committed to involving the laity in their ministry. They are more involved in the occasional office of funerals. They tend to find themselves engaged in hospital visiting and counselling people with spiritual problems. Although these areas may perhaps be considered to some extent as traditional female roles, these clergywomen do not fit this pattern as closely as may be expected.

7. Liturgical and pastoral ministry and age, marital status, and type of ministry

This part of the chapter examines each of the twenty-five liturgical and pastoral ministry areas in relation to age, marital status, and type of ministry. Previous research has demonstrated that all three areas impact upon liturgical and pastoral ministry areas. The following analyses test how far this is true among clergywomen in the Church of England.

Table 10.5 : Worship

Worship item	age	marital status	type of ministry
use *Book of Common Prayer*	+0.0896 .01	+0.0243 NS	-0.0776 .05
use *The Alternative Service Book 1980*	+0.0273 NS	+0.0592 NS	+0.0868 .01
produce own 'one off' service	-0.1054 .001	+0.0109 NS	+0.1462 .001
take three services on a Sunday	-0.0179 NS	-0.0157 NS	+0.2210 .001
preach weekly	+0.0719 .05	-0.0103 NS	+0.2407 .001
have visiting preachers	-0.0445 NS	+0.0064 NS	+0.1271 .001
involve laity in taking services	-0.0856 .01	-0.0025 NS	+0.1409 .001
increase church attendance	-0.0692 .05	+0.0034 NS	+0.1014 .01

(Married is coded as 2 and single is coded as 1: Stipendiary ministry is coded as 2 non-stipendiary ministry is coded as 1)

age Table 10.5 demonstrates that the older clergywomen tend to be more committed to the traditional aspects of worship, for example using the *Book of Common Prayer*. The younger clergywomen are more open to collaborative ministry in that they are much more likely to involve the laity in taking services. The younger clergywomen are more comfortable than the older clergywomen in adopting a less traditional form of worship and producing their own 'one off' services. Younger clergywomen are more likely to place importance on increasing church attendance, although this relationship is not strong.

marital status Table 10.5 demonstrates that there is no significant difference between those clergywomen who are single and those clergywomen who are married on any of the eight worship items.

type of ministry Table 10.5 demonstrates that those clergywomen in non-stipendiary ministry are more committed to the traditional aspects of worship in that they endorse the use of the *Book of Common Prayer*. In contrast it is those clergywomen in stipendiary ministry who are more likely to endorse *The Alternative Service Book 1980*. Those clergywomen in stipendiary ministry are more actively engaged in collaborative worship in that they are more likely to have visiting preachers and involve the laity in taking services. At the same time as being more open to collaborative ministry, stipendiary clergywomen are equally committed to their own involvement in worship such as preaching weekly, taking Sunday services, and producing their own 'one off' services. This commitment to their own and others involvement in worship is promoted in their wish to see an increase in church attendance.

Table 10.6: Occasional offices

occasional office	age	marital status	type of ministry
Baptism			
conducting baptism	+0.0055 NS	+0.0254 NS	+0.2048 .001
running baptism preparation classes	-0.0307 NS	-0.0251 NS	+0.1293 .001
baptism outside main service	+0.0301 NS	+0.0331 NS	+0.0978 .01
baptising non-church going families	-0.0374 NS	+0.0334 NS	+0.1627 .001
Marriages			
conducting marriages	+0.0172 NS	-0.0095 NS	+0.2029 .001
remarrying divorced couples	+0.0322 NS	+0.0899 .01	+0.1147 .001
running marriage preparation classes	+0.0009 NS	+0.0676 .05	+0.1014 .01
funerals			
conducting funerals in church	+0.0624 .05	-0.0210 NS	+0.1658 .001
conducting funerals for non-church members	+0.0073 NS	+0.0016 NS	+0.2555 .001
conducting funerals in crematorium	+0.0036 NS	-0.0094 NS	+0.2523 .001

age Table 10.6 demonstrates that age is not a significant factor in clergywomen being involved in activities related to occasional offices except in relation to older clergywomen being more likely to conduct funerals in church, however this relationship is not particularly strong.

marital status Table 10.6 demonstrates that it is married clergywomen who are more involved in two of the activities relating to occasional offices, both relating to marriage, that is re-marrying divorced couples and running marriage preparation classes. Perhaps it is those clergywomen who are married who have a higher appreciation of the importance of marriage

preparation classes and a greater understanding of marriage breakdown.

type of ministry Table 10.6 demonstrates that for each of the ten areas of activity related to occasional offices the clergywomen in stipendiary ministry give a higher priority to them than those in non-stipendiary ministry. This may be because those in stipendiary ministry are presented with more opportunity to engage in the occasional offices than those in non-stipendiary ministry.

Table 10.7: Pastoral care

pastoral care	age	marital status	type of ministry
endeavour to visit every home in benefice	+0.1467 .001	+0.0171 NS	-0.0306 NS
visit church members who are in hospital	+0.1302 .001	+0.0011 NS	+0.0355 NS
visit parishioners who are in hospital	+0.0562 NS	-0.0422 NS	+0.1370 .001
being available to parishioners at all times	+0.0710 .05	-0.0522 NS	+0.0437 NS

age Table 10.7 demonstrates that it is the older clergywomen who are more actively engaged in pastoral care. They are committed to trying to visit every home in the benefice and to visiting church members in hospital. They are also more likely to feel that being available to parishioners at all times is important.

marital status Table 10.7 demonstrates that marital status is not significant in relationship to involvement in pastoral care.

type of ministry Table 10.7 demonstrates that those clergywomen in stipendiary ministry are

more likely than those in non-stipendiary ministry to visit parishioners who are in hospital. In respect of the other three areas of pastoral care, there is no significant difference between those in stipendiary ministry and those in non-stipendiary ministry.

Table 10.8: Counselling

counselling role	age	marital status	type of ministry
counselling people with:			
marital problems	+0.0717 NS	+0.0608 .05	+0.0708 .05
psychological problems	-0.0583 NS	-0.0224 NS	+0.1220 .001
spiritual problems	+0.0293 NS	-0.0189 NS	+0.0741 .05

age Table 10.8 demonstrates that age is not related to counselling role.

marital status Table 10.8 demonstrates that married clergywomen are more likely to be involved in counselling people with marital problems than single clergywomen. This may suggest that the married clergywomen find it easier to empathise with those people experiencing marital problems than single clergywomen.

type of ministry Table 10.8 demonstrates that those clergywomen in stipendiary ministry are more involved than clergywomen in non-stipendiary ministry in all three areas of the counselling role but particularly in counselling those who are experiencing psychological problems.

8. Liturgical and pastoral ministry and church orientation

This part of the chapter examines each of the twenty-five liturgical and pastoral ministry areas in relation to catholic/evangelical church orientation and liberal/conservative church orientation among the clergywomen.

Table 10.9: Worship

Worship item	catholic/evangelical	liberal/conservative
use book of common prayer	-0.0464 NS	-0.0296 NS
use alternative service book	-0.0108 NS	+0.0086 NS
produce own 'one off' service	+0.0416 NS	-0.0005 NS
take three services on a Sunday	+0.0256 NS	-0.0113 NS
preach weekly	+0.0950 .01	+0.0523 NS
have visiting preachers	+0.0363 NS	+0.0288 NS
involve laity in taking services	+0.0969 .01	+0.0163 NS
increase church attendance	+0.1077 .001	+0.0880 .01

(Catholic church orientation is coded as 1: evangelical church orientation is coded as 2. Liberal church orientation is coded as 1: conservative church orientation is coded as 2)

catholic/evangelical church orientation Table 10.9 demonstrates that clergywomen with an evangelical church orientation are more likely to preach weekly, involve the laity in taking services, and seek to increase church attendance. Giving emphasis to these three areas is consistent with an evangelical church orientation which promotes preaching and proclaiming the gospel.

liberal/conservative church orientation Table 10.9 demonstrates that more conservative

clergywomen are involved in promoting church attendance. The emphasis given to falling church numbers may be making a deeper impression on the clergywomen with a conservative church orientation rather than the clergywomen with a liberal church orientation.

Table 10.10: Occasional offices

occasional office	catholic/evangelical	liberal/conservative
Baptism		
conducting baptism	-0.0387 NS	-0.0411 NS
running baptism preparation classes	+0.0402 NS	+0.0730 .05
baptism outside main service	-0.7196 .001	-0.1285 .001
baptising non-church going families	-0.1335 .001	-0.1289 .001
Marriages		
conducting marriages	+0.0615 .05	+0.0314 NS
remarrying divorced couples	-0.1072 .001	-0.1613 .001
running marriage preparation classes	+0.0569 NS	+0.0705 .05
funerals		
conducting funerals in church	+0.0140 NS	-0.0114 NS
conducing funerals for non-church members	+0.0127 NS	-0.0200 NS
conducting funerals in crematorium	+0.0033 NS	-0.0189 NS

catholic/evangelical church orientation Table 10.10 demonstrates that the clergywomen with a catholic church orientation are more likely to engage in sacramental functions outside normal church services, that is baptising outside main services, baptising non-churchgoing families, and remarrying divorced couples. It is perhaps the theology held by evangelical clergywomen that lessens their engagement in these particular areas.

liberal/conservative church orientation Table 10.10 demonstrates that those clergywomen with

a conservative church orientation are more closely involved with the traditional clergy roles of running baptism preparation classes and running marriage preparation classes, while those clergywomen with a liberal church orientation are more likely to marry divorced couples. The theology of liberal clergywomen may lead them to be more accepting and more willing to undertake the possible controversy involved in marrying divorced people.

Table 10.11: Pastoral care

pastoral care	catholic/ evangelical	liberal/ conservative
endeavour to visit every home in benefice	-0.0072 NS	+0.0411 NS
visit church members who are in hospital	-0.0970 .01	-0.0247 NS
visit parishioners who are in hospital	-0.0084 NS	+0.0507 NS
being available to parishioners at all times	-0.0113 NS	+0.0347 NS

catholic/evangelical church orientation Table 10.11 demonstrates only one significant difference and that is between clergywomen with a catholic/evangelical church orientation, where clergywomen with a catholic church orientation are more likely to be involved in visiting church members in hospital.

liberal/conservative church orientation Table 10.11 demonstrates that there are no significant differences on the four pastoral care items.

Table 10.12: Counselling

counselling role	catholic/evangelical	liberal/conservative
counselling people with:		
marital problems	-0.0214 NS	-0.0497 NS
psychological problems	-0.0393 NS	-0.0318 NS
spiritual problems	+0.0491 NS	+0.0638 .05

catholic/evangelical church orientation Table 10.12 demonstrates that there are no significant differences on the four counselling items.

liberal/conservative church orientation Table 10.12 demonstrates only one significant difference and that is between clergywomen with a liberal/conservative church orientation, where clergywomen with a more conservative church orientation are more likely to be involved in counselling people with spiritual problems.

Traditionally within the Church of England particular areas of clergy work have been more closely associated with particular church orientations than with other church orientations. The clergywomen within this new study conform to this traditional expectation. For example, clergywomen with an evangelical church orientation are more likely to be involved in preaching, while clergywomen with a catholic church orientation are more likely to be involved in the sacraments.

Within the Church of England those with a more liberal church orientation tend to be more involved in areas of work which may be thought to be controversial. The clergywomen within

the new study confirm to this expectation. For example, the clergywomen with a liberal church orientation are more likely to be involved in remarrying divorced couples.

9. Liturgical and pastoral ministry and individual differences in personality

This part of the chapter examines each of the twenty-five liturgical and pastoral ministry areas in relation to Eysenck's dimensional model of personality. The following analysis examines the impact of personality on the liturgical and pastoral ministry preferences of clergywomen in the Church of England.

Table 10.13: Worship

Worship item	E	N	P	L
use book of common prayer	-0.0198 NS	+0.0450 NS	-0.0323 NS	+0.0125 NS
use alternative service book	+0.0455 NS	-0.0461 NS	-0.0538 NS	+0.0118 NS
produce own 'one off' services	+0.1293 .001	-0.0480 NS	+0.1293 NS	+0.0018 NS
take three services on a Sunday	+0.0694 .05	+0.0034 NS	+0.0021 NS	+0.0217 NS
preach weekly	+0.0751 .05	+0.0173 NS	-0.0284 NS	+0.0012 NS
have visiting preachers	+0.0539 NS	-0.0403 NS	-0.0206 NS	-0.0216 NS
involve laity in taking services	+0.1066 .001	-0.0850 .01	-0.0114 NS	-0.0569 NS
increase church attendance	+0.1646 .001	-0.0151 NS	-0.0551 NS	-0.0158 NS

Table 10.13 clearly demonstrates that the extraverted clergywomen are more likely to actively promote and engage in worship as extraversion is positively related to five of the eight worship items: produce their own 'one off' service, take three or more Sunday service, preach at least once every Sunday, involve the laity in taking services, and increase the attendance at Sunday

services. Given the nature of actively engaging with public worship it is not surprising that extraverts are more likely to stand out in this particular area of parochial ministry.

Toughminded clergywomen are more likely to produce their own 'one off' services. The toughminded clergywomen are less likely to be worried by the implications of producing their own services. Such implications could include the resistance of the congregation to changes in their services and the greater risk of things going wrong during such a service due to unfamiliarity.

The stable clergywomen are more likely to involve the laity in taking services. The stable clergywomen are less likely to feel threatened by members of the laity taking part in services and in what could be perceived as encroaching on the clergy role.

It would seem that for the active promotion of collaborative ministry there is a need for extravert, stable clergywomen.

Rutledge (1999) found that for the clergymen in his sample it was the extraverts who were more likely to be actively engaged in worship, although for the clergymen the relationship was not as strong, being reflected in only in respect of four of the eight items. However, collaborative ministry is clearly linked to extraversion for both the clergymen and the clergywomen.

Table 10.14: Occasional offices

occasional office	E	N	P	L
Baptism				
conducting baptism	+0.0460 NS	-0.0143 NS	-0.0347 NS	+0.0006 NS
running baptism preparation classes	+0.0215 NS	-0.0291 NS	-0.0638 .05	+0.0065 NS
baptism outside main service	+0.0246 NS	+0.0139 NS	+0.0084 NS	-0.0016 NS
baptising non-church going families	+0.0568 NS	-0.0299 NS	-0.0130 NS	+0.0194 NS
Marriages				
conducting marriages	+0.1012 .001	-0.0334 NS	-0.0461 NS	+0.0050 NS
remarrying divorced couples	+0.0877 .01	-0.0301 NS	+0.0892 .01	-0.0468 NS
running marriage preparation classes	+0.0863 .01	-0.0152 NS	-0.0563 NS	+0.0526 NS
funerals				
conducting funerals in church	+0.0404 NS	-0.0006 NS	-0.0918 NS	+0.0174 NS
conducing funerals for non-church members	+0.0487 NS	-0.0036 NS	-0.0487 NS	+0.0078 NS
conducting funerals in crematorium	+0.0405 NS	-0.0083 NS	-0.0284 NS	+0.0002 NS

Table 10.14 clearly demonstrates that the extraverted clergywomen are more likely to be actively engaged in activities related to the occasional office of marriage by conducting marriages, remarrying divorced people, and running marriage preparation classes. While the toughminded clergywomen are more likely to be engaged in remarrying divorcees, the tenderminded clergywomen are more likely to be engaged in running baptism preparation classes.

It would seem that the extraverted, toughminded clergywomen are more likely to be engaged in areas of occasional offices deemed to be controversial, that is the remarriage of divorcees.

Rutledge (1999) found this same relationship with the clergymen in his sample.

Rutledge (1999) found that the more socially conforming clergymen were more likely to be engaged in the traditional occasional church offices, that is conducting baptisms, conducting marriages, and conducting funerals in church. This is clearly not a relationship found among the clergywomen.

Table 10.15: Pastoral care

pastoral care	E	N	P	L
endeavour to visit every home in benefice	+0.0548 NS	-0.0131 NS	-0.0404 NS	+0.1260 .001
visit church members who are in hospital	+0.0743 .01	-0.0611 .05	-0.0123 NS	+0.0943 .01
visit parishioners who are in hospital	+0.0198 NS	-0.0509 NS	-0.1236 .001	+0.0382 NS
being available to parishioners at all times	+0.0024 NS	+0.0259 NS	-0.0794 .01	+0.1032 .001

The more socially conforming clergywomen are more likely to be actively engaged in the traditionally established clergy role of home visiting and visiting church members who are in hospital also while making themselves available to parishioners at all times. While the more tenderminded clergywomen are more likely to visit parishioners in hospital, stable and socially conforming, extraverted clergy clearly are more likely to visit church members in hospital and parishioners in hospital. The tenderminded clergy are also more likely to be available to parishioners at any time. It is clear that those clergywomen actively engaged in the role of offering traditional pastoral care are likely to be stable and socially conforming.

Rutledge (1999) found that among clergymen it is those who are socially conforming who are more likely to be actively engaged in the role of offering traditional pastoral care. The

clergymen, however, do not make the clear distinction between church members and parishioners that the socially conforming clergywomen do.

Table 10.16: Counselling

counselling role	E	N	P	L
counselling people with:				
marital problems	+0.1686 .001	-0.0162 NS	+0.0212 NS	-0.0110 NS
psychological problems	+0.0936 .01	+0.0498 NS	+0.0911 .01	-0.0240 NS
spiritual problems	+0.0719 .05	-0.0033 NS	+0.0174 NS	+0.0049 NS

Extraverted clergywomen are more likely to be actively engaged in counselling people with marital problems, psychological problems, and spiritual problems, while toughminded clergywomen are more likely to be actively engaged in counselling people with psychological problems.

Rutledge (1999) found that extraverted clergymen were also more likely to be actively engaged in counselling people across the three areas of marital problems, psychological problems, and spiritual problems. He also found that among the clergymen the stable and socially conforming tended to be more likely to be engaged in counselling people with marital problems.

This has clearly demonstrated that the work that clergywomen undertake is related to personality. In other words individual differences in personality predict the liturgical and pastoral work in which both clergywomen and clergymen are actively engaged.

The work that the extravert clergywomen undertake is more likely to have a higher public

profile and/or involve people outside the sphere of the immediate congregation. Extraverts are also more likely to be involved in counselling. The extravert clergymen present a similar profile in respect of the liturgical and pastoral work that they are engaged in.

The stable clergywomen are more likely to engage in areas of work which actively enable and promote others in their own ministry. They are more involved in pastoral care and they are more involved in community events *if* related to the church community. The stable clergymen present a similar profile in respect of the liturgical and pastoral work they are engaged in.

Toughminded clergywomen are more likely to engage in areas of work that promote change and development within their ministry and they do not shy away from tasks which might cause controversy. For example, toughminded clergywomen are much more likely to deal with counselling people with psychological problems. The toughminded clergymen present a similar profile in respect of the liturgical and pastoral work they are engaged in.

Socially conforming clergywomen are more likely to be involved in the traditional clergy work such as pastoral care and saying daily offices. The socially conforming clergymen are even more likely than the socially conforming clergywomen to be engaged in traditional liturgical and pastoral work.

10. Conclusion

The first part of this analysis examined the level of involvement the clergywomen have in liturgical and pastoral ministry. Two main points emerged from this part of the analysis. First, the clergywomen are more involved in the liturgical ministry of funerals than any of the other

liturgical ministries. Second, with regard to involvement in pastoral ministry the clergywomen are more involved in counselling people with spiritual problems. This would seem to support the view that clergy are being pushed to the margins by largely fulfilling the work of liturgical and pastoral care not yet subsumed by secular society.

The second part of this analysis examined liturgical and pastoral ministry in relation to age, marital status, and type of ministry. Two main points emerged from this part of the analysis. First, it is the older clergywomen who are more traditional in their approach to liturgical and pastoral ministry. If the Church of England wants to promote innovation and collaborative ministry, it is the younger stipendiary clergywomen who are more open to these ideas. Second, the married clergywomen are investing more of their time counselling people with marital difficulties, they are also more likely to be involved in marriage preparation classes and much more willing to marry people who have been married before. It is clear that married clergywomen are able to get alongside married people more easily than single clergywomen.

The third part of this analysis examined the relationship of church orientation to liturgical and pastoral ministry. Two main points emerged from this part of the analysis. First, church orientation is not a strong predictor of involvement in pastoral ministry. Second, church orientation predicts involvement in liturgical ministry in a way that is consistent with the expected emphasis of church orientation: for example, clergywomen with an evangelical church orientation are more likely to emphasise preaching and increasing church attendance, whereas clegywomen with a catholic church orientation are more likely to emphasise the liturgical role.

The fourth part of this analysis examined the relationship of individual differences in

personality to liturgical and pastoral ministry. Five main points emerged from this analysis. First, individual differences in personality impact on the liturgical and pastoral work undertaken by clergywomen and clergymen. Second, extraverts are more active in the public areas of liturgical work. Third, extraverted stable clergywomen are more willing to promote collaborative ministry. Extravert stable clergywomen are more likely to feel secure in their own ministry, which enables them to have a firm basis from which to promote the ministry of others. Forth, the toughminded clergywomen are more likely to engage in liturgical work which may cause controversy. Fifth, the more socially conforming clergywomen are more likely to take on the more traditional liturgical and pastoral roles.

Chapter eleven

Parish and personal life

1. **Overview**
2. **Clergy work: parish and personal life**
3. **The new study**
4. **Clergywomen and parish and personal life**
5. **Parish and personal life and age, marital status, and type of ministry**
6. **Parish and personal life and church orientation**
7. **Parish and personal life and individual differences in personality**
8. **Conclusion**

1. Overview

This chapter continues from chapter ten in examining the work that clergywomen do. The first part of this chapter examines the work undertaken by the clergywomen in the parish. The second part of this chapter focuses on the personal life of the clergywomen. Clergy need to strike a balance between their parish life and their personal life. As has already been noted the boundaries between private life and public life for clergy are blurred (Walrond-Skinner, 1998). In examining the personal life of the clergywomen this chapter examines how far clergywomen are successful at making time for themselves and their own spiritual development.

This chapter will be divided into seven main parts. The first part considers clergy work-related attitudes in relation to parish and personal life. The second part presents the new data which examines five specific areas of the work-related attitudes of clergywomen within the context of parish and personal life: local church administration, local church maintenance, church nurture, community involvement and professional development, and personal life. The third part examines how much emphasis clergywomen give to the five work-related areas of parish and personal life. The fourth part examines the five areas of parish and personal life in relation to three demographic areas of age, marital status, and type of ministry. The fifth part examines the five areas of parish and personal life in relation to church orientation. The sixth part examines the five areas of parish and personal life in relation to personality. Finally, the conclusion suggests possible implications resulting from this research.

2. Clergy work: parish and personal life

This chapter examines the work that clergywomen do that is defined as parish and personal life. Parish ministry is categorised by: local church administration, local church maintenance, church

nurture, and community involvement and professional development. The five local church administration items are: being chair of church committees, dealing with church administration, editing the parish magazine, writing own letters, and encouraging a lay person to chair the PCC. The three local church maintenance items are: taking an active part in raising church funds, taking an active part in maintaining the church fabric, and being in charge of parish fetes. The four church nurture items are: taking an active part in Sunday School, running confirmation classes, taking an active part in adult home groups, and taking an active part in youth work. The eight community involvement and professional development items are: taking an active part in local community life, taking an active part in church social events, taking an active part in local politics, taking assemblies in local schools, being a governor in the local school, participation in in-service training, involvement in ecumenical activity, and involvement in diocesan committees. Personal life is examined by ten items, these items are: reading new books on theology, reading a weekly church newspaper, working no more than forty hours a week, having at least four weeks holiday a year, taking a day off every week, saying the offices every day, setting aside a time to pray daily, going on retreat, using the vicarage for parish meetings, and wearing a clerical collar when on duty.

3. The new study

This chapter examines parish and personal life, under five headings: local church administration, local church maintenance, church nurture, community involvement and professional development, and personal life. These five areas are presented four times within this chapter. The first presentation examines percentage item endorsement. This gives a clear idea of how much priority clergywomen as a group are giving to any one particular area. The second presentation examines the correlation between each item and age, marital status, and

type of ministry. This gives the opportunity to explore how far these three demographic factors impact on the work of the clergywomen. The third presentation examines the correlation between each item and church orientation. This gives the opportunity to explore how far church orientation impacts on the work of the clergywomen. The fourth presentation examines the relationship between the nine areas and individual differences in personality. This gives a representation of how far work priorities are set among the clergywomen according to their individual differences in their personality. Taking the five areas from Rutledge's study (Rutledge, 1999) provides the opportunity to compare and contrast the clergymen in Rutledge's sample with the clergywomen in the new sample.

Method

Part four of the *Women in Ministry Clergy Survey* asked the clergywomen to complete a fifty-five item list of activities relating to parochial ministry. They were asked to complete the list three times. The first time they were asked, 'How much do you feel you should be engaged in?' each of the fifty-five activities. The second time they were asked, 'How much personal satisfaction do you derive from?' each of the fifty-five activities. The third time they were asked 'How much are you actively engaged in?' each of the fifty-five activities. This section examines the responses to 'How much are you actively engaged in?' in order to ascertain what the clergywomen engaged in parochial ministry are actually spending their time doing.

Age respondents were asked to write in the year of their birth, and the age of the respondent was calculated.

Marital status was assessed by a pre-coded question, 'What is your current marital status?' from

which one of five responses could be selected: single, married, widowed, divorced, divorced and remarried. For the purposes of this analysis those clergywomen who were divorced and remarried were recoded as married, with the division for this analysis being made between single and married clergywomen.

Type of ministry was assessed by a pre-coded question, 'Do you regard yourself as primarily in' to which respondents could choose one of seven options: stipendiary parochial ministry; stipendiary non-parochial ministry; non-stipendiary parochial ministry; non-stipendiary non-parochial ministry; secular employment; retired; unemployed. For the purposes of this analysis the two stipendiary categories were collapsed together and the two non-stipendiary categories were collapsed together. It was these two sub-groups of clergywomen who form the basis of the following analysis.

Church orientation was assessed by two questions. The first asked the respondents to assess how catholic/evangelical they were on a seven point scale. The second question asked the respondents to assess how liberal/conservative they were on a seven point scale. In each case the scale worked in the following way: 1 2 3 4 3 2 1, with four being identified for the respondents as 'middle of the way'.

4. Clergywomen and parish and personal life

This part of the chapter examines each of the thirty parish and personal life areas and identifies how much the clergywomen are engaged in each area. The responses are shown as percentages from very high, through medium, to very low levels of engagement. This enables an overview

of the level to which clergywomen are engaged in each of the thirty parish and personal life areas.

Table 11.1: Local church administration

local church administration	very high %	medium %	very low %
being chair of church committees	12.1	16.1	71.8
dealing with church administration	23.5	26.6	49.9
editing the parish magazine	8.1	6.8	85.1
writing own letters	54.8	23.7	21.6
encouraging lay person to chair PCC	18.3	19.0	62.7

The percentage item endorsement on the church administration items demonstrates that most clergywomen are not actively involved in church administration except for the area of writing their own letters (54.8%). While 85.1% are not actively involved in editing the parish magazine and 71.8% are not actively involved in being chair of church committees. Given previous research which has suggested that clergywomen are likely to be active in promoting the involvement of laity in ministry, only 18.3% of the clergywomen report that they are actively involved in encouraging a lay person to chair the PCC, although quite clearly chairing committees is not a role with which they have a high active involvement (12.1%).

Table 11.2: Local church maintenance

local church maintenance	very high %	medium %	very low %
taking an active part in raising church funds	11.4	22.1	66.4
taking an active part in maintaining the church fabric	45.6	31.1	23.3
being in charge of parish fetes	3.4	10.7	85.9

Local church maintenance does not feature particularly highly on the list of roles with which the clergywomen are involved. Although 45.6% state they are actively involved in maintaining the church fabric, only 11.4% report being actively involved in raising the church funds which would be needed for the purpose.

Table 11.3: Church nurture

church nurture	very high %	medium %	very low %
taking an active part in Sunday School	13.4	17.5	69.2
running confirmation classes	37.1	26.9	36.0
taking an active part in adult home groups	37.9	27.5	34.6
taking an active part in youth work	20.8	19.5	59.7

The item percentage endorsement in respect of the four church nurture items demonstrates that only a small number of clergywomen are involved in work traditionally associated with women, that is work with children and young people, with only 13.4% taking an active part in Sunday school and 20.8% taking an active part in youth work. Considering that the young people of the church are its future congregations it is perhaps surprising that the clergywomen are not more involved in this area of church nurture. Over a third of the clergywomen take an active part in adult home groups (37.9%) and running confirmation classes (37.1%). It would seem that the clergywomen are not conforming to the female stereotype of nurture in respect of the four church nurture items.

Table 11.4: Community involvement and professional development

community involvement and professional development	very high %	medium %	very low %
taking an active part in local community life	22.7	30.8	46.5
taking an active part in church social events	47.5	35.5	17.0
taking an active part in local politics	3.4	7.2	89.4
taking assemblies in local schools	31.4	18.2	50.4
being a governor in the local school	15.8	7.6	76.7
participation in in-service training	41.0	30.8	28.3
involvement in ecumenical activity	35.5	31.8	32.7
involvement in diocesan committees	15.7	20.6	63.6

The item percentage endorsement in respect of the eight community involvement and professional development items demonstrate that the clergywomen are more likely to be involved in community activities directly related to the church locality. So, for example, nearly

half (47.5%) of the clergywomen take an active part in church social events, while 41.0% are actively involved in in-service training, and 35.5% are involved in ecumenical activity. Looking wider into the community, 89.4% are clear they do not take an active part in local politics and 46.5% are clear they do not take an active part in community life. Looking wider into church community life, 63.6% are clear they are not actively involved in committees at diocesan level, while over half (50.4%) are not involved in taking school assemblies, and 76.7% are not involved in their local school as a governor. Given the lack of active involvement in Sunday school and youth work in respect of church nurture, this added lack of involvement in taking school assemblies raises further concerns about the level of contact the clergywomen are having with young people.

Table 11.5: Personal life

personal life	very high %	medium %	very low %
reading new books on theology	28.8	31.8	39.4
reading a weekly church newspaper	61.5	20.8	17.7
working no more than forty hours a week	18.6	18.9	62.5
having at least four weeks holiday	73.3	13.7	13.0
taking a day off every week	69.8	16.5	13.6
saying the offices every day	12.9	20.2	66.9
setting aside time to pray daily	65.4	23.3	11.4
going on retreat	55.5	19.0	25.5
using the vicarage for parish meetings	27.0	28.5	44.5
wearing a clerical collar when on duty	61.2	20.9	17.9

The percentage item endorsement for the ten areas of personal life demonstrate that most of the clergywomen do not believe in sticking to a forty hour working week, with 62.5% not actively engaged in adopting this working practice. However, for over two thirds of the clergywomen taking at least four weeks holiday off a year is something they are actively engaged in (73.3%) and they are also committed to having a day off each week (69.8%). So, although committed to a long working week, they are also committed to taking blocks of time off. Further, nearly half of the clergywomen (44.5%) do not actively promote the use of their home for parish

meetings, drawing a line between work and home. Over half of the clergywomen are clear that they are actively involved in taking time for spiritual reflection, with 65.4% setting aside a time to pray daily and 55.5% actively taking time to go on retreat. However, 66.9% are not actively involved in saying the offices every day. Nearly two thirds (61.5%) of the clergywomen make time to read a weekly church newspaper, although only 28.8% are actively involved in reading new books on theology. Just under two thirds (61.2%) of the clergywomen are committed to the outward sign of their clerical status and wear a clerical collar when on duty.

It is clear from this first examination of the clergywomen's work-related attitudes that they are committed to involving the laity in their ministry and they promote their visibility within the local community by tending to wear their clerical collar when on duty. At the same time they are very active in their local community, much more so than they are in the wider church community. These clergywomen are not engaged in traditional female work as may be expected, since for example they are not particularly involved in work with young people.

5. Parish and personal life and age, marital status, and type of ministry

This part of the chapter examines each of the thirty parish and personal life items in relation to age, marital status, and type of ministry. Previous research has demonstrated that all three areas impact upon work-related attitudes. The following analysis tests how far this is true among clergywomen in the Church of England.

Table 11.6 : Local church administration

local church administration	age	marital status	type of ministry
being chair of church committees	-0.0089 NS	+0.0223 NS	+0.2538 .001
dealing with church administration	-0.1693 .001	-0.0271 NS	+0.2978 .001
editing the parish magazine	+0.0363 NS	+0.0295 NS	+0.1023 .001
writing own letters	-0.0496 NS	-0.0262 NS	+0.1211 .001
encouraging lay person to chair PCC	+0.0653 .05	+0.0831 .01	+0.0295 NS

(Married is coded as 2 and single is coded as 1: Stipendiary ministry is coded as 2 non-stipendiary ministry is coded as 1)

age Table 11.6 demonstrates that younger clergywomen are more involved in dealing with church administration, while older clergywomen are more involved in encouraging a lay person to chair the PCC. It may be that the older clergywomen do not necessarily feel the need to chair the PCC.

marital status Table 11.6 demonstrates that married clergywomen are more likely to encourage a lay person to chair the PCC.

type of ministry Table 11.6 demonstrates that those clergywomen in stipendiary ministry give more time to four of the five areas of local church administration. That is they are more likely to be involved in chairing committees, dealing with church administration, editing the parish magazine, and writing their own letters. It may be that for those in stipendiary ministry church administration is more a part of the work that they are expected to undertake as paid clergy.

Table 11.7: Local church maintenance

local church maintenance	age	marital status	type of ministry
taking an active part in raising church funds	-0.0323 NS	+0.0651 .05	+0.1030 .001
taking an active part in maintaining the church fabric	-0.0326 NS	+0.0335 NS	+0.1688 .001
being in charge of parish fetes	+0.0211 NS	+0.0620 .05	+0.0521 NS

age Table 11.7 demonstrates that age is not a significant factor in involvement in local church maintenance.

marital status Table 11.7 demonstrates that married clergywomen are more involved in raising church funds and being in charge of parish fetes.

type of ministry Table 11.7 demonstrates that those clergywomen in stipendiary ministry are more likely to take an active part in raising church funds and more likely to take an active part in maintaining the church fabric.

Table 11.8: Church nurture

church nurture	age	marital status	type of ministry
taking an active part in Sunday School	-0.1200 .001	+0.0566 NS	-0.0028 NS
running confirmation classes	-0.0840 .01	-0.0194 NS	+0.2122 .001
taking an active part in adult home groups	+0.0871 .01	-0.0144 NS	-0.0534 NS
taking an active part in youth work	-0.2913 .001	-0.0259 NS	+0.1351 .01

age Table 11.8 demonstrates that the younger clergywomen are more involved in church nurture among the younger people such as Sunday school, youth work, and confirmation classes. It is the older clergywomen who are more involved in church nurture among older people, in this instance adult home groups. It would seem that the clergywomen are identifying more closely with their own age group as far as church nurture is concerned.

marital status Table 11.8 demonstrates that there is no significant difference on any of the four items of church nurture between those clergywomen who are married and those clergywomen who are single.

type of ministry Table 11.8 demonstrates that those clergywomen in stipendiary ministry are more likely to be involved in running confirmation classes and youth work.

Table 11.9: Community involvement and professional development

community involvement and professional development	age	marital status	type of ministry
taking an active part in local community life	-0.0402 NS	+0.1037 .001	+0.0545 NS
taking an active part in church social events	-0.1362 .001	+0.0232 NS	+0.1108 .001
taking an active part in local politics	-0.0437 NS	+0.1059 .001	+0.0220 NS
taking assemblies in local schools	+0.0624 .05	-0.0210 NS	+0.1658 .001
being a governor in the local school	+0.0259 NS	+0.0460 NS	+0.1703 .001
participation in in-service training	-0.1361 .001	+0.0842 .01	+0.1547 .001
involvement in ecumenical activity	-0.0610 .05	+0.0331 NS	+0.0805 .05
involvement in diocesan committees	-0.0285 NS	+0.2149 .001	+0.0376 NS

age Table 11.9 demonstrates that younger clergywomen are taking an active part in church social events including being involved in ecumenical activities. It is also the younger clergywomen who are more likely to participate in in-service training. Older clergywomen are more likely to be actively involved in taking assemblies in the local school.

Marital status Table 11.9 demonstrates that the married clergywomen are overall more involved in the community than the single clergywomen. Their community involvement and professional development goes beyond local church life, in that they are involved both in diocesan activities, local community activities, and politics.

type of ministry Table 11.9 demonstrates that those clergywomen in stipendiary ministry are more involved in the life of the local school than those in non-stipendiary activities by both going into schools to take assemblies and by being a school governor. Those in stipendiary ministry are also more likely to be involved in participating in in-service training and ecumenical activities.

Table 11.10: Personal life

personal life	age	marital status	type of ministry
reading new books on theology	+0.1004 .001	+0.0934 .01	-0.0899 .01
reading a weekly church newspaper	+0.1837 .001	-0.0050 NS	-0.0036 NS
working no more than forty hours a week	+0.1440 .001	+0.1286 .001	-0.2774 .001
having at least four weeks holiday	-0.1692 .001	-0.240 NS	+0.2326 .001
taking a day off every week	-0.1543 .001	-0.0343 NS	+0.2564 .001
saying the offices every day	+0.0509 NS	+0.0324 NS	+0.1117 .001
setting aside time to pray daily	+0.2310 .001	-0.0067 NS	-0.1061 .001
going on retreat	+0.0972 .01	+0.0296 NS	+0.0544 NS
using the vicarage for parish meetings	-0.0990 .001	-0.0239 NS	+0.1463 .001
wearing a clerical collar when on duty	+0.1022 .001	+0.0762 .05	+0.0139 NS

age Table 11.10 demonstrates that older clergywomen are more committed to working no more than forty hours a week than younger clergywomen. However, this is balanced by the younger clergywomen being more committed to having at least four weeks holiday every year and to taking a day off a week. Younger clergywomen are also more likely to go on retreat and to set aside a time to pray each day. Overall, it is the younger clergywomen who are taking better care of themselves, although they are more likely to use the vicarage for parish meetings which may cause greater difficulty for them in separating ministry life from personal life. The older clergywomen are more likely to read new books on theology and read a weekly church newspaper. It is also the older clergywomen who are more likely to wear a clerical collar when

on duty. This maybe because they see a greater need to affirm their position to others given that they have been part of a church which has only relatively recently recognised the ordination of women.

marital status Table 11.10 demonstrates that married clergywomen are more likely not to work more than 40 hours a week compared to single clergywomen. These clergywomen may be wanting to give time to family life. Married clergywomen are more likely to read new books on theology and to wear a clerical collar when on duty.

type of ministry Table 11.10 demonstrates that those in stipendiary ministry are more likely to use the vicarage for parish meetings. This may simply be because for those in stipendiary ministry the vicarage is more likely to be their own home. For those in stipendiary ministry it more important to have at least four weeks holiday a year and to take a day off every week. It might be that for those in non-stipendiary ministry time is more flexible and so the necessity of taking set times off is not given as much priority. However, those in non-stipendiary ministry are more likely to say that they try not to work more than forty hours a week. Those clergywomen in non-stipendiary ministry tend to take more care of their spiritual wellbeing by reading new books on theology and setting aside a time to pray each day. Those in stipendiary ministry are more involved in saying the offices every day.

It is clear from this examination of work-related attitudes among clergywomen that age, marital status, and type of ministry all have an impact on.

age The age of the clergywomen is important in two main ways. First, the clergywomen

identify more closely with the work that involves the age groups to which they are closer. Second, the younger clergywomen are better at taking their own needs into account within their work, while the older clergywomen are more prepared to set boundaries between their work and their private life.

marital status The marital status of clergywomen is important in two main ways. First, married clergywomen are more involved with work which takes them into the community. Second, married clergywomen are better at setting the boundaries between their work and their private life.

type of ministry The type of ministry of the clergywomen is important in two main ways. First, those clergywomen in stipendiary ministry are more involved in the work of administration and fund raising. Second, those clergywomen in stipendiary ministry are more involved in the life of the local school.

6. Parish and personal life and church orientation

This part of the chapter examines each of the thirty parish and personal work-related attitudes in relation to catholic/evangelical church orientation and liberal/conservative church orientation among the clergywomen.

Table 11.11: Local church administration

local church administration	catholic/ evangelical	liberal/ conservative
being chair of church committees	+0.0518 NS	+0.0171 NS
dealing with church administration	+0.0371 NS	+0.0041 NS
editing the parish magazine	-0.0391 NS	-0.0094 NS
writing own letters	-0.0369 NS	-0.0255 NS
encouraging lay person to chair PCC	+0.0343 NS	+0.0476 NS

(Catholic church orientation is coded as 1: evangelical church orientation is coded as 2: Liberal church orientation is coded as 1: conservative church orientation is coded as 2)

Table 11.11 demonstrates that for local church administration church orientation is not a significant predictor of difference.

Table 11.12: Local church maintenance

local church maintenance	catholic/ evangelical	liberal/ conservative
taking an active part in raising church funds	-0.0424 NS	-0.0401 NS
taking an active part in maintaining the church fabric	-0.0516 NS	-0.0675 .05
being in charge of parish fetes	-0.0299 NS	-0.0244 NS

Table 11.12 demonstrates only one significant difference and that is between clergywomen with a liberal/conservative church orientation, where clergywomen with a more liberal church orientation are more likely to be involved in maintaining the church fabric.

Table 11.13: Church nurture

church nurture	catholic/ evangelical	liberal/ conservative
taking an active part in Sunday School	+0.0209 NS	-0.0150 NS
running confirmation classes	+0.0092 NS	+0.0116 NS
taking an active part in adult home groups	+0.1658 .001	+0.1699 .001
taking an active part in youth work	+0.0100 NS	-0.0201 NS

catholic/evangelical church orientation Table 11.13 demonstrates that clergywomen with a more evangelical church orientation are more involved in adult home groups. This is consistent with the tradition of the evangelical wing of the Church of England promoting house groups outside of traditional services.

liberal/conservative church orientation Table 11.13 demonstrates that clergywomen with a more conservative church orientation are more involved in adult house groups.

Table 11.14: Community involvement and professional development

community involvement and professional development	catholic/ evangelical	liberal/ conservative
taking an active part in local community life	-0.0881 .01	-0.1246 .001
taking an active part in church social events	+0.0436 NS	-0.0250 NS
taking an active part in local politics	-0.0771 .05	-0.1102 .001
taking assemblies in local schools	-0.0140 NS	-0.0114 NS
being a governor in the local school	+0.0233 NS	-0.0093 NS
participation in in-service training	-0.0498 NS	-0.1009 .001
involvement in ecumenical activity	-0.0705 .05	-0.1002 .001
involvement in diocesan committees	-0.0296 NS	-0.0717 .05

Catholic/evangelical church orientation Table 11.14 demonstrates that clergywomen with a more catholic church orientation are more likely to take an active part in community life, in local politics, and in ecumenical activity.

Liberal/conservative church orientation Table 11.14 demonstrates that clergywomen with a more liberal church orientation are more involved in the community and the diocese.

Table 11.15: Personal life

personal life	catholic/ evangelical	liberal/ conservative
reading new books on theology	-0.1415 .001	-0.1333 .001
reading a weekly church newspaper	-0.0372 NS	+0.0381 NS
working no more than forty hours a week	-0.0411 NS	-0.0254 NS
having at least four weeks holiday	+0.0741 .05	-0.0251 NS
taking a day off every week	+0.0762 .05	+0.0469 NS
saying the offices every day	-0.3030 .001	-0.1588 .001
setting aside time to pray daily	-0.0275 NS	+0.0619 .05
going on retreat	-0.1330 .001	-0.0408 NS
using the vicarage for parish meetings	+0.0794 .05	+0.0253 NS
wearing a clerical collar when on duty	-0.2368 .001	-0.1670 .001

catholic/evangelical church orientation Table 11.15 demonstrates that clergywomen with a catholic church orientation are more involved in saying the offices every day. This reflects the view that catholic church orientation is linked to a commitment to the daily offices. Those clergywomen with a more catholic church orientation are also more likely to wear a clerical collar when on duty, the visible sign of ministry. Those clergywomen with a catholic church orientation are also more likely to read new books on theology and go on retreat. The clergywomen who hold a more evangelical church orientation are more committed to having at least four weeks holiday a year and taking day off very every week. There is a recognition among these clergywomen that they need time for themselves. This same group of

clergywomen are more likely to use the vicarage for parish meetings. This blurring of private life and ministerial duty may make the need for a day off a week and four weeks holiday a year more of a necessity.

liberal/conservative church orientation Table 11.15 demonstrates that the clergywomen with a conservative church orientation are more likely to set aside a time to pray everyday. While clergywomen with a liberal church orientation are more likely to read new books on theology, say the offices everyday, and wear a clerical collar when on duty.

Overall it is a liberal and catholic church orientation that has the most significant impact on the parish and personal life of the clergywomen. Those with a liberal and catholic church orientation are more involved in the community and with professional development, both the immediate church community and the wider community. Perhaps it is because of this community involvement that these clergywomen are more likely to report that they wear their clerical collar. Since these clergywomen are significantly more likely to engage in reading new books on theology, it may be that this is, in part, what underpins the emphasis they give to their parish work and private life.

7. Parish and personal life and individual differences in personality

This part of the chapter examines each of the thirty parish and personal life attitudes in relation to Eysenck's dimensional model of personality. The following analysis examines the impact of personality on the work-related attitudes of clergywomen in the Church of England.

Table 11.16: Local church administration

local church administration	E	N	P	L
being chair of church committees	+0.0761 .05	+0.0063 NS	+0.0012 NS	+0.0062 NS
dealing with church administration	+0.0429 NS	-0.0144 NS	-0.0286 NS	-0.0175 NS
editing the parish magazine	+0.0107 NS	+0.0211 NS	+0.0115 NS	+0.0528 NS
writing own letters	-0.0552 NS	+0.0874 .01	-0.0361 NS	-0.0327 NS
encouraging lay person to chair PCC	+0.1053 .001	-0.0519 NS	-0.0199 NS	-0.0095 NS

Personality seems only to make a real difference in church administration among the public functions of being chair of church committees. It is not surprising that it is extraverts who are more actively engaged in this public role. Again it is the extraverts who are more likely to give encouragement to others by actively encouraging a lay person to chair the PCC.

The more neurotic clergywomen are more likely to be actively engaged in writing their own letters. This could be for one of two reasons. Either they are concerned that others do not see what they write or they are worried by troubling others to help them with this aspect of ministry.

Rutledge (1999) found that it was the extraverted clergymen who were more likely to encourage a member of the laity to chair the PCC. As was demonstrated in chapter ten, it would seem that extraversion is related to collaborative ministry for both clergywomen and clergymen. Rutledge also found that introverted clergymen tended to type their own business letters, the kind of solitary activity suited to an introvert. Further, Rutledge found that the more socially conforming clergymen tended to chair church committees and edit the parish magazine.

Table 11.17: Local church maintenance

local church maintenance	E	N	P	L
taking an active part in raising church funds	+0.0605 NS	-0.0057 NS	-0.0308 NS	+0.0493 NS
taking an active part in maintaining the church fabric	+0.0340 NS	-0.0068 NS	-0.0148 NS	+0.0107 NS
being in charge of parish fetes	+0.1119 .001	+0.0103 NS	-0.0078 NS	+0.0740 .05

Once again it is the extraverts who are more likely to be actively engaged in the public role in respect of local church maintenance, that is they are more likely to be in charge of parish fetes. However, the socially conforming clergywomen are also more likely to be engaged in being in charge of parish fetes. It could be that this role is one with which extraverts are more likely to feel content, while the more socially conforming clergywomen are likely to feel that this role is expected of them by others.

Rutledge (1999) found that there was no link between the personality profile of the clergymen and church maintenance.

Table 11.18: Church nurture

church nurture	E	N	P	L
taking an active part in Sunday School	+0.0454 NS	+0.0029 NS	+0.0267 NS	-0.0256 NS
running confirmation classes	+0.0313 NS	-0.0632 .05	-0.0384 NS	-0.0092 NS
taking an active part in adult home groups	+0.0124 NS	-0.0630 .05	-0.0348 NS	+0.0485 NS
taking an active part in youth work	+0.1186 .001	-0.0105 NS	+0.0173 NS	-0.0004 NS

Table 11.18 demonstrates that extraverts are more likely to take an active part in youth work, while the stable clergywomen are more likely to be involved in running confirmation classes

and taking an active part in adult home groups.

Rutledge (1999) found that the extraverted clergymen are more likely to take an active part in youth work.

Table 11.19: Community involvement and professional development

community involvement and professional development	E	N	P	L
taking an active part in local community life	+0.1803 .001	+0.0009 NS	+0.0555 NS	+0.0492 NS
taking an active part in church social events	+0.1236 .001	-0.0135 NS	-0.1233 .001	-0.0273 NS
taking an active part in local politics	+0.1557 .001	-0.0539 NS	+0.1896 .001	-0.0210 NS
taking assemblies in local schools	+0.1072 .001	-0.0483 NS	+0.0177 NS	-0.0432 NS
being a governor in the local school	+0.0996 .001	-0.0410 NS	-0.0029 NS	-0.0341 NS
participation in in-service training	+0.0996 .001	-0.0410 NS	-0.0029 NS	-0.0341 NS
involvement in ecumenical activity	+0.0736 .05	-0.0544 NS	-0.0254 NS	+0.0322 NS
involvement in diocesan committees	+0.1220 .001	-0.0403 NS	+0.0594 NS	-0.0307 NS

Table 11.19 demonstrates that it is the extraverted clergywomen who are most actively involved in the community. In general we have seen that as a group they are happier with the public roles within church life, and a high community profile is a natural extension of this. Next to the extraverted clergywomen it is the tenderminded clergywomen who are more likely to take on an active role in church social events. It is possible that this is the case as this group of clergywomen will find it harder to say no when asked to participate in these areas. Toughminded clergywomen are more likely to be involved in local politics, this being a quality

that would help to sustain you in local politics, not being overly concerned with confrontation or being worried by stating their views on political issues.

Rutledge (1999) found comparable findings among the extravert clergymen in respect of community involvement and professional development in six areas: local community life, church social events, local politics, local schools, in service training, and diocesan committees. Rutledge (1999) also found that toughminded clergymen were more likely to be involved in local politics while those clergy scoring low on the lie scale were more likely to participate in in-service training.

Table 11.20: Personal life

personal life	E	N	P	L
reading new books on theology	+0.0839 .01	-0.0534 NS	+0.0675 .05	+0.0519 NS
reading a weekly church newspaper	-0.0030 NS	-0.0254 NS	-0.1751 .001	+0.0120 NS
working no more than forty hours a week	-0.0310 NS	-0.0355 NS	+0.0182 NS	+0.0473 NS
having at least four weeks holiday	+0.0707 .05	-0.0442 NS	+0.0180 NS	-0.1273 .001
taking a day off every week	+0.0493 NS	-0.0327 NS	-0.0007 NS	-0.0382 NS
saying the offices every day	-0.0458 NS	-0.0509 NS	-0.0364 NS	-0.0919 .01
setting aside time to pray daily	-0.0097 NS	-0.1258 .001	-0.0120 NS	+0.0984 .001
going on retreat	+0.0092 NS	-0.0924 .01	+0.0315 NS	-0.0471 NS
using the vicarage for parish meetings	+0.0863 .01	-0.0020 NS	-0.0135 NS	-0.0155 NS
wearing a clerical collar when on duty	-0.0270 NS	+0.0198 NS	-0.1385 .001	+0.0605 NS

There is a clear link between personality and personal life. Clergywomen who score higher on

the extraversion scale are more likely to read new books on theology, have at least four weeks holiday a year, and to use the vicarage for parish meetings. Clergywomen who score low on the neuroticism scale are more likely to set aside a time to pray daily and to go on retreat. Clergywomen who score higher on the psychoticism scale are more likely to read new books on theology. Clergywomen who score lower on the psychoticism scale are more likely to read a weekly church magazine and to wear a clerical collar when on duty. Less socially conforming clergywomen tend to have at least four weeks holiday a year, while more socially conforming clergywomen are more likely to say the offices everyday and set aside a time to pray daily. It would seem that the extravert, stable, less socially conforming clergywomen are more likely to have a balanced approach to their personal life in taking time off for holidays and setting aside time for their own spiritual life.

Rutledge (1999) found that among the clergymen a similar pattern appeared. Extraverted clergymen were more likely to read new books on theology, set aside time to pray daily, and go away on retreat. While stable clergymen tended to read new books on theology and set aside a time to pray daily. Tenderminded clergymen tended to read new books on theology, read weekly church newspaper, set aside a time to pray daily, and wear a clerical collar. Socially conforming clergymen tended to work no more than 40 hours a week. Non-socially conforming clergymen tended to have at least four weeks holiday a year and go away on retreat at least annually.

This has clearly demonstrated that the work that clergywomen undertake is related to personality and that individual differences in personality predict, to a large extent, areas of parish and personal life in which both clergywomen and clergymen are actively engaged.

The work that the extravert clergywomen undertake is much more likely to have a higher public profile. They are more involved in committees and in encouraging others to lead committees and fetes. Extravert clergywomen are more involved in youth work and the community at large. Extravert clergywomen are more able to draw a distinction between their private life and ministerial duties. The extravert clergymen presented a similar profile in respect of the work they are engaged in.

The stable clergywomen are much more likely to engage in areas of work which actively enable and promote others in their own ministry. The stable clergywomen are more at home in smaller groups such as confirmation classes. The stable clergymen presented a similar profile in respect of the work that they are engaged in.

Toughminded clergywomen are much more likely to engage in areas of work which could be controversial such as politics. Toughminded clergywomen are also more involved in areas of work that bring them into contact with the wider community. The toughminded clergymen presented a similar profile in respect of the work that they are engaged in.

Socially conforming clergywomen are more likely to be involved in the traditional clergy work such as preserving the church fabric. Socially conforming clergywomen are more traditional in their personal life for example in setting aside a time to pray daily. The socially conforming clergymen were even more likely than the socially conforming clergywomen to be engaged in traditional clergy work.

8. Conclusion

The first part of this analysis examined the level of involvement the clergywomen have in parish work and the attitude they have to their private life. Three main points emerged from this part of the analysis. First, the clergywomen are more active at the local level than at the wider community level. Second, the clergywomen are a visible presence within their local community in that they tend to wear a clerical collar when on duty. Third, they are not necessarily fulfilling the traditional female role; for example, they are not particularly involved in work with children.

The second part of this analysis examined parish work and private life in relation to age, marital status, and type of ministry. Three main points emerged from this part of the analysis. First, within their parish work the clergywomen are identifying more closely with the age group within which they find themselves. However, it is the younger clergywomen who are better at involving others in their parish ministry and who are better at taking their own needs into account. Second, the married clergywomen are more involved in the wider community than the single clergywomen. Within their private life it is the married clergywomen who are more concerned with setting boundaries between their private life and ministry. Third, the stipendiary clergywomen are more involved in the administration and fund raising within their parish ministry.

The third part of this analysis examined the relationship of church orientation to parish and personal life. Two main points emerged from this part of the analysis. First, church orientation is not a strong predictor of involvement in parish ministry. Second, church orientation impacts on personal life, particularly on the working out of personal spirituality. For example, those

with a catholic church orientation are more likely to be committed to saying the offices every day, while those with an evangelical and conservative church orientation are more likely to read new books on theology.

The fourth part of this analysis examined the relationship of individual differences in personality and parish and personal life. Five main points emerged from this part of the analysis. First, individual differences in personality impact on the parish work and personal life of clergywomen and clergymen. Second, extraverts have a higher parish profile while at the same time finding it easier to draw a distinction between their home life and their parish life. Third, stable clergywomen are more willing to promote the ministry of others. Fourth, toughminded clergywomen are more likely to engage in parish work which may cause controversy. Fifth, the more socially conforming clergywomen are more traditional in their approach to the work that they undertake in the parish.

Chapter twelve

Inclusive language

1. **Overview**
2. **Inclusive language and the Church of England**
3. **Empirical studies of inclusive language**
4. **The new study**
5. **The Attitude Toward Inclusive Language Scale**
6. **Inclusive language and individual differences in personality**
7. **Conclusions**

1. Overview

There are two component parts to the discussion of inclusive language which can be confused. The first part deals with biblical reinterpretation rather than inclusive language *per se*. A good example of feminist reinterpretation of biblical texts can be found in *Texts of Terror* (Trible, 1984). The second part is the use of inclusive language within liturgy. It is the latter with which this chapter is concerned.

Language is a method of communication. To communicate we need to be understood. There is an increasing awareness that the use of exclusive language is excluding women. If exclusive language is excluding women the language is failing to communicate effectively. This growing awareness of the effect of exclusive language has begun to impact on liturgical language, for example, Faull and Sinclair (1986) conclude that as far as liturgical language is concerned 'that God is male we are not sure, that God is female we know is not true'.

Inclusive language and the liturgy is an *issue* in the Church of England because it involves change to the liturgy. For members of a worshipping community any change to the liturgy, which is well known to them and forms a part of their faith and worship, can be difficult. It is often easier to accept the concept than the reality.

In view of the growing debate on inclusive language within the Church of England the new study examines the attitude of clergywomen to inclusive language and their views on the introduction of inclusive language into church life.

First, this chapter examines inclusive language in relation to the Church of England, setting the

debate within the Church of England in context. Second, this chapter examines previous research on clergywomen in relation to inclusive language, including both the clergywomen's personal attitude toward inclusive language and the introduction of inclusive language to church life. Third this chapter presents the Attitude Toward Inclusive Language Scale, employed in the new study to examine the attitude of the clergywomen in this sample toward inclusive language. Fourth, this chapter then proceeds to examine the Attitude Toward Inclusive Language Scale in relation to individual differences in personality as shown by the new study to illuminate the relationship between clergywomen and their attitude toward inclusive language.

2. Inclusive language and the Church of England

There are three stances that can be taken toward inclusive language as identified by Wren (1989). Wren (1989) notes that, from the perspective of the individuals who make up the church, exclusive language can be dealt with in three main ways. First, exclusive language can be accepted and perceived as acceptable. Second, it can be argued that the exclusive language of the liturgy is not intended to be exclusive but simply reflects an earlier age, that is the view that the language is not perfect but that it is acceptable as it stands. Third, exclusive language can be recognised as unacceptable and so change is necessary. For those within the Church of England who accept that change in the language of the liturgy is necessary there are a number of groups who are developing new and inclusive language liturgies. Among these groups are the St Hilda's Community, WISE (Wales, Ireland, Scotland and England Women's Synod), and WATCH (Women and the Church). WATCH are continuing the work in this area of the Movement for the Ordination of Women. There are a number of publications available which

contain liturgies employing inclusive language, see for example Human Rites (Ward and Wild, 1995).

Historically the Church of England has taken the first stance identified by Wren (1989) and consequently the language incorporated within the liturgy of the Church of England has been largely exclusive. It is only relatively recently that this has been called into question, and groups within the Church of England have moved towards the third stance identified by Wren (1989). The few dissenting voices which first raised the issue have now grown into a significant presence within the Church of England. However, inclusive language has often been perceived as one of those issues within the Church of England which causes controversy (Furlong, 1991). Two recent reports in the church press provide a good illustration of this. First, the *Church of England Newspaper* on 4 June 1999 reported that the new Bishop of Leicester was 'defending' his use of a prayer which referred to God as mother. He is further quoted as saying that 'no hidden feminist agenda lay behind the decision' to use this prayer. Second, on 6 August 1999 the same paper ran a story with the headline 'USA women say use of "lord" Jesus is sexist.' That headline is not particularly relevant to the following story which covers a service held in the USA to celebrate the twenty-fifth anniversary of the Philadelphia 11, (eleven women who were irregularly ordained in the Episcopal church in 1974, Worman, 1989). The headline is focused on leaflets distributed by a small minority of people who attended the service and not on the service itself.

Perhaps because of this perception of controversy, inclusive language is an issue which had not been systematically pursued through the Church of England structures until relatively recently. Discussion of this issue was begun with the publication of the *Alternative Service Book 1980*

(Church of England, 1980), precisely because it did not take the opportunity to use inclusive language. It is interesting to note that in the introduction it states 'Christians are formed by the way in which they pray, and the way they choose to pray expresses what they are.' Despite this recognition Jean Mayland, who was part of the working group which produced the *Alternative Service Book 1980* (Church of England, 1980), reports that her suggestion to adopt a more inclusive form of language was given little credence by the rest of the working group (Furlong, 1991).

Subsequent to the publication of the *Alternative Service Book 1980* (Church of England, 1980) the General Synod commissioned a report on the use of inclusive language. The Liturgical Commission of the General Synod of the Church of England produced a report in 1988 entitled *Making Women Visible: the use of inclusive language with the ASB* (Liturgical Commission of the General Synod of the Church of England, 1988). The main thrust of this report was to deal with particular parts of the text of the *Alternative Service Book 1980* (Church of England, 1980) which were deemed by the committee to be problematic in the use of exclusive language. However, not all parts of the *Alternative Service Book 1980* (Church of England, 1980) where exclusive language was used were considered to be appropriate for modification, the Nicene Creed being a good example.

In 1996 the General Synod produced a report *Feminist Theology* (House of Bishops, 1996). This report included a section on inclusive language which is almost exclusively drawn from *Language and Worship in the Church* (Liturgical Commission of the General Synod of the Church of England, 1994), which in turn refers back to *Making Women Visible* (Liturgical Commission of the General Synod of the Church of England, 1988). The report *Feminist*

Theology points out that *Making Women Visible* deals only with male/female language whereas inclusive language should be inclusive with respect to age and ethnicity as well as sex. Those within the Church of England who promote inclusive language it can be assumed would support this view even if not explicitly acknowledged. The report *Feminist Theology* is obviously wanting to promote caution on the issue of inclusive language but does not want to be seen to do so explicitly and so supports the idea but urges sensitivity, the result is a report that gives the impression that it is trying to keep both sides happy.

This tactic is continued with the publication of *Common Worship: services and prayers for the Church of England* (Church of England, 2000), authorised for use throughout the Church of England. Within *Common Worship* the Church of England has tried to strike a balance between the new and the old. In doing so exclusive language is present alongside inclusive language. For example, the Nicene Creed stands without amendments and alternative creeds are presented which make use of inclusive language. However, consistently *Common Worship* (Church of England, 2000) shies away from using inclusive language when referring to God.

3. Empirical studies and inclusive language

There seems to be an underlying assumption that clergywomen will support inclusive language and that as a group these women will advocate the introduction of inclusive language into all areas of church life. Previous empirical studies, however, have found that this may not necessarily be true of women who chose to enter the ordained ministry and is illustrated by the following examples.

Carroll, Hargrove and Lummis (1983) conducted a survey among clergymen, clergywomen, and

laity in nine different mainline denominations in the USA. They found that, although inclusive language was viewed more positively by the clergywomen than by the clergymen or by the laity in their study, these clergywomen expressed caution on the introduction of inclusive language into their congregations. Although the clergywomen felt that inclusive language would be their preferred option, they recognised that members of their congregation might find the introduction of inclusive language problematic and that there was, therefore, a need for sensitivity. This study also found a difference in perception according to the context in which inclusive language is used. Laity who expressed a wish to use inclusive language in sermons and prayers, for example, were at the same time reluctant for its use in biblical translations. The results of this study clearly demonstrated that the formal introduction of inclusive language into church liturgy was different to its acceptance at the individual level.

Ice (1987) found from her seventeen in-depth interviews of clergywomen in the USA that four of them were comfortable with exclusive language. Although the remaining thirteen were clearly not comfortable with exclusive language, they expressed the desire to use inclusive language only in such a way that their congregations would not feel it to be insensitive. Although changing language in well known liturgies can be difficult, Ice states 'still, there remains a yearning for just the right terms to address and describe God in ways that are authentic for both men and women of faith.'

Treasure (1991) surveyed and interviewed a total of thirty-eight clergywomen in the UK. Although she found that the majority of the clergywomen in her sample were in favour of inclusive language, the degree to which they were willing to introduce it into their congregations varied greatly. There were those who picked out very few components of the

liturgy which they felt would benefit from change while others felt that so much needed to be changed in the liturgy that 'there is not much liturgy left.'

Winter, Lummis and Stokes (1994) found that, although the lay women in the USA within their study were experiencing deep feelings of alienation from their churches, the vast majority of them remained within the structure of their church. For some this alienation derived directly from the liturgy used, but by remaining within their congregation they felt that they were demonstrating their commitment to it while expressing the hope that things would change, including the liturgy.

Nesbitt (1997) tracked the paths of clergymen and clergywomen in the Episcopal and Unitarian Universalist churches in the USA using occupational biographies. Nesbitt concluded in respect of inclusive language that its use within these two denominations has tended to be linked with the ordination of women and leadership issues. It would seem that it is not an issue which merited discussion in its own right within the denominations.

Zikmund, Lummis and Chang (1998) surveyed and/or interviewed 2,485 clergywomen and 2,116 clergymen across fifteen Protestant denominations in the USA. They found that clergywomen were much more likely than clergymen to support the use of inclusive language in church publications and services, 84% as compared to 58%. When questioned about the use of female imagery for God, the divide was sharper, 66% compared to 37%.

Thorne (2000) found that nearly two-thirds of the clergywomen in the Church of England supported inclusive language in worship (64.9%). Thorne found that younger clergywomen

were more likely to favour the use of inclusive language (82.1%), compared with those defined as middle aged (69.3%), and those defined as older (47.4%). Evangelical theological orientation was demonstrated to have a negative effect on inclusive language, although younger clergywomen with an evangelical theological orientation remained more likely to support inclusive language (74.1%) than older clergywomen with an evangelical theological orientation (33.6%).

Parks and Robertson (2000) developed an instrument to measure attitudes toward inclusive language. This instrument is based on three defined areas, the respondents' belief about inclusive language, the respondents' ability to recognise sexist language, and the respondents' use of inclusive language. Parks and Robinson (2000) reported the construction and testing of this instrument and demonstrated that the scale functions well. Although the sample is largely made up of college students, of the three areas defined for measurement by this particular scale two are employed within the scale and therefore only two can be replicated in this study. That is the clergywomen's opinions on inclusive language and their willingness to adopt it. Both these areas are directly related to church language. The new study does not test whether the clergywomen hold the same attitude to inclusive language both inside and outside the church.

Despite utilising both quantitative and qualitative research methods and the large differences in sample sizes, all these studies conclude with similar findings, that the majority of clergywomen are in favour of using inclusive language in church life. However, these same women are acutely aware that insensitive changes to well known liturgies could be as alienating to some members of their congregations as the current use of exclusive language is alienating for others.

In order to understand individual differences in the attitude of clergywomen toward inclusive language existing studies have drawn attention to certain key social-structural factors. In this context particular attention has been given to the two variables of age and educational level. For example, Carroll, Hargrove and Lummis (1983) in their study in the USA found that those clergywomen who were more emphatic in their support for inclusive language tended to be younger and at a higher educational level, while Thorne (2000) found that those clergywomen who supported inclusive language tended to be younger and did not have an evangelical theological orientation.

4. The new study

The aim of the new study is to profile the attitude of clergywomen within the Church of England toward inclusive language and to examine the extent to which individual differences in attitude can be predicted by age and by educational level among clergywomen in the UK as was demonstrated by Carroll, Hargrove and Lummis (1983) to be the case in the USA. The hypotheses are that younger clergywomen will hold a more positive attitude to inclusive language in comparison with older clergywomen and that there will be a positive correlation between educational level and a favourable attitude to inclusive language. Going beyond Carroll, Hargrove and Lummis' findings, the present study proposes to add a further structural issue into the model and also to take into account the issue of personality.

The further structural issue concerns the distinction between location within stipendiary ministry and location within non-stipendiary ministry. Within the Church of England the overall decline in full-time stipendiary clergy has been complemented by growth in part-time non-stipendiary clergy. While in theory the selection and training processes for non-stipendiary

clergywomen are thought to be comparable with those for stipendiary clergywomen, several recent studies have drawn attention to significant differences in the values and attitudes of these two groups (Francis and Robbins, 1999a). In many ways non-stipendiary clergywomen emerge as more conservative in their outlook. The hypothesis is that stipendiary clergywomen will hold a more positive attitude toward inclusive language in comparison with non-stipendiary clergywomen.

In view of the issues discussed above the new study asks the following, first, are clergywomen within the Church of England in favour of inclusive language? Second, are clergywomen supportive of the introduction of inclusive language into church life? Third, do social-structural factors make a difference, such as age, educational level, and marital status? Fourth, do factors relating to church make a difference, such as type of ministry and church orientation. Fifth, are there individual differences in personality which make it more likely that some clergywomen will be more strongly in favour of inclusive language than others?

Method

Age, each respondent was invited to complete their year of birth. For a full breakdown of ages please see chapter two.

Qualificational level each respondent was invited to complete their qualificational level. Respondents were classified in the following way: non-graduate, graduate, post-graduate, doctoral.

Marital status was assessed by a pre-coded question, 'What is your current marital status?' from

which one of five responses could be selected: single, married, widowed, divorced, divorced, and remarried. For the purposes of this analysis those clergywomen who were divorced and remarried were recoded as married, with the division in this analysis being made between sing and married clergywomen.

Type of ministry was assessed by a pre-coded question, 'Do you regard yourself as primarily in' to which respondents could choose one of seven options: stipendiary parochial ministry; stipendiary non-parochial ministry; non-stipendiary parochial ministry; non-stipendiary non-parochial ministry; secular employment; retired; unemployed. For the purposes of this analysis the two stipendiary categories were collapsed together and the two non-stipendiary categories were collapsed together. It was these two sub-groups of clergywomen who form the basis of the following analysis.

Church orientation was assessed by two questions. The first asked the respondents to assess how catholic/evangelical they were on a seven point scale. The second question asked the respondents to assess how liberal/conservative they were on a seven point scale. In each case the scale worked in the following way: 1 2 3 4 3 2 1, with four being identified for the respondents as 'middle of the way'.

The Attitude Toward Inclusive Language Scale was constructed from a total of seven items. The clergywomen responded to each of the seven items on a five point Likert type scale: agree strongly, agree, not certain, disagree and disagree strongly (Likert, 1932). For the purposes of this analysis the agree strongly and agree responses were collapsed into one category, agree.

5. The Attitude Toward Inclusive Language Scale

Table 10.1 presents each of the seven items of the Attitude Toward Inclusive Language Scale together with the percentage item endorsement. The percentage item endorsement demonstrates that the majority of clergywomen feel 'alienated by the use of exclusive language' (74.3%). However, this feeling of alienation does not necessarily lead to a positive response to the use of inclusive language in all areas of church life. For example, over two thirds of the clergywomen support the introduction of inclusive language in service books and hymns but only one in ten support the introduction of inclusive language in biblical translations. Further, just over a third of clergywomen support hymns and prayers using female imagery, this leaves two thirds of clergywomen who do not support the use of inclusive language in these areas.

Table 12.1: Percentage endorsement and item rest of test correlations

Item	Item total correlation r	Agree %
I feel alienated by the use of exclusive language	0.5645	74*
Inclusive language should be used in service books	0.7938	62
Inclusive language should be used in hymns	0.7457	61
Inclusive language should be used in bible translations	0.7656	10
I find inclusive language disruptive to worship	0.7188	30*
Hymns and prayers should use female imagery for god	0.6375	35
Hymns and prayers should address god as both mother and father	0.5841	33
alpha	0.8851	

*reverse coded

Table 12.1 also presents the item rest of test correlations together with the alpha co-efficient. The seven items that make up the Attitude Toward Inclusive Language Scale perform satisfactorily and give an alpha co-efficient of 0.8851 (Cronbach, 1951). This scale of Attitude Toward Inclusive Language is employed throughout the rest of the analysis.

Table 12.2 presents the correlations between the scale of attitude toward inclusive language, age, educational level, and marital status.

Table 12.2: Correlation

	age	educational level	marital status
inclusive language	-0.0195 .001	-0.1157 .001	+0.0763 .01

These data demonstrate that attitude toward inclusive language is positively related to marital status and negatively related to age and educational level. The clergywomen who tend to hold a more positive attitude toward inclusive language tend to be younger, married, and educated to a higher academic level.

Table 12.3 presents the correlations between attitude toward inclusive language, type of ministry, catholic/evangelical church orientation, and liberal/conservative church orientation.

Table 12.3: Correlation

	type of ministry	catholic/evangelical	liberal/conservative
inclusive language	+0.1189 .001	-0.1921 .001	+0.0763 .01

These data demonstrate that attitude toward inclusive language is positively related to type of ministry and a liberal/conservative church orientation and negatively related to a catholic/evangelical church orientation. The clergywomen who hold a more positive attitude toward inclusive language tend to be in stipendiary ministry and to hold a more liberal church orientation and a more catholic church orientation.

The new study clearly demonstrates that both social-structural factors and church factors impact upon clergywomen's attitudes toward inclusive language as measured by the Attitude Toward Inclusive Language Scale.

6. Inclusive language and individual differences in personality

Table 12.4 presents the correlation matrix between attitude toward inclusive language and Eysenck's three dimensions of personality: extraversion, psychoticism, and neuroticism together with the lie scale.

Table 12.4: Correlation

	Lie scale	E	N	P
inclusive language	-0.11517 .001	+0.0669 .05	+0.0318 NS	+0.1299 .001

These data demonstrate that attitude toward inclusive language is positively related to psychoticism (P<.001), while the attitude toward inclusive language is positively related to extraversion the relationship is not strong (P<.05). Further, these data demonstrate that attitude toward inclusive language is negatively related to the lie scale (P<.001). The clergywomen who are in favour of inclusive language are more likely to be less socially confirming, more toughminded, and slightly more extravert.

Table 12.5 presents the multiple regression significant test. This test takes into account the cumulative impact of age, personality, educational level, and type of ministry in respect of attitude toward inclusive language.

Table 12.5: Multiple regression significant tests

Predictor variables	R	increase R^2	F<	P<	Beta	t	P<
age	0.0521	0.0521	36.8	.001	-0.1609	-4.0	.001
psychoticism	0.0659	0.0137	9.8	.01	0.0972	2.6	.05
neuroticism	0.0007	0.0007	0.5	NS	-0.0151	-0.4	NS
extraversion	0.0030	0.0030	2.1	NS	0.0542	1.4	NS
lie scale	0.0804	0.0108	7.8	.01	-0.0936	-2.5	.05
educational level	0.0849	0.0045	3.3	NS	0.0737	1.9	NS
type of ministry	0.0928	0.0079	5.8	.05	0.0959	2.4	.05

The data presented in table 12.5 demonstrate that age is the most significant predictor of attitude toward inclusive language while type of ministry, psychoticism, and lie scale scores are also significant predictors of attitude toward inclusive language. That is younger clergywomen are significantly more likely to be in favour of inclusive language, and while more toughminded, less socially conforming clergywomen in stipendiary ministry are more likely to be in favour of inclusive language the relationship is not as strong as age.

7. Conclusions

These data clearly demonstrate that clergywomen do not speak with one voice on the issue of inclusive language. Further, that both the recognised predictors, that is age and type of ministry do make a difference although in this study educational level does not. The new study has demonstrated that Eysenckian personality theory does help predict individual differences in clergywomen's attitude to inclusive language. Five main points can be made in respect of these findings.

First, the majority of clergywomen (74.3%) report that they feel alienated by the use of exclusive language. The fact that so many clergywomen feel alienated by exclusive language

makes it an issue which clearly needs addressing within the Church of England. Nearly a third of the women feel strongly enough about the use of inclusive language to support its introduction into service books (61.7%) and hymns (60.5%). However, this proportion falls sharply when asked if they feel inclusive language should be used in bible translations (10.4%). This finding mirrors the results reported by Carroll, Hargrove and Lummis (1983). Three out of every ten of the clergywomen feel that inclusive language would be disruptive to worship.

Second, it is not surprising that older clergywomen are less likely to be in favour of inclusive language, possibly for two reasons: inclusive language has only recently become an issue; and as is generally accepted, as people get older they grow more conservative. However, to a large extent this group of clergywomen represent those who were the 'ground-breakers' in seeking to fulfil their call to holy orders. For these older clergywomen it might be that, far from objecting to the use of inclusive language in the liturgy, they feel that this is one challenge too far for them and one which they choose not to engage in.

Third, it is not surprising that those in non-stipendiary ministry tend to be less in favour of inclusive language than those in stipendiary ministry. For those in non-stipendiary ministry selection, training, and ministry are likely to have occurred in the same context, in that as individuals they are likely to have remained as part of a local community. Such a situation would tend to make change more difficult for them. It is easier for those in stipendiary ministry who will usually start in a new ministry position where they are not known. The congregation are more likely to anticipate change from a new person than from one who has come from within their own community. Further, by remaining within the same community they are more likely to hold a more conservative stance (Roof, 1972).

Fourth, those who score higher on the lie scale are less likely to favour inclusive language. If one takes the view of the lie scale that it measures social conformity then this finding makes sense. The introduction of inclusive language brings change, something which high scorers on the lie scale would find difficult and would therefore be less willing to participate in and/or undertake.

Fifth, those who score higher on the psychoticism scale are more likely to favour inclusive language. These clergywomen would be more likely to take change into their congregations as they are more toughminded and so more able to withstand the ensuing controversy such a move might provoke.

The new study demonstrates that the assumption that clergywomen will introduce inclusive language into congregations is not necessarily true. The new study clearly demonstrates that it is likely to be the younger clergywomen in stipendiary ministry who record lower lie scale scores and higher psychoticism scores are more likely to positively endorse inclusive language as defined by the *Attitude to Inclusive Language Scale.*

Conclusion

This thesis set out to examine the perceptions of ministry and the practice of ministry among clergywomen in the Church of England through the lens of personality theory. It is clear from the findings of this survey of 1,139 clergywomen in the Church of England that personality theory is an important contributory factor to the clergywomen's perception and practice of ministry. The main findings from this empirical survey of 1,139 clergywomen can be summarised under three main themes, background to ministry, perceptions of ministry, and practice of ministry. Having reviewed the key findings within each of these three main themes, this concluding chapter proceeds to propose ways in which the findings may be applied to the church and ways in which future studies may build upon the present pioneering initiative in empirical theology.

Background to ministry

The first part of this thesis illuminated three key areas relevant to the background to ministry. First, the data demonstrated that clergywomen have a different experience of working in the Church of England than clergymen. Second, the data presented the clergywomen's background, including their religious adherence before ordination, their education, and experience of the job market. Third, the data demonstrate that clergywomen present a different personality profile to the female population norms. These three key areas will now be examined in more detail.

The first part of this thesis established that clergywomen have a different experience of working within the Church of England than clergymen for four main reasons. First, clergywomen have only recently been permitted to enter holy orders in the Church of England. In effect this study is examining the 'ground breakers', those clergywomen who are among the first group of women to enter ordained ministry. Second, clergywomen are not able to enter all

three orders of ministry, which marks them out from their male colleagues, because the clergywomen are not eligible for certain jobs within the Church of England by the nature of their sex. Third, the *Act of Synod* (1994) allows clergymen and parishes to discriminate against clergywomen. As long as the *Act of Synod* remains clergywomen can be discriminated against on the grounds of their sex. Fourth, the Church of England is still questioning the decision to ordain women as priests with reports suggesting that the church is still in a time of discernment (House of Bishops, 1993; 2000).

The first part of this thesis established that clergywomen have a strong religious background. Prior to ordination the clergywomen were supported by a higher level of parental church attendance than would be expected according to average weekly church attendance figures (Brierley, 1999). Prior to ordination the clergywomen had a higher level of personal church attendance than would be expected according to average weekly church attendance figures (Brierley, 1999). The clergywomen are well educated with 80.6% having pursued further or higher education. For a significant number of these clergywomen, entry into ministry took place later in life and as such their ministry can be viewed as a second career (Nesbitt, 1993). For those clergywomen who worked before entering ministry, the jobs in which they worked were largely within other professions which are considered to be vocational, such as teaching and nursing. The clergywomen are likely to be working in the traditional ministry role of stipendiary parochial ministry. However, a significant number of the clergywomen do not fit neatly into this traditional ministry role.

The first part of this thesis established that clergywomen have a different personality profile to the established female population norms and to the established male population norms. The

clergywomen are more tenderminded and more stable than both the male and female population norms. The clergywomen are less extraverted than the female population norms and more extraverted than the male population norms. It is clear that clergywomen, in terms of their personality profile, are not representative of either women in general or men in general. This finding suggested that, as a consequence, culturally assumed gender differences would not be reflected by the clergywomen in this sample.

Perceptions of ministry

Two personality dimensions impact on the clergywomen's motivation to seek ordination, extraversion and psychoticism. The extraverted toughminded clergywoman is significantly more likely to state that she sought ordination to change the sexist nature of the church, while the extraverted clergywoman is significantly more likely to state that she sought ordination in order to give greater authority to her ministry. The tenderminded clergywoman is significantly more likely to state that she sought ordination in response to a call from God. It has been suggested that seeking ordained ministry in response to a call from God enables clergywomen to defer to a 'higher authority' when their motivation to seek ordination is questioned by those who do not support women's entry into holy orders.

Three personality dimensions impact on the clergywomen's perceptions of the selection process. Neuroticism and psychoticism have a negative impact and extraversion has a positive impact. The neurotic and toughminded clergywoman is more likely to report that the selection process was a negative experience for her. This clergywoman is also more likely to report that she did not feel supported by the clergy, the bishop, or the congregation throughout the selection process. This perception of the selection process would have made this a more stressful and

isolating time for this group of clergywomen. The extraverted clergywoman is more likely to report that the selection process was a positive experience for her and to report that she felt supported by her congregation. This perception of the selection process would have made this a more positive and affirming time for this group of clergywomen. Overall, only a small percentage of clergywomen report a negative perception of the selection process and personality theory may be a useful way in which to identify this group of women and support them more effectively as they pass through the selection process.

One personality dimension and the lie scale demonstrated a different personality profile for those clergywomen in stipendiary ministry compared to those clergywomen in non-stipendiary ministry. The clergywoman in non-stipendiary ministry is more tenderminded and more socially conforming. This suggests that the clergywoman in stipendiary ministry may need to be more toughminded and less socially conforming. In view of clergywomen having a different experience of working within the Church of England than clergymen, it would seem that those clergywomen who choose to engage in stipendiary ministry need to have a tougher personality profile than those clergywomen who engage in non-stipendiary ministry. The Church of England may want to consider why stipendiary ministry would seem to necessitate such a personality profile.

Perceptions of job satisfaction in ministry and job dissatisfaction in ministry among clergywomen are related to three personality dimensions. The clergywomen who are most satisfied with their job in ministry tend to be stable extraverts. The clergywomen who are most dissatisfied with their job in ministry tend to be toughminded and neurotic. The less socially conforming clergywomen are more likely to report dissatisfaction with their ministry. However,

for these clergywomen satisfaction and dissatisfaction with ministry are not at opposite ends of a continuum but rather independent measures. It is clear that when one item of dissatisfaction with ministry is considered, that is thoughts of leaving ministry, it is the toughminded neurotic clergywomen who are more likely to consider leaving ministry. The public face of the Church of England are the clergy, and the clergy need support in their role. This finding would enable the Church of England to predict those clergywomen who are more at risk from leaving ministry. Strategies could be put in place by the Church of England to help its retention of clergywomen.

Practice of ministry

This part of the thesis examined practice of ministry to explore the view that clergywomen in the Church of England will bring a different, more collaborative, approach to ministry by nature of their sex. The first chapter in this section explored role and found that certain roles within ministry are given precedence by certain personality types, for example extraverts are more likely to give precedence to the roles of preacher and leader in the local community. This leads to the conclusion that role prioritisation may be a matter more of personality than of sex, particularly in view of the finding that the influence of personality on role remains consistent between training and current ministry position.

Personality impacts on the clergywomen's practice of liturgical and pastoral ministry. The extraverted clergywoman is more active in public areas of liturgical and pastoral work and is more secure in her own ministry. The extraverted and stable clergywoman is much more willing to promote and encourage collaborative ministry among her parishioners. The socially conforming clergywoman is more traditional in her approach to liturgical and pastoral ministry

than any of the other personality types. The toughminded clergywoman is more willing to engage in areas of liturgical and pastoral work which may cause controversy.

Personality impacts on clergywomen's practice of parish work and their personal life in a similar way to the impact personality has on liturgical and pastoral ministry. The extraverted clergywoman tends to have a higher parish profile, while at the same time being clear about the division between her home life and her parish work. The stable clergywoman is more involved in promoting the ministry of others in her parish work. The toughminded clergywoman is more involved in areas of parish work which may cause controversies, while the socially conforming clergywoman is more involved in the traditional areas of parish work.

Personality impacts on both attitude to inclusive language and attitude to the introduction of inclusive language into congregations. The socially conforming clergywoman is significantly less likely to support inclusive language both at a personal level and in its introduction into congregations. The toughminded clergywoman is much more likely to be in favour of inclusive language and to support its introduction into the congregation.

Application

This thesis has demonstrated that examining the perceptions of ministry and the practice of ministry among clergywomen through the lens of personality enables an understanding of the perceptions of ministry and the practice of ministry among clergywomen in the Church of England. The Church of England could employ personality theory to good effect in three main ways.

First, personality theory could enable the Church of England to identify those clergywomen who are significantly more likely to have a negative perception of ministry, that is those clergywomen who score higher on the neuroticism scale and those clergywomen who score higher on the psychoticism scale. Personality theory enables an understanding of why these two personality types, in their different ways, are significantly more likely to have a negative perception of ministry. This knowledge could enable the church to put into place effective support systems for these clergywomen before such negative perceptions lead into dissatisfaction with ministry and possible disaffection from ministry.

Second, personality theory could enable the Church of England to identify the way in which clergywomen are likely to prioritise their ministry role and the work with which they are involved with on a day-to-day basis. The Church of England could use this information more effectively to deploy the clergywomen and more effectively to support them in their ministry. For example, if the Church of England wants clergywomen who will be good at collaborative ministry, then personality profile needs to be considered alongside other factors in making appointments. It is the stable extravert clergywoman who will be willing and comfortable with promoting the ministry of others alongside her own ministry. If the Church of England is looking to place clergy in a difficult situation, or one in which change needs to be implemented then a toughminded clergywoman would be the most effective in such a post.

Third, personality theory enables the church to identify potential areas of weakness in the ministry of individual clergywomen. The church could use this information to put in place initial ministry training and continual ministerial education which addresses the needs of the different personality types.

Future developments

Since this is a study of ground breakers, as the clergywomen become more a part of the ministry of the Church of England, it may be that we see perceptions and practice of ministry change among the clergywomen and different personality profiles entering ministry. If, in the future, the Church of England passes the necessary legislation to allow women to become bishops and the *Act of Synod* is rescinded then this, too, may impact the personality profiles of those clergywomen entering the ministry of the Church of England. Further research would be needed to test this hypothesis. Such developments within the Church of England should encourage further research to draw a comparative sample of clergymen alongside the present sample of clergywomen.

This thesis has demonstrated that examining the perceptions of ministry and the practice of ministry among clergywomen through the lens of personality highlights areas that require further research. Even if the *Act of Synod* remains and women are not permitted to be bishops, the Church of England is recruiting women into ministry in increasing numbers, and it may be that the personality profile of the clergywomen will shift as they will cease to be ground breakers. This may lead to changes in the perceptions of ministry and the practice of ministry among clergywomen in five main ways.

First, clergywomen's motives for seeking ordination may change as more women enter holy orders. The Church of England may see less extraverted toughminded clergywomen seeking to change the sexist nature of the church. However, the Church of England may see more extraverted toughminded clergywomen seeking to change the sexist nature of the church if the

Act of Synod remains a part of church life enabling clergy and laity to discriminate against clergywomen.

Second, the scale of attitude toward the selection process needs to be more widely employed to enable comparisons between the clergywomen's perceptions of the selection process and clergymen's perceptions of the selection process. The Church of England would then be in a position to assess how similar or different clergywomen's and clergymen's perception of the selection process is. Further work is also necessary among those men and women who are not successful at the selection conference. The Church of England has already begun to consider the pastoral implications for those who do not succeed at selection conference, it might be that personality theory could be a useful tool within this process.

Third, the finding in this study that those clergywomen in non-stipendiary ministry are more tenderminded and more socially conforming than those clergywomen in stipendiary ministry needs to be examined further in two ways. First, is the assumption that non-stipendiary clergy are more likely to be outside of the established norms of ministry and so more suited to a toughminded non-socially conforming personality type equally untrue of clergymen as it is of clergywomen? Second, as more women enter holy orders will the personality types who opt for stipendiary and non-stipendiary ministry remain consistent or will they change?

Fourth, it is clear from this study that the Church of England could employ personality theory to enable them to identify those clergywomen who are more likely to consider translating their dissatisfaction with ministry into thoughts of leaving ministry. This knowledge could be used to enable the Church of England to put in place strategies to support these clergywomen in

whom they have invested to enable them to remain within the vocation to which they are called. Further research among both clergywomen and clergymen who may have left ministry would help in gaining further insight into how dissatisfaction with ministry has led to disassociation from ministry.

Fifth, the findings from this study on how personality influences the way in which clergywomen prioritise their ministry and practice their ministry could be employed by the Church of England to effectively deploy clergywomen. Further, this information could be usefully employed within continued ministerial education to help clergywomen in the areas of the practice of their ministry where they are strong and areas of the practice of their ministry where they are weak, thus enabling them to appreciate the strengths and weaknesses and to work on strengthening areas of weakness. It is important for those among whom the clergywomen work to appreciate that clergywomen will not necessarily bring strengths to their ministry in areas traditionally associated with female roles.

This study has demonstrated that examining the perceptions and practice of ministry through the lens of personality among clergywomen is helpful in gaining an understanding of the ministry of clergywomen in the Church of England and that this area of research would benefit from replication among clergywomen once they have been part of the priesthood of the Church of England for a significant amount of time. The clergywomen now entering ministry are not ground breakers in the sense that they are no longer being ordained into a permanent deaconate but can move into priesthood with their male colleagues. Further research would enable an examination of how far the clergywomen now entering ministry are changing the overall personality profile of the clergywomen or how far they are the same, and the implications this

will have for perceptions and practice of ministry . Further replication among clergymen is needed to ascertain how far clergymen's perception and practice of ministry is illuminated through the lens of personality, as that of the clergywomen, and to enable a comparison of the perception and practice of ministry among clergymen and clergywomen.

References

Advisory Board of Ministry (1993), *The Report of a Working Party on Criteria for Selection for Ministry in the Church of England*, ABM Policy Paper Number 3A, London, ABM.

Advisory Board of Ministry (1993), *Criteria for Selection: excerpted from the Report of a Working Party on Criteria for Selection for Ministry in the Church of England*, ABM Policy Paper Number 3B, London, ABM.

Advisory Board of Ministry (1993), *A Guide for Candidates The Report of a Working Party on Criteria for Selection for Ministry in the Church of England*, ABM Policy Paper Number 3C, London, ABM.

Advisory Board of Ministry (1994), *Moving out of Full-time Ministry*, ABM Policy Paper Number 4, London, ABM.

Advisory Board of Ministry (1995), *A Review of Selection Procedures in the Church of England: the report of a working party*, ABM Policy Paper Number 6, London, ABM.

Advisory Board of Ministry (1996a), *Regulations for Non-Stipendiary Ministry*, ABM Policy Paper Number 5, London, Central Board of Finance of the Church of England.

Advisory Board of Ministry (1996b), *Recovering Confidence: the call to ordained ministry in a changing world*, London, ABM.

Advisory Board of Ministry (1997), *The Care of Candidates: before and after selection conferences*, ABM Ministry Paper Number 16, London, ABM.

Advisory Board of Ministry (undated), *Statistics of Licensed Ministers: some facts and fitures as at 31st December 1996*, London, ABM.

Advisory Council for the Church's Ministry (1968a), *Women in Ministry: a study*, London, Church House Publishing.

Advisory Council for the Church's Ministry (1968b), *A Supporting Ministry*, London, Church House Publishion.

Advisory Council for the Church's Ministry (1982), *The Ordination of Women to the Diaconate: a report by the standing committee*, London, Church House Publishing, (GS 549).

Advisory Council for the Church's Ministry (1983), *Selection for Ministry: a report on criteria*, London, ACCM.

Advisory Council for the Church's Ministry (1991), *Deacons Now: the report of a Church of England working party concerned with women in ordained ministry*, London, ACCM.

Aldridge, A. (1987), In the absence of the minister: structures of subordination in the role of deacons in the Church of England, *Sociology*, 21, 377-392.

Archbishops' Commission (1935), *The Ministry of Women: report of the Archbishops' Commission*, London, Church Assembly Publications Board.

Archbishops' Commission (1966), *Women and Holy Orders: report of the Archbishops' Commission*, London, CIO Publishing.

Argyle, M. (1972, reprint 1990), *The Social Psychology of Work*, London, The Penguin Press.

Armstrong, K. (1993), *The End of Silence: women and the priesthood*, London, Fourth Estate.

Ballard, P., Morton, A.E., Snidle, H. and Young, R. (1996), Voices from the Margin: the non-stipendiary ministry in the Church in Wales, Cardiff, University of Wales, Department of Religious and Theological Studies.

Bartram, D. and Dale, H.C.A. (1982), The Eysenck Personality Inventory as a selection test for military pilots, *Journal of Occupational Psychology*, 55, 287-296.

Bennett, J.M. (1991), *Hasten Slowly*, London, Chichester Little Associates Publishing.

Blizzard, S.W. (1955), The roles of the rural parish minister, the protestant seminaries and the science of social behaviour, *Religious Education*, 50, 383-392.

Brierley P. (1999), *UK Christian Handbook: religious trends 2000/2001*, London, Harper Collins.

Brierley, P. (2000), *The Tide is Running Out*, London, Christian Research.

Brunette-Hill, S. and Finke, R. (1999), A time for every purpose: updating and extending Blizzard's survey on clergy time allocation, *Review of Religious Research*, 41, 47-63.

Buckley, M.R., Carraher, S.M. and Cote J.A. (1992), Measurement issues concerning the use of inventories of job satisfaction, *Educational and Psychological Measurement*, 52, 529-543.

Burdsal, C., Newton, R., Burdsal, J. and Yates, K. (1983), On the examination of the role of the Episcopalian priest in the pastoral ministry, *Pastoral Psychology*, 32, 58-71.

Burgess, N. (1998), *Into Deep Water: the experience of curates in the Church of England*, Bury St Edmunds, Kevin Mayhew.

Burn, K. (1988), *The Calling of Kath Burn*, Chichester, Angel Press.

Butcher, J.N. (1990), *MMPI-2 in Psychological Treatment*, Oxford, Oxford University Press.

Cabral, G. (1984), Psychological types in a Catholic convent: applications to community living and congregational data, *Journal of Psychological Type*, 8, 16-22.

Caird, D. (1987), Religiosity and personality: are mystics introverted, neurotic or psychotic? *British Journal of Social Psychology*, 26, 345-346.

Campagn, W.D. and O'Toole, J.J. (1981), A comparison of the personality profiles of Roman Catholic and male protestant seminarians, *Counselling and Values*, 26, 62-67.

Canham, E. (1983), *Pilgrimage to Priesthood*, London, SPCK.

Cardwell, S.W. (1982), Why women fail/succeed in ministry: psychological factors, *Pastoral Psychology*, 30, 153-162.

Carol, J.W., Hargrove, B. and Lummis, A.T. (1983), *Women of the Cloth: a new opportunity for the churches*, New York, Harper and Row.

Cattell, R.B., Eber, H.W. and Tatsuoka, M.M. (1970), *Handbook for the Sixteen Personality Factor Questionnaire (16PF)*, Champaign, Illinois, Institute for Personality and Ability Testing.

Chaves, M. (1997), *Ordaining Women: culture and conflict in religious organizations*, Cambridge, Massachusetts, Harvard University Press.

Christopherson, R.W. (1994), Calling and career in Christian ministry, *Review of Religious Research*, 35, 219-237.

Church Assembly (1970), *The Bishops' Regulations for the selection and training of candidates for Auxiliary Pastoral Ministry*, London, Church Assembly.

Church of England (1980), *The Alternative Service Book 1980*, London, SPCK.

Church of England (2000), *Common Worship: services and prayers for the Church of England*, London, Church House Publishing.

Claridge, G., Robinson, D.L. and Birchall, P. (1985), Psychophysiological evidence of psychoticism in schizophrenics relatives, *Personality and Individual Differences*, 6, 1.10.

Clark, S.A. and Thomas, A.H. (1979), Counselling and the clergy: perceptions of roles, *Journal of Psychology and Theology*, 7, 48-56.

Crawford, J. (1990), Some background on the ordination of women in the wider Anglican communion, in R. Neave, (ed.), *The Journey and the Vision*, Newmarket, New Zealand, Women's Resource Centre.

Cronbach, L.J. (1951), Coefficient alpha and the internal structure of tests, *Psychometrika*, 16, 297-334

Davie, G. (1994), *Religion in Britain Since 1945: believing without belonging*, Oxford, Blackwell.

Dawson, R. (1986), *All that is Unseen: a new look a women's work*, London, Church House Publishing.

Eysenck, H.J. (1952), *The Scientific Study of Pesonality*, Routledge and Kegan Paul, London.

Eysenck, H.J. (1959), *Manual for the Maudsley Personality Inventory*, London, Univesity of London Press.

Eysenck, H.J. (1970), *Crime and Personality*, Paladin, London.

Eysenck, H.J. (1975), The structure of social attitudes, *Journal of Social Psychology*, 52, 243-248.

Eysenck, H.J. (1985), Personality, cancer and cardiovascular disease: a causal analysis, *Personality and Individual Differences*, 5, 535-557.

Eysenck, H.J. (1990), Biological Dimensions of Personality in, *Handbook of Personality Theory and Research*, London, The Guilford Press, pp 244-276.

Eysenck, H.J. and Eysenck, S.B.G. (1975), *Manual of the Eysenck Personality Questionnaire (adult and junior)*, London, Hodder and Stoughton.

Eysenck, H.J. and Eysenck, M.W. (1985), *Personality and Individual Differences: a natural science approach*, New York, Plenum Press.

Eysenck, H.J. and Eysenck, S.B.G. (1964), *Manual of the Eysenck Personality Inventory*, London, University of London Press.

Eysenck, H.J. and Eysenck, S.B.G. (1991) *Manual of the Eysenck Personality Scales (EPS Adult)*, London, Hodder and Stoughton.

Eysenck, S.B.G. and Eysenck, H.J. (1964), An improved short questionnaire for the measurement of extraversion and neuroticism, *Life Sciences*, 3, 1103-1109.

Eysenck, S.B.G., Eysenck, H.J. and Barrett, P. (1985), A revised version of the psychoticism scale, *Personality and Individual Differences*, 6, 21-29.

Eysenck, S.B.G., Nias, D.K.B., and Eysenck, H.J. (1971), The interpretation of children's lie scale scores, *British Journal of Educational Psychology*, 41, 23-31.

Faull, V. and Sinclair, J. (1986), *Count us in: inclusive language in liturgy*, Nottingham, Grove Books.

Field-Bibb, J. (1991), *Women Toward Priesthood*, Cambridge, Cambridge University Press.

Finch, J. (1983), *Married to the Job: wives' incorporation in men's work*, London, George Allen and Unwin.

Francis, L.J. (1985), *Rural Anglicanism: a future for young Christians?* London, Collins.

Francis, L.J. (1991a), The personality characteristics of Anglican ordinands: feminine men and masculine women, *Personality and Individual Differences*, 12, 1133-1140.

Francis, L.J. (1991b), The dual nature of the EPQ lie scale among college students in England, *Personality and Individual Differences*, 12, 1255-1260.

Francis, L.J. (1992), Male and female clergy in England: their personality differences, gender reversal? *Journal of Empirical Theology*, 5, 31-38.

Francis, L.J., Brown, L.B. and Pearson, P.R. (1991), The dual nature of the EPQ lie scale among university students in Australia, *Personality and Individual Differences*, 12, 989-991.

Francis, L.J., Brown, L.B. and Philipchalk, P.R. (1991), The dual nature of the EPQ lie scale among university students in Australia, *Personality and Individual Differences*, 12, 989-991.

Francis, L.J., Brown, L.B. and Philipchalk, P.R. (1992), The development of an abbreviated form of the revised Eysenck personality questionnaire (EPR-A): its use among students in England, Canada, the USA and Australia, *Personality and Individual Differences*, 13, 4, 443-449.

Francis, L.J., Fulljames, P. and Kay, W.K. (1992), The functioning of the EPQ lie scale among religious subjects in England, *Journal of Psychology and Christianity*, 11, 255-261.

Francis, L.J. and Gibson, H.M. (1993), Parental influence and adolescent religiosity: a study of church attendance and attitude toward Christianity among adolescents 11 to 12 and 15 to 16 year old, *The International Journal for the Psychology of Religion*, 3, 241-253.

Francis, L.J. and Katz, Y. (1992), The comparability of the short form EPQ-R indices of extraversion, neuroticism, and the lie scale with the EPQ for a sample of 190 student teachers in Israel, *Educational and Psychological Measurement*, 52, 695-700.

Francis, L.J. and Kay, W.K. (1995), The personality characteristics of Pentecostal ministry candidates, *Personality and Individual Differences*, 18, 581-594.

Francis, L.J. and Lankshear, D.W. (1998), Personality and preference for rural ministry among male Anglican clegy, *Pastoral Psychology*, 46, 163-166.

Francis, L.J. and Littler, K.T. (2001), Personality and preference for rural ministry among Church in Wales clergymen, *The Psychologist in Wales*, 11, 3-5.

Francis, L.J. and Louden, S.H. (2000), The Francis-Louden Mystical Orientation Scale (MOS): a study among Roman Catholic priests, *Research in the Social Scientific Study of Religion*, 11, 99-116.

Francis, L.J. and Musson, D.J. (1999), Male and female Anglican clergy: gender reversal on the 16PF? *Journal of Empirical Theology*, 12, 5-16.

Francis, L.J., Payne, J.V. and Jones, S.H. (2001), Psychological types of male Anglican clergy in Wales, *Journal of Psychological Type*, 56, 19-23.

Francis, L.J. and Pearson, P.R. (1985), Extraversion and religiosity, *Journal of Social Psychology*, 125, 269-270.

Francis, L.J. and Pearson, P.R. (1991), Personality characteristics of mid-career Anglican clergy, *Social Behavior and Personality*, 19, 81-84.

Francis, L.J., Penson, A.W. and Jones, S.H. (2001), Psychological types of male and female Bible college students in England, *Mental Health, Religion and Culture*, 4, 23-32.

Francis, L.J. and Robbins, M. (1996), Differences in the personality profile of stipendiary and non-stipendiary female Anglican parochial clergy in Britain and Ireland, *Contact*, 119, 26-32.

Francis, L.J. and Robbins, M., (1999a), The relationship between personality and satisfaction/dissatisfaction with ministry among female stipendiary Anglican clergy in the UK, *Pastoral Psychology*, 147, 439-444.

Francis, L.J. and Robbins, M. (1999b), The influence of personality on role prioritisation among Anglican clergywomen in the UK, in I. Lukatis and W. Lukatis (eds), *Education for Leadership: special aspect, gender*, Hanover, Verlag, pp 42-50.

Francis, L.J. and Robbins, M. (2000), Role prioritisation among clergywomen: the influence of personality and church tradition among female stipendiary Anglican clerics in the UK, *British Journal of Theological Education*, 11, 7-23.

Francis, L.J. and Rodger, R. (1994a), The influence of personality on clergy role prioritization, role influences, conflict and dissatisfaction with ministry, *Personality and Individual Differences*, 16, 947-957.

Francis, L.J. and Rodger, R. (1994b), The personality profile of Anglican clergymen, *Contact*, 113, 27-32.

Francis, L.J., Robbins, M., Louden, S.H. and Haley, J. (2001), A revised psychoticism scale, *Psychological Reports*, 88, 1131-1134.

Francis, L.J. and Rutledge, C.J.F. (2000), Are rural clergy in the Church of England under greater stress? A study in empirical theology, *Research in the Social Scientific Study of Religion*, 11, 173-191.

Francis, L.J. and Thomas, T.H. (1992), Personality profile of conference-going clergy in England, *Psychological Reports*, 70, 682.

Francis, L.J. and Thomas T.H. (1996a), Mystical orientation and personality among Anglican clergy, *Pastoral Psychology*, 45, 99-105.

Francis, L.J. and Thomas, T.H. (1996b), Are Anglo-Catholic priests more feminine? A study among male Anglican clergy, *Pastoral Sciences*, 15, 15-22.

Francis, L.J. and Thomas, T.H. (1997), Are charismatic ministers less stable? A study among male Anglican clergy, *Review of Religious Research*, 39, 61-69.

Francis, L.J. and Turton, D. (in press), Are charismatic clergy more satisfied with their ministry? A study among parochial clergy in the Church of England.

Fullalove, B. (1987a), Ministry in the C of E (1919-70): part 1, *The Modern Churchman*, 29, 35-44.

Fullalove, B. (1987b), Ministry in the C of E (1919-70): part 2, *The Modern Churchman*, 29, 41-50.

Furlong, M. (1991), *A Dangerous Delight: women and power in the church*, London, SPCK.

Furlong, M. (1998), *Act of Synod-Act of Folly*, London, SCM Press.

Furnham, A. (1986), Response bias, social desirability and dissimulation, *Personality and Individual Differences*, 7, 385-400.

Furnham, A. (1992), *Personality at Work: the role of individual differences in the workplace*, Routledge, London.

Furnham, A. and Zacherl, M. (1986), Personality and job satisfaction, *Personality and Individual Differences*, 7, 453-459.

Gattaz, W.F. (1981), HLA-B27 as a possible genetic marker of psychoticism, *Personality and Individual Differences*, 2, 57-60.

Gill, R. (1988), *Beyond Decline: a challenge to the churches*, London, SCM.

Gill, S. (1994), *Women and the Church of England*, London, SPCK.

Gleason-Wynn, P. and Mindel, C.H. (1999), A proposed model for predicting job satisfaction among nursing home social workers, *Journal of Gerontology and Social Work*, 32, 65-79.

Grierson, J. (1981), *The Deaconess*, London, Central Board of Finance of the Church of England.

Group for the Rescinding of the Act of Synod (2000), *The Scandal of the Blackburn Report*, London, GRAS.

Hart, P.M. (1999), Predicting employee life satisfaction: a coherent model of personality, work and non-work experiences, and domain satisfactions, *Journal of Applied Psychology*, 84, 564-584.

Hathaway, S.R. and McKinley, J.C. (1943), *The Minnesota Multiphasic Personality Inventory Manual*, New York, Psychological Corporation.

Heeney, B. (1983), Women's struggle for professional work and status in the Church of England, 1900-1930, *The Historical Journal*, 26, 329-347.

Heeney, B. (1988), *The Women's Movement in the Church of England, 1850-1930,* Oxford, Clarendon Press.

Hodge, M. (1983), *Non-Stipendiary Ministry in the Church of England*, London, Church House Publishing, (GS 583A).

Hodson, R. (1989), Gender differences in job satisfaction: why aren't women more dissatisfied? *The Sociological Quarterly*, 30, 385-399.

House of Bishops (1979), *Draft Women Ordained Abroad Measure*, London, General Synod of the Church of England, (GS 415).

House of Bishops (1983), *Draft Women Ordained Abroad Measure,* London, General Synod of the Church of England, (GS 716).

House of Bishops (1986a), *Women Ordained Abroad Measure,* London, General Synod of the Church of England, (GS 716).

House of Bishops (1986b), *The Ordination of Women to the Priesthood: the scope of the legislation,* London, Church House Publishing, (GS 738).

House of Bishops (1987), *The Ordination of Women to the Priesthood: first report by the House of Bishops,* London, General Synod of the Church of England, (GS 764).

House of Bishops (1988a), *Deacons in the Ministry of the Church*, London, Church House Publishing, (GS 802).

House of Bishops (1988b), *The Ordination of Women to the Priesthood,* London, General Synod of the Church of England, (GS 829).

House of Bishops (1988c), *Draft Priests (Ordination of Women) Measure,* London, General Synod of the Church of England, (GS 830).

House of Bishops (1988d), *Draft Canon C4B (of Women Priests),* London, General Synod of the Church of England (GS 831).

House of Bishops (1988e), *Draft Amending Canon Numbers 13*, London, General Synod of the Church of England, (GS 832).

House of Bishops (1988f), *Draft Ordination of Women (Financial Provisions) Measure*, London, General Synod of the Church of England, (GS 833)

House of Bishops (1993), *Ordination of Women to the Priesthood: pastoral arrangements*, (includes *Bonds of Peace*), London, General Synod of the Church of England, (GS 1074).

House of Bishops (1994), *Priests (Ordination of Women) Measure: code of practice*, (includes *Episcopal Ministry Act of Synod*, 1993), London, General Synod of the Church of England.

House of Bishops (1996), *Feminist Theology*, London, General Synod of the Church of England, (GS Misc 474).

House of Bishops (2000), *Episcopal Ministry Act of Synod, Report of a Working Party*, London, Church House Publishing, (GS 1395).

Howard, C. (ed.) (1972), *The Ordination of Women to the Priesthood: consultative document for the General Synod*, London, CIO Publishing, (GS 104).

Howard, C. (1984), *The Ordination of Women to the Priesthood: further report*, London, CIO Publishing, (GS Misc 198).

Ice, M. (1987), *Clergy Women and their World Views: calling for a new age*, London, Praeger.

Kay, W.K. (2000), *Pentecostals in Britain*, Cumbrian, Paternoster Press.

Kline, P. (1993a), *Handbook of Psychological Testing*, London, Routledge.

Kline, P. (1993b), *Personality: the psychometric view*, London, Routledge.

Kuhne, G.W. and Donaldson, J.F. (1995), Balancing ministry and managment: an exploratory study of pastoral work activities, *Review of Religious Research*, 37, 147-163.

Lajunen, T. and Scherler, R. (1999), Is the EPQ lie scale bidimensional? Validation study of the structure of the EPQ lie scale among Fnish and Turkish university students, *Personality and Individual Differences*, 26, 657-664.

Lauer, R.H. (1973), Organisational punishment: punitive relations in voluntary association: a minister in a Protestant church, *Human Relations*, 26, 189-202.

Lee, C. (1995), Rethinking boundary ambiguity from an ecological perspective: stress in Protestant clergy families, *Family Process*, 34, 75-86.

Likert, R. (1932), A technique for the measurement of attitudes, *Archives of Psychology*, 140, 1-55.

Liturgical Commission of the General Synod of the Church of England (1988), *Making Women Visible: the use of inclusive language with the ASB*, London, General Synod of the Church of England, (GS 859).

Liturgical Commission of the General Synod of the Church of England (1994), *Language and Worship in the Church*, London, General Synod of the Church of England, (GS 115).

Louden, S.H. and Francis, L.J. (1999), The personality profile of Roman Catholic parochial secular priests in England and Wales, *Review of Religious Research*, 41, 64-78.

Louden, S.H. and Francis, L.J. (2001), Are catholic priests in England and Wales attracted to the charismatic movement emotionally less stable? *British Journal of Theological Education*, 11, 65-76.

McDuff, E.M. (2001), The gender paradox in work satisfaction and the Protestant clergy, *Sociology of Religion*, 62, 1-21.

McDuff, E.M. and Mueller, C.W. (1999), Social support and compensation differentials in the ministry: gender differences in two protestant denominations, *Review of Religious Research*, 40, 307-330.

Meyrick, S. (1998), *Married to the Ministry*, London, SPCK.

Michaelis, W. and Eysenck, H.J. (1971), The determination of personality inventory factor patterns and intercorrelations by changes in real life motivation, *The Journal of Genetic Psychology*, 118, 223-234.

Ministry Division of the Archbishops' Council (2001), *Generosity and Sacrifice: the results of the clergy stipends survey*, London, Church House Publishing.

Ministry Division of the Archbishops' Council (2001), *Generosity and Sacrifice: the report of the clergy stipdents group*, London, Church House Publishing, (GS 1408).

Ministry Division of the Archbishops' Council (2001), *Statistics of Licensed Ministers*, Lonodon, Church House Publishing, (GS Misc 638).

Monahan, (1999), Role ambiguity among Protestant clergy: consequences of the activated laity, *Journal for the Scientific Study of Religion*,

Morris, M.L. and Blanton, P.W. (1994), The influence of work-related stresses on clergy husbands and their wives, *Journal of Family Relations*, 43, 189-195.

Musson, D.J. (1996), Clergy personality profile, unpublished M.Phil dissertation, St Davids University College, Lampeter, Wales.

Musson, D.J. (1998), The personality profile of male Anglican clergy in England: the 16PF, *Personality and Individual Differences*, 25, 689-698.

Musson, D.J. (2000), Personality and clergy formation: assessing Cattell's 16PF5 among clergy in the Church of England, unpublished PhD dissertation, Bangor, University of Wales.

Musson, D.J. (2001), Male and female Anglican clergy: gender reversal on the 16PF5? *Review of Religious Research*, 43, 175-183.

Myers, I.B. and McCaulley, M.H. (1985), *Manual: a guide to the development and use of the Myers-Briggs Type Indicator*, Palo Alto, California, Consulting Psychologists Press.

Nason-Clark, N. (1987), Ordaining women as priets: religious vs sexist explanations for clerical attitudes, *Sociological Analysis*, 48, 259-273.

Nauss, A. (1972), Personality stability and change among ministerial students, *Journal of Religious Education*, 67, 469-475.

Nauss. A. (1973), The ministerial personality: myth or reality, *Journal of Religion and Health*, 12, 77-96.

Nederhof, A.J. (1985), Methods of coping with social desirability bias: a review, *European Journal of Social Psychology*, 15, 263-280.

Nesbitt, P.D. (1993), Dual ordination tracks: differential benfits and costs for men and women clergy, *Sociology of Religion*, 54, 13-30.

Nesbit, P.D. (1995), Marriage, parenthood, and the ministry: differential effects of marriage and family on male and female clergy careers, *Sociology of Religion*, 56, 397-415.

Nesbitt, P.D. (1997), *Feminization of the Clergy in America: occupational and organizational perspectives*, Oxford, Oxford University Press.

Nelsen, H.M., Yokley, R.L. and Madron, T.W. (1973), Ministerial roles and social actionist stance: protestant clergy and Protest in the sixties, *American Sociological Review*, 38, 375-386.

Paulhus, D.L. and Reid, D.B. (1991), Enhancement and denial in socially desirable responding, *Journal of Personality and Social Psychology*, 60, 307-317.

Parks, J.B. and Roberton, M.A. (2000), Development and validation of an instrument to measure attitudes toward sexist/nonsexist language, *Sex Roles*, 42, 415-438.

Pearson, P.R. (1979), How comparable are Eysenck's personality measures? *International Research Communication System*, 7, 258.

Pearson, P.R. and Francis, L.J. (1989), The dual nature of the Eysenckian lie scale are religious adolescents more truthful, *Personality and Individual Differences*, 10, 1041-1048.

Phelan, J. (1994), The paradox of the contented female worker: an assessment of alternative explanations, *Social Psychology Quaterly*, 57, 95-107.

Putnam, S.H., Kurtz, J.E. and Houts, D.C. (1996), Four-month test-retest reliability of the MMPI-2 with normal male clergy, *Journal of Personality Assessment*, 67, 341-353.

Randall, K. (2001), Churchmanship: the relationship of patterns of Christian ideology and self-understanding to the personality and ministerial practice of stipendiary curates in the Church of England the Church in Wales, unpublished PhD dissertation, University of Wales, Bangor.

Ranson, S., Bryman, A. and Hinings, B. (1977), *Clergy, Ministers and Priests*, London, Routledge and Kegan Paul.

Reiss, S., Wiltz, J. and Sherman, M. (2001), Trait motivational correlates of athleticism, *Personality and Individual Differencess*, 30, 1139-1145.

Robbins, M. and Francis, L.J. (1999), The selection process: comparing the experiences of stipendiary and non-stipendiary Anglican clergywomen in the UK, in I Lukatis and W. Lukatis (eds), *Education for Leadership: special aspect, gender*, Hanover, Verlag, pp 151-162

Robbins, M. and Francis, L.J. (2000), Role priortization among clergywomen: the influence of personality and church tradition among female stipendiary Anglican clerics in the UK, *British Journal of Theological Education*, 11, 7-23.

Robbins, M., Francis, L.J. and Fletcher-March, W. (2000), Personality profile of Anglican clergywomen in Canada and England: a cross cultural comparison on the EPQR-S, *Pastoral Sciences*, 19, 79-90.

Robbins, M., Francis, L.J., Haley, J. and Kay, W.K. (2001), The personality characteristics of Methodist ministers: feminine men and masculine women? *Journal for the Scientific Study of Religion*, 40, 123-128.

Robbins, M., Francis, L.J. and Rutledge, C. (1997), The personality characteristics of Anglican stipendiary parochial clergy: gender differencs revisted, *Personality and Individual Differences*, 23, 199-204.

Robbins, M., Hair, J. and Francis, L.J. (1999), Personality and attraction to the charismatic movement: a study among Anglican clergy, *Journal of Beliefs and Values*, 20, 239-246.

Robertson, I.T., Smith, M. and Cooper, D. (1992), *Motivation: strategies, theory and practice*, London, Institute of Personnel Management.

Rocklin, T. and Revelle, W. (1981), The measurement of extraversion: a comparison of the Eysenck Personality Inventory and the Eysenck Personality Questionnaire, *British Journal of Social Psychology*, 20, 279-284.

Roof, W.C. (1972), The local cosmopolitan orientation and traditional religious commitment, *Sociological Analysis*, 33, 1-15.

Roskilly, J.N. and Yates, R.A. (1991), *Non-Stipendiary Ministry in the Diocese of Chester: the report of a questionnaire*, unpublished research paper.

Roxburgh, M. (1958), *Women's Work in the Church of England*, London, Unwin Brothers Limited.

Russell, A. (1980), *The Clerical Profession*, London, SPCK.

Rutledge, C.J.F. (1999), Exploring burnout among male Anglican parochial clergy: a function of role and personality? Unpublished PhD dissertation, University of Wales, Lampeter.

Rutledge, C.J.F. and Francis, L.J. (in press), Burnout among male Anglican parochial clergy in England: testing a modified form of the Maslach Burnout Inventory.

Sherkat, D.E. (1998), Counterculture or continuity? Competing influences on baby boomers' religious orientations and participation, *Social Forces*, 76, 1087-1114.

Smith, F. (1977), Work attitudes as predictors of attendance on a specific day, *Journal of Applied Psychology*, 62, 16-19.

Spanos, N.P. and Moretti, P. (1988), Correlates of mystical and diabolical experiences in a sample of female university students, *Journal for the Scientific Study of Religion*, 27, 105-116.

SPSS Inc. (1988), *SPSSX User's Guide*, New York, McGraw Hill.

Stewart, J.C. (1990), Validation of multi-dimensional assessment battery for ministerial candidates, unpublished PhD disseration, Fuller Theological Seminary, USA.

The Church of England Newspaper, 4 June 1999 and 6 August 1999.

The Church of England Newspaper, 4 June 1999 and 6 August 1999.

The Synod Debate 11 November 1992, (1993), *The Ordination of Women to the Priesthood*, London, Church House Publishing.

Thorne, H. (2000), *Journey to Priesthood*, Centre for Comparative Studies in Religion and Gender, Research Monograph 5, Bristol, University of Bristol.

Treasure, C. (1991), *Walking on Glass: women deacons speak out*, London, SPCK.

Trible, P. (1984), *Texts of Terror*, London, SCM Press.

Vaughan, P.H. (1990), *Non-Stipendiary Ministry in the Church of England*, San Francisco, Mellen Research University Press.

Vaughan, P.H. (1998), Structured to conform? the psychosocial dynamics of non-stipendiary ministry, in , J.M.M. Francis and L.J. Francis, *Tentmaking: perspectives on self-supporting ministry*, Leominster, Gracewing.

Walrond-Skinner, S. (1998), *Double Blessing: clergy marriage since the ordination of women priests*, London, Mowbray.

Ward, H. and Wild, J. (1995), *Human Rites*, London, Mowbray.

Warren, R. and Jackson, B. (2001), *In the Face of Declining Church Attendance: there are answers*, London, Springboard Resource Paper 1.

Webster, M. (1994), *A New Strength, A New Song: journey to a whole priesthood*, London, Mowbray.

Wilson, R.M. (1974), *Persistence and Change in the Priestly Role in Relation to Role Satisfaction: a study of R.C. priests and ex-priests*, Doctoral Dissertation, New York University, DAI35: 4267A.

Winter, M.T., Lummis, A. and Stokes, A. (1995), *Defecting in Place: women claiming responsibility for their own spiritual lives*, New York, Crossroad.

Wittberg, P. (1993), Religious order workers for the Catholic church: a preliminary investigation, *Review of Religious Research*, 35, 19-33.

Worman, J.A. (1989), The 15th anniversary of the Philadelphia 11: still prophets without honour, *Witness*, 72, 24-25.

Wren, B. (1989), *What Language Shall I Borrow*, London, SCM.

Zackerl, M. (1984), The job function questionnaire, unpublished paper.

Zikmund, B.B., Lumis, A.T. and Chang, P.M.Y. (1998), *Clergy Women: an uphill calling*, Louisville, Kentucky, John Knox Press.

Appendix

WOMEN IN MINISTRY

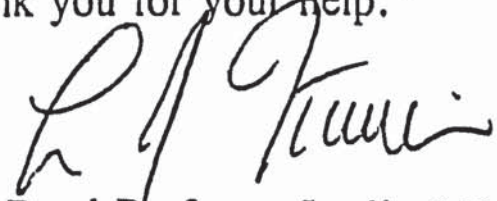
CLERGY SURVEY

This survey is being sent to nearly 2,000 women deacons and deaconesses in the Church of England and Church in Wales. Please help by completing the questionnaire and returning it to:

Mandy Robbins
Women in Ministry Clergy Survey
St David's University College
Lampeter, Dyfed SA48 7ED

Your replies will be completely confidential and anonymous. The number at the top of this questionnaire is there only to help us identify those who do <u>not</u> send a questionnaire back.

Thank you for your help.



The Revd Professor Leslie J Francis Mandy Robbins

PREFACE

If you wish to expand on any of the questions in this survey please use the space provided on the back page.

Please help with this survey even if you are not currently in active ministry. Your replies are important to build up a full picture of the views of women in ministry.

If you need any further information about the survey please contact Ms Mandy Robbins at St David's University College, Lampeter (telephone 0570 422351) or Professor Leslie Francis at Trinity College, Carmarthen (telephone 0267 237971).

c 1993 Leslie J Francis, Mandy Robbins.

Trinity College
Carmarthen
Dyfed SA31 3EP

PART ONE

INSTRUCTIONS This part of the questionnaire explores some of your background, training and experience of ministry. Most of the questions simply ask you to tick boxes or ring numbers.

Introduction

Your sex

male	1	
female	2	

Your year of birth

Before your training to become deacon/ess

Did you receive your primary education at

state maintained school	1	
independent school	2	
some time in each type	3	

Did you receive your secondary education at

state maintained school	1	
independent school	2	
some time in each type	3	

During your years of primary education did you generally attend church or chapel services?

weekly	4	
monthly	3	
occasionally	2	
never	1	

During your years of secondary education did you generally attend church or chapel services?

weekly	4	
monthly	3	
occasionally	2	
never	1	

During your years of secondary education did you feel that you belonged to a Christian denomination?

no	1	
Anglican	2	
Roman Catholic	3	
Free Church (please specify)	4	
other (please specify)	5	

During your years of primary and secondary education was your family home *primarily* in

scattered rural	1	
village	2	
market town	3	
small town	4	
large town	5	
suburban	6	
inner city	7	

During your years of primary and secondary education did your father generally attend church or chapel services?

weekly	4	
monthly	3	
occasionally	2	
never	1	
don't know	9	

During your years of primary and secondary education did your mother generally attend church or chapel services?

weekly	4	
monthly	3	
occasionally	2	
never	1	
don't know	9	

Was your decision to enter ordained ministry as a deacon/ess

very gradual	1	
gradual	2	
sudden	3	
very sudden	4	

During your years of secondary education did you feel that you belonged to a Christian denomination?

no	1	
Anglican	2	
Roman Catholic	3	
Free Church (please specify)	4	
other (please specify)	5	

During your years of primary and secondary education was your family home *primarily* in

scattered rural	1	
village	2	
market town	3	
small town	4	
large town	5	
suburban	6	
inner city	7	

During your years of primary and secondary education did your father generally attend church or chapel services?

weekly	4	
monthly	3	
occasionally	2	
never	1	
don't know	9	

During your years of primary and secondary education did your mother generally attend church or chapel services?

weekly	4	
monthly	3	
occasionally	2	
never	1	
don't know	9	

Was your decision to enter ordained ministry as a deacon/ess

very gradual	1	
gradual	2	
sudden	3	
very sudden	4	

At what age did you first consider taking orders?

Was there a person or experience which was crucial to your becoming ordained?

yes	2	
no	1	

If yes who or what was it?

If you attended college, polytechnic or university ***prior*** to ministry training please indicate

name of institution _____

subjects studied _____

qualifications obtained _____

What was your employment status at the time of being accepted for ministry training?

full-time student	1	
housewife	2	
unemployed	3	
part-time employment	4	
full-time employment	5	

If in employment prior to ministry training please indicate

type of work _____

length of service _____

Before being recommended for training were you ever 'turned down' by a bishop?

yes	2	
no	1	

Before being recommended for training were you ever 'not recommended' by a selection board?

yes	2	
no	1	

How much support did you receive from the following if you were ***not*** recommended for training?

your parish clergy	very little	1	2	3	4	5	6	7	very much
your bishop	very little	1	2	3	4	5	6	7	very much
your congregation	very little	1	2	3	4	5	6	7	very much
your family	very little	1	2	3	4	5	6	7	very much
your friends	very little	1	2	3	4	5	6	7	very much

How much support did you receive from the following when you ***were*** recommended for training?

your parish clergy	very little	1	2	3	4	5	6	7	very much
your bishop	very little	1	2	3	4	5	6	7	very much
your congregation	very little	1	2	3	4	5	6	7	very much
your family	very little	1	2	3	4	5	6	7	very much
your friends	very little	1	2	3	4	5	6	7	very much

How old were you when you were recommended by a selection board for training? [ ]

Which diocese sponsored you for ministry training? [ ]

At which theological college or ministry training course were you trained? [ ]

Did you have to change diocese before testing your vocation for ordination?

yes	2	
no	1	

What was your marital status when you began ministry training?

single	1	
married	2	
widowed	3	
divorced	4	
divorced and remarried	5	

Please judge how Catholic/Evangelical and how Liberal/Conservative you were when first in training by drawing a circle round one number on each of these two lines. On each line 4 means 'middle of the way'.

Catholic	1	2	3	4	3	2	1	Evangelical
Liberal	1	2	3	4	3	2	1	Conservative

When you were first in training how much priority did you want to give to the following aspects of ministry?

administration	very little	1	2	3	4	5	6	7	very much
sacraments	very little	1	2	3	4	5	6	7	very much
leader in local community	very little	1	2	3	4	5	6	7	very much
evangelist	very little	1	2	3	4	5	6	7	very much
leader of public worship	very little	1	2	3	4	5	6	7	very much
pastor and counsellor	very little	1	2	3	4	5	6	7	very much
preacher	very little	1	2	3	4	5	6	7	very much
spiritual director	very little	1	2	3	4	5	6	7	very much
teacher	very little	1	2	3	4	5	6	7	very much
visitor	very little	1	2	3	4	5	6	7	very much

Admission to order of deaconess (if applicable)

In which year were you first admitted to the order of deaconess?

In which diocese were you admitted to this order?

At what age were you admitted to this order?

Was your first appointment as deaconess to

full-time stipendiary ministry	4	
part-time stipendiary ministry	3	
full-time non-stipendiary ministry	2	
part-time non-stipendiary ministry	1	

What was your marital status when you were first admitted to the order of deaconess?

single	1	
married	2	
widowed	3	
divorced	4	
divorced and remarried	5	

Admission to order of deacon (if applicable)

In which year were you first admitted to the order of deacon?	
In which diocese were you admitted to this order?	
At what age were you admitted to this order?	

Was your first appointment as deacon to

full-time stipendiary ministry	4	
part-time stipendiary ministry	3	
full-time non-stipendiary ministry	2	
part-time non-stipendiary ministry	1	

What was your marital status when you were first admitted to the order of deacon?

single	1	
married	2	
widowed	3	
divorced	4	
divorced and remarried	5	

Your first appointment as either as deaconess or deacon (deacon/ess)

Was your first appointment the position you had hoped for?

yes	2	
no	1	

Was your appointment parochially related?

yes	2	
no	1	

Please judge how Catholic/Evangelical and how Liberal/Conservative your first incumbent was by drawing a circle round one number on each of these two lines. On each line 4 means 'middle of the way'.

Catholic	1	2	3	4	3	2	1	Evangelical
Liberal	1	2	3	4	3	2	1	Conservative

When you were serving your first appointment as deacon/ess how much priority did you give to the following aspects of ministry?

administration	very little	1	2	3	4	5	6	7	very much
sacraments	very little	1	2	3	4	5	6	7	very much
leader in local community	very little	1	2	3	4	5	6	7	very much
evangelist	very little	1	2	3	4	5	6	7	very much
leader of public worship	very little	1	2	3	4	5	6	7	very much
pastor and counsellor	very little	1	2	3	4	5	6	7	very much
preacher	very little	1	2	3	4	5	6	7	very much
spiritual director	very little	1	2	3	4	5	6	7	very much
teacher	very little	1	2	3	4	5	6	7	very much
visitor	very little	1	2	3	4	5	6	7	very much

How supportive did you find the following during your first appointment as deacon/ess?

your first incumbent	very little	1	2	3	4	5	6	7	very much
rural dean	very little	1	2	3	4	5	6	7	very much
other local clergy	very little	1	2	3	4	5	6	7	very much
archdeacon	very little	1	2	3	4	5	6	7	very much
bishop	very little	1	2	3	4	5	6	7	very much
POT officer	very little	1	2	3	4	5	6	7	very much
congregation	very little	1	2	3	4	5	6	7	very much
churchwardens	very little	1	2	3	4	5	6	7	very much
PCC	very little	1	2	3	4	5	6	7	very much
Community at large	very little	1	2	3	4	5	6	7	very much
family	very little	1	2	3	4	5	6	7	very much
personal friends	very little	1	2	3	4	5	6	7	very much

How much help did your first incumbent offer you in developing the following aspects of ministry?

administration	very little	1	2	3	4	5	6	7	very much
sacraments	very little	1	2	3	4	5	6	7	very much
leader in local community	very little	1	2	3	4	5	6	7	very much
evangelist	very little	1	2	3	4	5	6	7	very much
leader of public worship	very little	1	2	3	4	5	6	7	very much
pastor and counsellor	very little	1	2	3	4	5	6	7	very much
preacher	very little	1	2	3	4	5	6	7	very much
spiritual director	very little	1	2	3	4	5	6	7	very much
teacher	very little	1	2	3	4	5	6	7	very much
visitor	very little	1	2	3	4	5	6	7	very much

In what type of environment was your first appointment as deacon/ess?

scattered rural	1	
village	2	
market town	3	
small town	4	
large town	5	
suburban	6	
inner city	7	

How satisfied were you with your first appointment?

very satisfied	4	
satisfied	3	
dissatisfied	2	
very dissatisfied	1	

Your present appointment

What is your present appointment?

parish deacon	1	
deacon in charge	2	
cathedral clergy	3	
team minister	4	
assistant curate	5	
sector minister	6	
other (please specify)	7	

Do you regard yourself as primarily in

stipendiary parochial ministry	7	
stipendiary non-parochial ministry	6	
non-stipendiary parochial ministry	5	
non-stipendiary non-parochial ministry	4	
secular employment	3	
retired	2	
unemployed	1	

If currently in active ministry, how much priority do you give to the following aspects of ministry?

administration	very little	1	2	3	4	5	6	7	very much
sacraments	very little	1	2	3	4	5	6	7	very much
leader in local community	very little	1	2	3	4	5	6	7	very much
evangelist	very little	1	2	3	4	5	6	7	very much
leader of public worship	very little	1	2	3	4	5	6	7	very much
pastor and counsellor	very little	1	2	3	4	5	6	7	very much
preacher	very little	1	2	3	4	5	6	7	very much
spiritual director	very little	1	2	3	4	5	6	7	very much
teacher	very little	1	2	3	4	5	6	7	very much
visitor	very little	1	2	3	4	5	6	7	very much

If currently in active ministry, how supportive do you find the following?

incumbent	very little	1	2	3	4	5	6	7	very much
rural dean	very little	1	2	3	4	5	6	7	very much
other local clergy	very little	1	2	3	4	5	6	7	very much
archdeacon	very little	1	2	3	4	5	6	7	very much
bishop	very little	1	2	3	4	5	6	7	very much
CME officer	very little	1	2	3	4	5	6	7	very much
congregation	very little	1	2	3	4	5	6	7	very much
churchwardens	very little	1	2	3	4	5	6	7	very much
PCC	very little	1	2	3	4	5	6	7	very much
community at large	very little	1	2	3	4	5	6	7	very much
family	very little	1	2	3	4	5	6	7	very much
personal friends	very little	1	2	3	4	5	6	7	very much

If currently working with an 'incumbent', how much help does your present incumbent offer you in developing the following aspects of ministry?

administration	very little	1	2	3	4	5	6	7	very much
sacraments	very little	1	2	3	4	5	6	7	very much
leader in local community	very little	1	2	3	4	5	6	7	very much
evangelist	very little	1	2	3	4	5	6	7	very much
leader of public worship	very little	1	2	3	4	5	6	7	very much
pastor and counsellor	very little	1	2	3	4	5	6	7	very much
preacher	very little	1	2	3	4	5	6	7	very much
spiritual director	very little	1	2	3	4	5	6	7	very much
teacher	very little	1	2	3	4	5	6	7	very much
visitor	very little	1	2	3	4	5	6	7	very much

How long have you been in your present appointment?

What is the population of your parish(es)? (if appropriate)

How satisfied are you with your present appointment?

very satisfied	4	
satisfied	3	
dissatisfied	2	
very dissatisfied	1	

Does this appointment offer you maximum opportunity for expression of your talents for ministry?

yes, definitely	3	
yes, to some degree	2	
no, not really	1	

Do you currently live with a partner?

no	1	
yes, male	2	
yes, female	3	

Current marital status?

single	1	
married	2	
widowed	3	
divorced	4	
divorced and remarried	5	

Is your partner in employment?

no partner	9	
full-time	5	
part-time	4	
unemployed	3	
retired	2	
other (please specify)	1	

Is you partner also in ordained ministry?

no partner	9	
no	1	
yes, Anglican	2	
yes, other	3	

If employed please state occupation

How many appointments have you held since being made deacon/ess, including your present appointment?

How many children live at home with you in each of the following categories? (please write in actual numbers).

pre-school	
primary school	
secondary school	
further education	
higher education	
employed	
unemployed	

Do you currently have paid secular employment, as well as your current position within the church?

yes, full-time	3	
yes, part-time	2	
no	1	

If you answered yes to the above question what is the nature of this work?

Have you since ordination ever considered leaving the ministry?

no	1	
once or twice	2	
several times	3	
frequently	4	

Have you since ordination ever considered finding secular employment?

no	1	
yes, but did nothing about it	2	
yes, and made enquiries	3	
yes, and made applications	4	

Will you seek ordination to the priesthood?

yes, as soon as possible	4	
yes, but at some future time	3	
maybe, but not certain	2	
no	1	

PART TWO

INSTRUCTIONS This part of the questionnaire explores some of your attitudes towards your role in the Church of England and your attitude to the Church of England. Please read each sentence carefully and think, 'Do I agree with it?'

If you Agree Strongly, put a ring round ..... AS A NC D DS

If you Agree, put a ring round ..... AS A NC D DS

If you are Not Certain, put a ring round ..... AS A NC D DS

If you Disagree, put a ring round ..... AS A NC D DS

If you Disagree Strongly, put a ring round ..... AS A NC D DS

I sought ordination because I believed God wished me to be ordained ..... AS A NC D DS

I sought ordination because it gave greater authority to my ministry ..... AS A NC D DS

I sought ordination to help change the sexist nature of the church ..... AS A NC D DS

My gender made it more difficult for me to seek ordination ..... AS A NC D DS

I often felt inwardly discouraged from seeking ordination ..... AS A NC D DS

Others often discourage me from seeking ordination ..... AS A NC D DS

The selection process was a positive experience for me ..... AS A NC D DS

The selectors treated me fairly ..... AS A NC D DS

The selectors treated me in a friendly manner ..... AS A NC D DS

The selectors treated me in a patronising manner ..... AS A NC D DS

The selectors treated me in a hostile manner ..... AS A NC D DS

The selectors did not take me seriously ..... AS A NC D DS

The selectors viewed my gender negatively ..... AS A NC D DS

My training was a positive experience for me ..... AS A NC D DS

My ordination to deacon/ess was a positive experience for me ... AS A NC D DS

The Church of England's stance on the ordination of women made me question my own calling ..... AS A NC D DS

Since the Church of England has passed the priests (ordination of women) measure I feel my own vocation has been confirmed .... AS A NC D DS

The church's attitude to women clergy challenges my vocation ... AS A NC D DS

The church's attitude to women clergy makes my work with old people more difficult ..... AS A NC D DS

The church's attitude to women clergy makes my work with young people more difficult ..... AS A NC D DS

The church's attitude to women clergy makes my work with men more difficult ..... AS A NC D DS

The church's attitude to women clergy makes my work with women more difficult ..... AS A NC D DS

I have often been discouraged from taking on a new ministerial role ..... AS A NC D DS

I have often been discouraged from stipendiary ministry ..... AS A NC D DS

I have often been discouraged from non stipendiary ministry .... AS A NC D DS

I have often been discouraged from seeking greater responsibility ..... AS A NC D DS

The priests (ordination of women) measure strengthens the Church of England's relationship with other churches in the Anglican communion ..... AS A NC D DS

The priests (ordination of women) measure strengthens the Church of England's relationship with other churches in Britain which already ordain women ..... AS A NC D DS

The priests (ordination of women) measure has had a detrimental effect on the Church of England's relationship with the Roman Catholic Church ..... AS A NC D DS

The priests (ordination of women) measure will have a long-term detrimental effect on the Church of England's relationship with the Roman Catholic Church ..... AS A NC D DS

People leaving the Church of England for the Roman Catholic Church as a result of the measure to ordain women priests is inevitable ..... AS A NC D DS

All the media attention to the Church of England ordaining women as priests is detrimental to the church ..... AS A NC D DS

The media's attention is too heavily focused on the opponents to women priests ..... AS A NC D DS

I rely on other ordained women in the Church of England for support ..... AS A NC D DS

I feel my experiences of ordained ministry in the Church of England are largely representative of other ordained women in the Church of England ..... AS A NC D DS

I will seek ordination to the priesthood because I wish to administer the sacraments and perform other priestly functions.. AS A NC D DS

I am often frustrated with the limits of being a deacon/ess .... AS A NC D DS

I will seek ordination to the priesthood because it will strengthen my position in the church ..... AS A NC D DS

I will seek ordination to the priesthood because it will put me on an equal footing with male clergy ..... AS A NC D DS

The safeguards imposed by the Church of England with the priests (ordination of women) measure are unacceptable ..... AS A NC D DS

The safeguards imposed by the Church of England with the priests (ordination of women) measure is discriminating against women .. AS A NC D DS

The safeguards imposed by the Church of England with the priests (ordination of women) measure are necessary to help maintain church unity ..... AS A NC D DS

I feel women will be consecrated as bishops in the Church of England within the next decade ..... AS A NC D DS

My clerical colleagues were unhappy when I took up my present appointment because I was a woman ..... AS A NC D DS

My clerical colleagues have become more favourable to women in ministry since my appointment ..... AS A NC D DS

My clerical colleagues are always very supportive of me ..... AS A NC D DS

My congregation were unhappy when I took up my present appointment because I was a woman ..... AS A NC D DS

My congregation have become more favourable to women in ministry since my appointment ..... AS A NC D DS

My congregation are always supportive of me ..... AS A NC D DS

Most of my close friends are outside my parish ..... AS A NC D DS

It is difficult for me to make friends with people in my parish ..... AS A NC D DS

My partner is very supportive of my ministry ..... AS A NC D DS

My partner is very active in my ministry ..... AS A NC D DS

My partner is very resentful of the amount of time I spend on my job ..... AS A NC D DS

I feel more women should be ordained ..... AS A NC D DS

Use of inclusive language will be controversial in most congregations ..... AS A NC D DS

Use of inclusive language should be introduced gradually into church life ..... AS A NC D DS

I feel alienated by the use of exclusive language in church .... AS A NC D DS

I allow other people's ideas to shape my ministry ..... AS A NC D DS

I take other people's views fully into consideration in shaping my ministry ..... AS A NC D DS

Other people try too hard to influence my ministry ..... AS A NC D DS

Other people interfere too much in my ministry ..... AS A NC D DS

I find it difficult to cope with those who cannot accept that women can be called to the ordained ministry by God ..... AS A NC D DS

I understand why some people cannot accept women in the ordained ministry ..... AS A NC D DS

I try to be understanding of those who cannot accept that women are called by God to the ordained ministry ..... AS A NC D DS

I find it hard to delegate responsibility to others ..... AS A NC D DS

The Church of England does not actively encourage women to ordained ministry ..... AS A NC D DS

The Church of England does not encourage women clergy to apply for jobs with a high profile ..... AS A NC D DS

Congregations will benefit when women are ordained to the priesthood ..... AS A NC D DS

Ordination to the priesthood will make my ministry complete .... AS A NC D DS

I only wear clerical dress when on official church business .... AS A NC D DS

The appointment of women as bishops would be of benefit to the church ..... AS A NC D DS

The appointment of women to senior positions in the church will cause further controversy ..... AS A NC D DS

I have no objection to women being appointed bishops ..... AS A NC D DS

A women priest will be more beneficial to her congregation than a women deacon ..... AS A NC D DS

Ordination to priesthood will make my ministry more worthwhile . AS A NC D DS

I wear clerical dress as often as possible ..... AS A NC D DS

It is necessary for a balanced church to have a full female ministry ..... AS A NC D DS

More women should be appointed to senior positions in the church AS A NC D DS

I have no objections to women being appointed bishops ..... AS A NC D DS

Once women are ordained to the priesthood the controversy will diminish ..... AS A NC D DS

It is necessary for ordained women in the Church of England to support each other ..... AS A NC D DS

The majority of my close friends are people I knew before being ordained ..... AS A NC D DS

Ordination legitimises the authority of people in ministry ..... AS A NC D DS

In an ideal church there would be no need for ordination ..... AS A NC D DS

Ordination confers the blessing of the church on persons with natural gifts for ministry ..... AS A NC D DS

I feel accepted by most people in my ministry position ..... AS A NC D DS

I feel appreciated by most people in my ministry position ..... AS A NC D DS

I have trouble with some colleagues in my ministry position .... AS A NC D DS

I feel satisfied with my work in the church ..... AS A NC D DS

I am able to keep my private life and ministerial duties separate ..... AS A NC D DS

I feel I am accomplishing things in my ministry ..... AS A NC D DS

I feel constrained by the limits of my ministry position ..... AS A NC D DS

I often feel lonely and isolated in my ministry ..... AS A NC D DS

I feel I am growing spiritually in my ministry ..... AS A NC D DS

I feel part of the professional life of other clergy in my area AS A NC D DS

Often I do not have enough time for my family ..... AS A NC D DS

Often I do not have enough time for my hobbies and interests ... AS A NC D DS

Often I do not have enough time for myself ..... AS A NC D DS

Often I impose unrealistic expectations on myself ..... AS A NC D DS

I have enough money to live comfortably ..... AS A NC D DS

I am successful at overcoming difficulties within my ministry .. AS A NC D DS

Inclusive language should be used in service books ..... AS A NC D DS

Inclusive language should be used in hymns ..... AS A NC D DS

Inclusive language should be used in bible translations ..... AS A NC D DS

The ordained ministry still carries prestige ..... AS A NC D DS

I find inclusive language disruptive to worship ..... AS A NC D DS

I feel many people would find inclusive language disruptive to worship ..... AS A NC D DS

There should be equal opportunities for men and women on PCCs .. AS A NC D DS

Hymns and prayers should use female imagery for God ..... AS A NC D DS

There should be equal opportunities for men and women lay readers ..... AS A NC D DS

Hymns and prayers should address God as both Mother and Father.. AS A NC D DS

There should be equal opportunities for men and women church wardens ..... AS A NC D DS

Women being priests will lower the prestige of the ordained ministry within the Church of England ..... AS A NC D DS

The increased visibility of women in church life will lead to a drop in men's participation in church life ..... AS A NC D DS

Only a minority of clergymen have felt threatened by the concept of women priests ..... AS A NC D DS

My first incumbent did not give me sufficient feedback ..... AS A NC D DS

My first incumbent was too protective of me ..... AS A NC D DS

My first incumbent did not delegate enough tasks to me ..... AS A NC D DS

My first incumbent delegated too many tasks to me ..... AS A NC D DS

My first incumbent felt uncomfortable working with a female colleague ..... AS A NC D DS

My first incumbent did not make sufficient use of my talents ... AS A NC D DS

My first incumbent felt threatened by me ..... AS A NC D DS

My first incumbent included me in making parish decisions ..... AS A NC D DS

My first incumbent gave me an equal share of responsibility .... AS A NC D DS

My first incumbent was generally helpful and constructive ..... AS A NC D DS

My first incumbent's wife felt threatened by me ..... AS A NC D DS

My partner felt threatened by my first incumbent ..... AS A NC D DS

My present incumbent does not give me sufficient feedback ..... AS A NC D DS

My present incumbent is too protective of me ..... AS A NC D DS

My present incumbent does not delegate enough tasks to me ..... AS A NC D DS

My present incumbent delegates too many tasks to me ..... AS A NC D DS

My present incumbent feels uncomfortable working with a female colleague ..... AS A NC D DS

My present incumbent does not make sufficient use of my talents ..... AS A NC D DS

My present incumbent feels threatened by me ..... AS A NC D DS

My present incumbent includes me in making parish decisions .... AS A NC D DS

My present incumbent gives me an equal share of responsibility . AS A NC D DS

My present incumbent is generally helpful and constructive ..... AS A NC D DS

My present incumbent's wife feels threatened by me ..... AS A NC D DS

My partner feels threatened by my present incumbent ..... AS A NC D DS

Women clergy tend to organise their ministry more democratically than male clergy ..... AS A NC D DS

Women clergy tend to have different gifts to offer than male clergy ..... AS A NC D DS

Women clergy tend to be better hospital visitors than male clergy ..... AS A NC D DS

Women clergy tend to be better preachers than male clergy ..... AS A NC D DS

Women clergy tend to be better administrators than male clergy.. AS A NC D DS

Women clergy tend to be better evangelists than male clergy .... AS A NC D DS

Women clergy tend to be better leaders in the local community than male clergy ..... AS A NC D DS

Women clergy tend to be better leaders of public worship than male clergy ..... AS A NC D DS

Women clergy tend to be better pastors and counsellors than male clergy ..... AS A NC D DS

Women clergy tend to be better spiritual directors than male clergy ..... AS A NC D DS

Women clergy tend to be better teachers than male clergy ..... AS A NC D DS

Women clergy tend to be better visitors than male clergy ..... AS A NC D DS

Women clergy tend to be better at marriage preparation than male clergy ..... AS A NC D DS

Women clergy tend to be better at conducting marriage than male clergy ..... AS A NC D DS

Women clergy tend to be better at marital counselling than male clergy ..... AS A NC D DS

Women clergy tend to be better at baptism preparation than male clergy ..... AS A NC D DS

Women clergy tend to be better at conducting baptisms than male clergy ..... AS A NC D DS

Women clergy tend to be better at bereavement counselling than male clergy ..... AS A NC D DS

Women clergy tend to be better at conducting funerals than male clergy ..... AS A NC D DS

Women clergy tend to be better at confirmation preparation than male clergy ..... AS A NC D DS

Women clergy tend to be better at work with pre-school children than male clergy ..... AS A NC D DS

Women clergy tend to be better at work with primary school children than male clergy ..... AS A NC D DS

Women clergy tend to be better at work with teenagers than male clergy ..... AS A NC D DS

Women clergy tend to be better at work with women's groups than male clergy ..... AS A NC D DS

Women clergy tend to be better at work with men's groups than male clergy ..... AS A NC D DS

PART THREE

INSTRUCTIONS This part of the questionnaire explores some of your personal attitudes to life. Please answer each question by putting a circle around the 'YES' or the 'NO' following the question. Work quickly and do not think too long about the exact meaning of the questions.

Does your mood often go up and down? ..... YES NO

Do you take much notice of what people think? ..... YES NO

Are you a talkative person? ..... YES NO

If you say you will do something, do you always keep your promise no matter how inconvenient it might be? ..... YES NO

Do you feel 'just miserable' for no reason? ..... YES NO

Would being in debt worry you? ..... YES NO

Are you rather lively? ..... YES NO

Were you ever greedy by helping yourself to more than your share of anything? ..... YES NO

Are you an irritable person? ..... YES NO

Would you take drugs which may have strange or dangerous effects? ..... YES NO

Do you enjoy meeting new people? ..... YES NO

Have you ever blamed someone for doing something you knew was really your fault? ..... YES NO

Are your feelings easily hurt? ..... YES NO

Do you prefer to go your own way rather than act by the rules? ..... YES NO

Can you usually let yourself go and enjoy yourself at a lively party? .... YES NO

Are <u>all</u> your habits good and desirable ones? ..... YES NO

Do you often feel 'fed-up'? ..... YES NO

Do good manners and cleanliness matter much to you? ..... YES NO

Do you usually take the initiative in making new friends? ..... YES NO

Have you ever taken anything (even a pin or button) that belonged to someone else? ..... YES NO

Would you call yourself a nervous person? ..... YES NO

Do you think marriage is old-fashioned and should be done away with? ..... YES NO

Can you easily get some life into a rather dull party? ..... YES NO

Have you ever broken or lost something belonging to someone else? ..... YES NO

Are you a worrier? ..... YES NO

Do you enjoy cooperating with others? ..... YES NO

Do you tend to keep in the background on social occasions? ..... YES NO

Does it worry you if you know there are mistakes in your work? ..... YES NO

Have you ever said anything bad or nasty about anyone? ..... YES NO

Would you call yourself tense or 'highly-strung'? ..... YES NO

Do you think people spend too much time safeguarding their future with savings and insurances? ..... YES NO

Do you like mixing with people? ..... YES NO

As a child were you ever cheeky to your parents? ..... YES NO

Do you worry too long after an embarrassing experience? ..... YES NO

Do you try not to be rude to people? ..... YES NO

Do you like plenty of bustle and excitement around you? ..... YES NO

Have you ever cheated at a game? ..... YES NO

Do you suffer from 'nerves'? ..... YES NO

Would you like other people to be afraid of you? ..... YES NO

Have you ever taken advantage of someone? ..... YES NO

Are you mostly quiet when you are with other people? ..... YES NO

Do you often feel lonely? ..... YES NO

Is it better to follow society's rules than go your own way? ..... YES NO

Do other people think of you as being very lively? ..... YES NO

Do you always practice what you preach? ..... YES NO

Are you often troubled about feelings of guilt? ..... YES NO

Do you sometimes put off until tomorrow what you ought to do today? ..... YES NO

Can you get a party going? ..... YES NO

PART FOUR

INSTRUCTIONS This part of the questionnaire explores what you feel you should be doing in your parish ministry, the personal satisfaction you do (or would) derive from it, and what you actually do in your parish ministry. Read each issue carefully and think, 'How highly does this apply in my case?'

If you think the answer is very high, put a ring round ..... VH H M L VL

If you think the answer is high, put a ring round ..... VH H M L VL

If you think the answer is medium, put a ring round ..... VH H M L VL

If you think the answer is low, put a ring round ..... VH H M L VL

If you think the answer is very low, put a ring round ..... VH H M L VL

The same list is presented three times. You are asked to rate:

1. How much you feel you should...
2. How much personal satisfaction you derive from...
3. How much you are actively engaged in...

Please remember to answer each question.

HOW HIGHLY DO YOU FEEL YOU *SHOULD* BE ENGAGED IN THE FOLLOWING:

Taking an active part in local community life	VH	H	M	L	VL
Visiting all parishioners in hospital	VH	H	M	L	VL
Counselling people with marital problems	VH	H	M	L	VL
Being the chairman of church committees	VH	H	M	L	VL
Saying the offices every day	VH	H	M	L	VL
Using the *Book of Common Prayer* for services	VH	H	M	L	VL
Taking an active part in church 'social' events	VH	H	M	L	VL
Taking assemblies in local schools	VH	H	M	L	VL
Conducting funerals in church	VH	H	M	L	VL
Conducting funerals for non-church members	VH	H	H	L	VL
Participating in 'in service' training	VH	H	M	L	VL
Running preparation classes for infant baptism	VH	H	M	L	VL
Having 'visiting' preachers	VH	H	M	L	VL
Taking three or more services every Sunday	VH	N	M	L	VL
Conducting baptisms outside a 'main' service	VH	H	M	L	VL
Dealing with church administration	VH	H	M	L	VL
Counselling people with psychological problems	VH	H	M	L	VL
Being involved in diocesan committees	VH	H	M	L	VL
Being a governor of your local schools	VH	H	M	L	VL
Conducting funerals in crematoria/cemeteries	VH	H	M	L	VL
Producing your own 'one off' services	VH	H	M	L	VL
Setting aside time to pray daily	VH	H	M	L	VL
Conducting weddings for divorced people	VH	H	M	L	VL
Taking an active part in 'Sunday school'	VH	H	M	L	VL
Taking an active part in local politics	VH	H	M	L	VL
Running marriage preparation classes	VH	H	M	L	VL
Going away on retreat at least annually	VH	H	M	L	VL
Using the 'vicarage' for parish meetings	VH	H	M	L	VL
Editing the parish magazine	VH	H	M	L	VL
Preaching at least once every Sunday	VH	H	M	L	VL
Conducting baptisms	VH	H	M	L	VL
Increasing attendance at Sunday services	VH	H	M	L	VL
Taking an active part in raising church funds	VH	H	M	L	VL

Involving yourself in ecumenical activity ..... VH H M L VL

Visiting every home in the parish ..... VH H M L VL

Using the *Alternative Service Book* for services ..... VH H M L VL

Reading a weekly 'church' newspaper ..... VH H M L VL

Working no more than forty hours per week ..... VH H M L VL

Having at least four weeks holiday per year ..... VH H M L VL

Running confirmation classes ..... VH H M L VL

Taking an active part in maintaining fabric ..... VH H M L VL

Being available to parishioners at all times ..... VH H M L VL

Reading new books on theology ..... VH H M L VL

Taking a 'day off' every week ..... VH H M L VL

Writing or typing your own business letters ..... VH H M L VL

Counselling people with spiritual problems ..... VH H M L VL

Taking an active part in adult house groups ..... VH H M L VL

Conducting weddings ..... VH H M L VL

Encouraging a lay person to chair the PCC ..... VH H M L VL

Wearing a 'clerical collar' when on duty ..... VH H M L VL

Being in charge of parish fetes/fairs ..... VH H M L VL

Taking an active part in youth work ..... VH H M L VL

Visiting members of your congregation in hospital ..... VH H M L VL

Baptising babies from non-churchgoing families ..... VH H M L VL

Involving laity in taking services ..... VH H M L VL

HOW MUCH *PERSONAL SATISFACTION* WOULD YOU/DO YOU DERIVE FROM THE FOLLOWING:

Taking an active part in local community life	VH	H	M	L	VL
Visiting all parishioners in hospital	VH	H	M	L	VL
Counselling people with marital problems	VH	H	M	L	VL
Being the chairman of church committees	VH	H	M	L	VL
Saying the offices every day	VH	H	M	L	VL
Using the *Book of Common Prayer* for services	VH	H	M	L	VL
Taking an active part in church 'social' events	VH	H	M	L	VL
Taking assemblies in local schools	VH	H	M	L	VL
Conducting funerals in church	VH	H	M	L	VL
Conducting funerals for non-church members	VH	H	H	L	VL
Participating in 'in service' training	VH	H	M	L	VL
Running preparation classes for infant baptism	VH	H	M	L	VL
Having 'visiting' preachers	VH	H	M	L	VL
Taking three or more services every Sunday	VH	N	M	L	VL
Conducting baptisms outside a 'main' service	VH	H	M	L	VL
Dealing with church administration	VH	H	M	L	VL
Counselling people with psychological problems	VH	H	M	L	VL
Being involved in diocesan committees	VH	H	M	L	VL
Being a governor of your local schools	VH	H	M	L	VL
Conducting funerals in crematoria/cemeteries	VH	H	M	L	VL
Producing your own 'one off' services	VH	H	M	L	VL
Setting aside time to pray daily	VH	H	M	L	VL
Conducting weddings for divorced people	VH	H	M	L	VL
Taking an active part in 'Sunday school'	VH	H	M	L	VL
Taking an active part in local politics	VH	H	M	L	VL
Running marriage preparation classes	VH	H	M	L	VL
Going away on retreat at least annually	VH	H	M	L	VL
Using the 'vicarage' for parish meetings	VH	H	M	L	VL
Editing the parish magazine	VH	H	M	L	VL
Preaching at least once every Sunday	VH	H	M	L	VL
Conducting baptisms	VH	H	M	L	VL
Increasing attendance at Sunday services	VH	H	M	L	VL
Taking an active part in raising church funds	VH	H	M	L	VL

Involving yourself in ecumenical activity	VH	H	M	L	VL
Visiting every home in the parish	VH	H	M	L	VL
Using the *Alternative Service Book* for services	VH	H	M	L	VL
Reading a weekly 'church' newspaper	VH	H	M	L	VL
Working no more than forty hours per week	VH	H	M	L	VL
Having at least four weeks holiday per year	VH	H	M	L	VL
Running confirmation classes	VH	H	M	L	VL
Taking an active part in maintaining fabric	VH	H	M	L	VL
Being available to parishioners at all times	VH	H	M	L	VL
Reading new books on theology	VH	H	M	L	VL
Taking a 'day off' every week	VH	H	M	L	VL
Writing or typing your own business letters	VH	H	M	L	VL
Counselling people with spiritual problems	VH	H	M	L	VL
Taking an active part in adult house groups	VH	H	M	L	VL
Conducting weddings	VH	H	M	L	VL
Encouraging a lay person to chair the PCC	VH	H	M	L	VL
Wearing a 'clerical collar' when on duty	VH	H	M	L	VL
Being in charge of parish fetes/fairs	VH	H	M	L	VL
Taking an active part in youth work	VH	H	M	L	VL
Visiting members of your congregation in hospital	VH	H	M	L	VL
Baptising babies from non-churchgoing families	VH	H	M	L	VL
Involving laity in taking services	VH	H	M	L	VL

HOW HIGHLY ARE YOU *ACTUALLY ENGAGED* IN THE FOLLOWING:

Taking an active part in local community life	VH	H	M	L	VL
Visiting all parishioners in hospital	VH	H	M	L	VL
Counselling people with marital problems	VH	H	M	L	VL
Being the chairman of church committees	VH	H	M	L	VL
Saying the offices every day	VH	H	M	L	VL
Using the *Book of Common Prayer* for services	VH	H	M	L	VL
Taking an active part in church 'social' events	VH	H	M	L	VL
Taking assemblies in local schools	VH	H	M	L	VL
Conducting funerals in church	VH	H	M	L	VL
Conducting funerals for non-church members	VH	H	H	L	VL
Participating in 'in service' training	VH	H	M	L	VL
Running preparation classes for infant baptism	VH	H	M	L	VL
Having 'visiting' preachers	VH	H	M	L	VL
Taking three or more services every Sunday	VH	N	M	L	VL
Conducting baptisms outside a 'main' service	VH	H	M	L	VL
Dealing with church administration	VH	H	M	L	VL
Counselling people with psychological problems	VH	H	M	L	VL
Being involved in diocesan committees	VH	H	M	L	VL
Being a governor of your local schools	VH	H	M	L	VL
Conducting funerals in crematoria/cemeteries	VH	H	M	L	VL
Producing your own 'one off' services	VH	H	M	L	VL
Setting aside time to pray daily	VH	H	M	L	VL
Conducting weddings for divorced people	VH	H	M	L	VL
Taking an active part in 'Sunday school'	VH	H	M	L	VL
Taking an active part in local politics	VH	H	M	L	VL
Running marriage preparation classes	VH	H	M	L	VL
Going away on retreat at least annually	VH	H	M	L	VL
Using the 'vicarage' for parish meetings	VH	H	M	L	VL
Editing the parish magazine	VH	H	M	L	VL
Preaching at least once every Sunday	VH	H	M	L	VL
Conducting baptisms	VH	H	M	L	VL
Increasing attendance at Sunday services	VH	H	M	L	VL
Taking an active part in raising church funds	VH	H	M	L	VL

Involving yourself in ecumenical activity ..... VH H M L VL

Visiting every home in the parish ..... VH H M L VL

Using the *Alternative Service Book* for services ..... VH H M L VL

Reading a weekly 'church' newspaper ..... VH H M L VL

Working no more than forty hours per week ..... VH H M L VL

Having at least four weeks holiday per year ..... VH H M L VL

Running confirmation classes ..... VH H M L VL

Taking an active part in maintaining fabric ..... VH H M L VL

Being available to parishioners at all times ..... VH H M L VL

Reading new books on theology ..... VH H M L VL

Taking a 'day off' every week ..... VH H M L VL

Writing or typing your own business letters ..... VH H M L VL

Counselling people with spiritual problems ..... VH H M L VL

Taking an active part in adult house groups ..... VH H M L VL

Conducting weddings ..... VH H M L VL

Encouraging a lay person to chair the PCC ..... VH H M L VL

Wearing a 'clerical collar' when on duty ..... VH H M L VL

Being in charge of parish fetes/fairs ..... VH H M L VL

Taking an active part in youth work ..... VH H M L VL

Visiting members of your congregation in hospital ..... VH H M L VL

Baptising babies from non-churchgoing families ..... VH H M L VL

Involving laity in taking services ..... VH H M L VL

HAVE YOU ANY COMMENTS YOU WISH TO MAKE ABOUT THIS QUESTIONNAIRE OR ABOUT YOUR MINISTRY?

Thank you for your help.