Bangor University

DOCTOR OF PHILOSOPHY

Pastoral care of the clergy

Turton, Douglas W.

Award date:
2003

Awarding institution:
University of Wales, Bangor

Link to publication

Pastoral Care of the Clergy

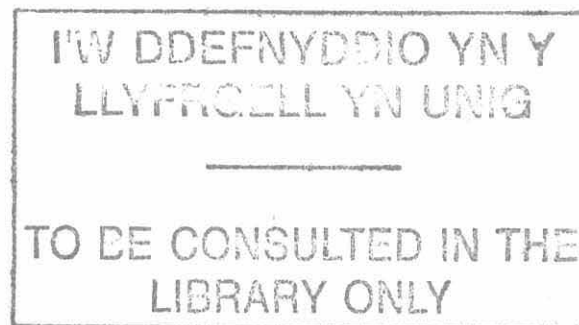# Pastoral Care of the Clergy

by

The Revd Douglas W. Turton

of

UNIVERSITY OF WALES, BANGOR

A dissertation submitted for the degree of

Doctor of Philosophy in the University of Wales

Summary

This study explores, with a multifaceted questionnaire, the pastoral care of male Anglican clergy engaged in parochial ministry. The questionnaire also examines the practice of pastoral care carried out by these clergy. The introduction sets out five particular hypotheses by which to examine the results of questionnaire namely: that the relationship clergy have with their bishop and archdeacon is ambivalent and, therefore, they do not receive appropriate pastoral care; that regardless of their acknowledged status in the community they are in need of pastoral care; that many clergy experienced childhood trauma and deprivation; that many clergy experience stress and strain in the performance of their ministry; and that clergy undergo positive and negative feelings in the performance of their job and yet experience great pleasure at the same time.

Part one of the dissertation contains four chapters that set the study in context, namely: the historical context of pastoral care for all Anglican clergy: an examination of role, stress, and burnout with particular reference to clergy, including an examination of the Maslach Burnout Inventory: an examination of personality theory with particular reference to Eysenck's dimensional model of personality: and examines job satisfaction with special reference to the Ministerial Job Satisfaction Scale.

Part two of the dissertation contains the remaining chapters designed to examine the responses to the questionnaire. The first describes the personal information provided by the respondents to the questionnaire that was sent to two thousand male Anglican clergy; 1278 completed questionnaires were returned. The remaining chapters examine: the results with regard to clergy perception of their childhood: the expectations of clergy of the church structure: clergy

expectations of their personal and professional lives: the experiences of clergy in their daily ministry and public life: the experience of clergy in their prayer and inner lives: the results of the Maslach Burnout Inventory: the results of the revised Ministerial Job Satisfaction Scale: and the perception that clergy have of the resources available for their care, pastorally, and highlights the frequency that clergy have sought help in their ministry and personal lives.

The conclusion offers a critical reflection of the results compared with the five hypotheses contained in the introduction.

Contents

Acknowledgements

Introduction

The subject of pastoral care when examined in detail has many facets. Not all of them fit comfortably into a theological framework. The ordinary person in the street might assume that, in using the term 'pastoral care', there was some religious aspect to the subject. Historically this might be true, but today the church no longer has a monopoly on the use of the term 'pastoral care'. In its broadest definition pastoral care can embrace aspects of human care that include pension provision, expenses allowances, housing provision, conditions of employment, working conditions and restrictions. All of these can be seen as a broad extension of the Christian concept of care, but they do not necessarily include theological concepts. They are, more or less, the provisions for the welfare of people in and out of work. They are also an expression of human care and concern for fellow human beings.

The purpose of this dissertation is to examine the pastoral care of clergy within the Anglican Church. What follows is based on the assumption that clergy are as much in need of human concern as they are in need of Christian pastoral care. Therefore, the subjects included were designed to explore, albeit briefly, areas of care that affect clergy. Reference is made to subjects such as personality, burnout, job satisfaction, and early childhood experiences, subjects which in themselves are not normally associated with pastoral care, but which, when added together can greatly affect and influence the capacity of clergy to provide the care that others may expect of them, and to receive the care they themselves may need.

The response to this project by clergy has been both encouraging and sceptical. The concern for the welfare and care of clergy arose from personal experience of listening to clergy who were

experiencing conflict and distress. The confusion of need versus obligation to give is going to be explored throughout this dissertation. The purpose has been to understand where the human needs might be based and so refine the understanding of the pastoral care of clergy. It is hoped that this research will go some way towards achieving this.

Testing hypotheses

The concern of this study is to build on and extend the existing research based on the Church of England parochial clergy. The creation of a large comprehensive questionnaire covering expectations and experiences of pastoral care, burnout, job satisfaction, personality, childhood experiences, and psychosomatic/medical conditions was designed and posted to the selected clergy in the Church of England. The questionnaire was designed to examine five hypotheses.

Hypothesis one

Clergy live in a religious world, within which they have a relationship with their bishop, and their archdeacon. The first aim was, therefore, to ascertain if clergy were aware of the influence that these two relationships had upon them, and whether they were used or otherwise, in support of themselves and the pastoral responsibilities they undertook. The first hypothesis is, therefore, that many clergy do not effectively relate to their bishop or archdeacon, and subsequently do not receive the necessary pastoral care that their bishop and archdeacon would be expected to provide.

Hypothesis two

The second aim of this project was to ascertain the extent and constraints that clergy experienced

in the relationships that they experienced in their daily ministry. As clergy hold a unique position in society and in the community they cannot be researched just as ordained people within a religious environment. They are also human beings, invariably in a committed relationship, with the totality of human needs within them, ministering to their congregation and to the community. This multitude of relationships, it is assumed, can be demanding and exhausting, therefore the second hypothesis is that many clergy, in spite of appearing to be adequate and capable individuals as well as pillars of the community, are in need of pastoral care at various times of their ministry.

Hypothesis three

The third aim of this project was to gain some understanding of the psychological dynamics of clergy lives. It was assumed that clergy were in need of care and, in parallel with this, was an awareness of the extensive care that clergy were expected to give to their parishes. It was also felt that there must be some relationship between the care clergy require and the care that they provide. Examining subjective feelings, through a questionnaire, was bound to have limitations. So within this acknowledged circumscription an attempt was made to explore different aspects of self awareness through direct and indirect questions. Particular interest was directed towards the early childhood experiences of clergy. With this focused concern a special section of the questionnaire was dedicated to finding out perceived childhood attitudes towards parents and themselves. Hypothesis number three, therefore, is that many clergy experienced childhood trauma and deprivation.

Hypothesis four

With this abundance of information adding to the understanding of clergy inner lives, and the

3

many roles that parochial clergy have to perform, it is assumed that clergy who are subject to human frailty, do not always function effectively in their pastoral role as well as interpersonally. This assumption has been expressed in the past with concern that clergy may be subject to burnout, and so the fourth aim was to examine whether clergy showed signs of burnout. This leads to the fourth hypothesis that many clergy experience stress and strain in performing their ministerial duties and this can be seen in signs of burnout.

Hypothesis five

To just use burnout as a measure of human stress would have left another aspects of human experience untouched, namely the satisfaction or dissatisfaction clergy experience in the exercise of their pastoral ministry. So it was felt a fifth aim was necessary to examine the level of job satisfaction that clergy experienced. This leads to the fifth hypothesis that many clergy will show both positive and negative job satisfaction symptoms despite gaining great pleasure in performing their pastoral duties.

Designing a structure

The first four chapters of this dissertation establish the foundation for the information in the remaining ten chapters of the dissertation. Chapter one examines the historic development of pastoral care as well as the beginnings of pastoral care for clergy in the Anglican Church. Mention is made in this chapter of the many different responsibilities with which clergy are entrusted and it is for this reason that chapter two examines the importance of role, stress, and burnout with particular reference to clergy. The inclusion of Eysenck's personality inventory was felt to be an important source of information in the future analysis of the findings of this survey as research has demonstrated that an understanding of personality types can be an indicator of

4

clergy behaviour. Chapter three, therefore, examines Eysenck's model of personality and the five factor model of personality as well as some of the statistical shortcomings in the analysis of personality. There is very little research into the level of job satisfaction of clergy and the inclusion of a revised job satisfaction scale was thought an important element when considering the overall level of care that clergy receive. Chapter four, therefore, examines job satisfaction with particular reference to the clergy as well as the Ministerial Job Satisfactions Scale used in the questionnaire.

Part two of this dissertation contains ten chapters including the conclusion. Chapter five describes the research method, and includes the descriptive statistics from the sample of parochial clergy who returned the questionnaire. These descriptive statistics give us information on the clergy of the sample. Chapter six examines the results of part five of the questionnaire which asked respondents for personal details in respect of their feelings about their parents, and events and feelings about their childhood. This section of the questionnaire was included as it was felt that childhood experiences were an important contribution to understanding the ability of clergy to care for their flock as well as a possible indicator of their capacity to be cared for by others. The analysis of this part of the questionnaire is set against an examination of parenthood and memory as this was considered an important introduction to the results of part five of the questionnaire.

The ability of clergy to care and be cared for may, in part, be related to their expectations of the ministry. The questionnaire gave a definition of expectations as 'that which you have hoped for rather than that which you have experienced.' Chapters seven and eight, therefore, examine clergy expectations of the different relationships that are part of their every day lives in parochial

ministry. Chapter seven examines the expectations of the relationships that clergy have with the church structure, and chapter eight examines the expectations of the relationships of clergy in their personal and professional lives.

If clergy had expectations of their every day relationship, and ministry then they also will have had many experiences of those relationships during their ministry. Chapter nine, therefore, examines the results of clergy experiences of the different roles and relationships within their pastoral ministry.

Clergy engage in the tasks of caring and ministry because of an inner conviction about God, Jesus Christ, and the Holy Spirit as well as a belief in some of the accepted disciplines of Christian spiritual behaviour. The questionnaire included questions about the personal beliefs of clergy and how they perceived the health of their spiritual lives. Chapter ten, therefore, continues to examine the responses of clergy with particular emphasis on their experiences of prayer and their inner lives.

The ability of clergy to care and be cared for will be influenced by their experience of stress as they exercise their pastoral ministry. The experience and attitudes of clergy to different pastoral situations is reflected in the questions contained in the Maslach Burnout Inventory. Chapter eleven examines the responses of the clergy to the three sections of the Maslach Burnout Inventory.

The inclusion of a series of questions on clergy job satisfaction was intended to broaden the understanding of clergy attitudes towards themselves and their ministry. Chapter twelve

examines the respondent's attitudes to the three sections of the job satisfaction questions.

The ability of clergy to care for others is possibly not parallelled by their ability to care for themselves. This may be reflected in the use of various support schemes and people in their personal lives. The pastoral care of clergy, being the primary purpose of this project, is addressed in the series of questions centred on their use and perception of schemes of support provided by the diocese. In addition it was assumed that clergy would, at various times in their personal lives and in their ministry, need to seek support from either their bishop, their archdeacon, or other significant persons in their lives. Chapter thirteen examines the responses of the clergy to questions about diocesan pastoral care/support schemes. In addition the chapter contains information of the frequency that clergy were aware of the need of pastoral care/support from their bishop, archdeacon, or other significant people in their lives.

Chapter fourteen draws the research together by examining the five hypotheses and suggests areas for further study and research.

Part 1

Chapter 1

Pastoral Care

Contents

Introduction

A brief history of pastoral care

The Anglican ordinal, and installation service

Services for the ordination of deacons

Services for the ordination of priests

Services for the consecration of bishops

The licencing, induction, and installation service

Pastoral care of clergy

Ways of caring for the clergy

A critique of pastoral care

Conclusion

Pastoral Care

Introduction

This chapter examines the pastoral care of clergy within the Anglican Church. The chapter has three purposes. The first is to focus on the two ordination services experienced by all clergy that place them in their position, give them religious authority and a unique role in society. The second is to examine the two ordination services, the service of consecration of bishops, as well as the licencing, induction and installation service and the emphasis they place on pastoral care. The third purpose of this chapter is to ask how, if possible, it is reasonable for clergy to be cared for, and in what ways this may be possible.

Throughout this chapter, and in the following chapters, the terms priest, clergy, pastor, minister, and shepherd are used inter-changeably unless the context of the passage suggests differently. Although the holders of these titles, which apply almost universally to church leaders, can be an ordained pastor or priest, these terms may also refer to lay Christians. It is intended to ignore the different theological definitions of these terms, as all Christian traditions and denominations have their own theological understanding of these roles and/or descriptions/titles. The assumption in this dissertation is that the practical pastoral role and function, implicit within each title in the parochial or church setting, is broadly within generally recognised activities. It is therefore reasonable to suggest that priests, clergy persons, pastors, ministers, and the people who call themselves shepherds, all perform similar practical roles in society, namely they have a caring function towards their congregations and the community because of their calling and their ordination.

The scope of this research attempts neither to support nor to contradict the view that the pastoral

care of clergy is successful. The willingness or resistence of parish clergy to allow other clergy

and lay people to care for them may be related to significant childhood experiences that have

remained within their unconscious memories, and have exerted an influence on their sense of

vocation and decision to be ordained. Booth (1958) in support of this point, wrote as follows:

> Often one finds certain typical childhood situations which suggest that the candidate seeks
> the ministry as a compensation for various childhood frustrations, for instance isolation
> because he has been an only child or the only boy in a series of girls, or because he has
> been physically handicapped. In many cases the boy grew up under the influence of a
> mother who dominated the father intellectually or socially: in other cases the boy came
> from a poor socio-economic background but fitted into a more cultured social group
> through his intellectual ability or his aesthetic sensitivity. Others had a loveless or
> broken home and the church alone gave them the feeling of being 'in one being in one's
> father's house'. Religious vocation may then appear as superficial rationalization for
> such egotistical needs as socio-economic or emotional security, escape from aggressive
> competition, or from normal sexuality. Sometimes the candidate may seek not so much
> the service of God and man, but rather, motivated by fantasies of wielding magic powers,
> the position of a primitive medicine man, although his theology may be orthodox.
> (Pages 20-21)

Booth (1958) continues by suggesting that infantile motivation to become clergy should be

considered carefully, but only as part of the total personality of clergy, because in other people

infantile motivation can lead to different vocational choices such as medicine, the armed services,

the stage, or faith healing.

This chapter begins with a brief history of pastoral care, followed by an examination of the

emphases given to pastoral care in the ordination of deacons, priests, and the consecration of

bishops. These sections are followed by an examination of the service that clergy experience

in the initiation into their ministry as incumbents or priests in charge of parishes in the Church

of England. The next section examines the literature that covers the pastoral care of the clergy

and this is followed by a section that discusses some of the different ways that clergy can be

cared for, if they so wish. The chapter ends with a conclusion.

The questions raised in this chapter concern the relationship between clergy and their unique position in the community, and whether clergy are able to be in touch with the modern needs of the community. Furthermore how do clergy see their role, is it religious, spiritual, or pastoral or a complicated combination of all three? Additionally do clergy see their caring role in relation to their congregation as different to non-church goers, and if so, what is the difference?

A brief history of pastoral care

According to Holifield (1983) between the New Testament church and the sixth century, preparing people for penance was a major pastoral activity of the Christian community, especially in the monasteries. In the second century, the church developed standard methods of private guidance and public penance. During the second century, priests in the church began to write letters and treatises instructing one another about spiritual direction and consolation, repentance and discipline, grief and growth. They designated their task as the 'cure of souls' and so voluminous were their prescriptions, that by the seventeenth century it was difficult to find an original cure for a wounded spirit. O'Loughlin (2000) suggests that by the mid-fifth century, about the time that Christianity was spreading in Ireland, the Latin church was concerned about sin in the life of Christians in two spheres. The first was in the diocese, where the issue was one of restoring someone after a lapse from baptismal regeneration. The second was concern among the monasteries, where sin was seen as that which hindered perfection. To the monks the overcoming of sin was an integral part of conversion, and discipleship was based on 'penance', and so perfection involved a life of penance. Ward (2000) suggests that monastic life informed pastoral care in all its forms to Christian Europe for over a thousand years but that this monastic life was not primarily concerned with 'love of neighbour' but with the inner life of the believer.

During the sixth century Celtic writers in Ireland produced a flow of penitential books, that altered the tone and method of both penance and guidance (Holifield, 1983). For the next six centuries pastoral care slowly declined through neglect. This decline of pastoral care was reversed in the twelfth century, when elaborate systems of confession, absolution, and penance were established in order to pastor people from the cradle to the grave (Carr, 1997). By the sixteenth century the Catholic moral theologians completed the process by elaborating a complex body of *casuistry* - the application of general principles to particular cases - which promised to solve every spiritual dilemma that anyone could imagine. During the next four centuries an expanding company of ministers, who eventually became known as pastoral theologians, would spend their lives in search of 'receipts'. These many theologians, especially in America, brought to their task conflicting traditions, clashing temperaments, disparate methods of 'pastoral conversation', and differing views of theology (Holifield, 1983). Regardless of the theological traditions, these people have drawn upon prevailing psychological wisdom, but they have always called themselves theologians.

The next section of this chapter examines the beginnings of pastoral care as contained in the Anglican ordinal and installation service that began in the seventeenth century.

The Anglican ordinal, and installation service

Melinsky (1992) argues that it is undoubted that in the Apostles' time there were bishops, presbyters, and deacons and that there may be detected, in the New Testament, some progress towards an 'order' of deacons. Melinsky (1992) also holds that it is normal for a priest or presbyter to be given authority to preside over a particular Christian congregation. Parish priests

have four areas of responsibility. Initially the priest has authority and responsibility for corporate worship, especially the Eucharist. The next two areas of responsibility are preaching the gospel and teaching. The fourth area of responsibility is pastoral care, which means that the priest should have a good pastoral sense and be good with people. They should also be warm, understanding, and sympathetic when life is difficult, and available and mix freely with all sorts of people.

Melinsky (1992) describes the title of bishop as ambiguous. He refers to the history of bishops in the Roman Church in not very complementary terms. He suggests that tradition, back to the time of Ignatius, points to bishops being signs and agents of unity and universality. By this, he means that episcopacy is one of the appointed and indispensable signs of a spiritual and universal society and is hallmarked by apostolic succession. The purpose of apostolic succession is to safeguard the truth of the tradition derived from the apostles. The principal duty of bishops is to conserve the apostolic and prophetic traditions of the whole church. Melinsky also suggests that a diocesan bishop, in so far as he is a successor of the apostles, is a missioner. Melinsky (1992) argues that a bishop is 'called to be a symbol of catholicity, diversity, and plurality in his fragile and broken particularity. His authority is swathed in impressive impotence.'

For Anglican clergy, the role and bearing of a pastor begins in the ordination service for deacons. The ordination service for deacons is contained in *The Book of Common Prayer* (Church of England, 1662) and also *The Alternative Service Book 1980* (Church of England, 1980). Both books also contain the services for the ordination of priests and the consecration of bishops. The original prayer book was revised in 1928 and a further radical revision was published in 1980 known as *The Alternative Service Book 1980* (Church of England, 1980). A further revision of

The Alternative Service Book 1980 (Church of England, 1980) was published in 2001 but did not include any revision of the ordination and consecration services. In the following sections a comparison is made between *The Book of Common Prayer* (Church of England, 1662) and *The Alternative Service Book 1980* (Church of England, 1980) ordination services, with a special emphasis on the way those being ordained are introduced to pastoral care at the different stages of their ministry. The ordination service normally and formally takes place in the cathedral of the diocese in which the candidate will be placed to serve with a training priest/incumbent. It will be seen from the following extracts that the ordination candidate is positively introduced to pastoral care when they are ordained deacon, and again when they are ordained priest.

In addition to the ordination services, pastoral care is mentioned in the induction and installation service of clergy into parochial ministry. Although this is not an ordination, it is an essential, official, and legal activity in the Anglican church when clergy are first appointed to a parish as incumbent or priest-in-charge, and on each subsequent parochial appointment. This installation service is the final stage in the process that all parish priests experience before they take responsibility for the pastoral care of a parish. The induction and installation service mentions important aspects of pastoral ministry/responsibility that clergy have towards the parish. There is also reference in this service to the pastoral care of the priest. The next section examines the service that all ordinands experience when admitted to Holy Orders.

Services for the ordination of deacons

In the Litany and Suffrages at the beginning of the service for the ordering of deacons in *The Book of Common Prayer* (Church of England, 1662), the bishop reads 35 expectations that each deacon shall have. In one example, the deacon is expected to avoid and not to have any of the following

characteristics. The following two quotations are examples of language that is judgmental and unfamiliar:

> From all blindness of heart; from pride, vain-glory, and hypocrisy;
> from envy, hatred, and malice; and from all uncharitableness.

to which the deacon answers "Good Lord, deliver us."

The second example points to the pastoral ministry of the deacon and reads:

> That it may please thee to strengthen such as do stand; and to
> comfort and help the weak-hearted; and to raise up them that fall;
> and finally to beat down Satan under our feet.

to which the deacon answers "We beseech thee to hear us Good Lord".

There is no equivalent section in *The Alternative Service Book 1980* (Church of England, 1980).

The language of *The Book of Common Prayer* (Church of England, 1662) is much stronger than that of *The Alternative Service Book 1980* (Church of England, 1980). For example in *The Book of Common Prayer* (Church of England, 1662), and during the communion service which is an integral part of the ordering of deacons, but before the laying on of hands, the bishop examines all the candidates by asking seven questions. Part of the fifth question makes specific reference to the pastoral role of the deacon. The bishop reads the following exhortation:

> Search for the sick, poor and impotent people of the parish, give
> their names to the curate, that by his exhortation they may be
> relieved with the alms of the parishioners, or other.

In the equivalent section in the ordination of deacons, in section 13 of *The Alternative Service Book 1980* (Church of England, 1980) the bishop reads the Declaration which includes the following words:

> A deacon is called to serve the Church of God, and to work with its
> members in caring for the poor, the needy, the sick, and all who are
> in trouble. He/she is to strengthen the faithful, search out the

15

careless and the indifferent ... It is his/her general duty to do such pastoral work as is entrusted to him/her.

At the end of the ordination service in *The Book of Common Prayer* (Church of England, 1662) the bishop reads three collects.   The first begins with these words:

Almighty God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants unto the office of Deacons in thy Church; Make them ... modest, humble, and constant in their Ministration.

The equivalent prayer in *The Alternative Service Book 1980* (Church of England, 1980) comes at the end of section 19 after the laying on of hands.   The bishop reads the following words that apply to each candidate:

Almighty Father, give to these your servants grace and power to fulfil their ministry.   Make them faithful to serve, ready to teach.

Although there are other emphases in the ordination service for deacons, the above extracts demonstrate there is a significant emphasis on the role of pastoral care to be assigned to the deacon.   This role remains with the ordained person for the rest of their life (Melinsky, 1992). All the exhortations, commands, and emphasis in the ordination of deacons remain with them and continues over into the ordering of priests and the consecration of bishops.   We now examine the ordination of priests.

Services for the ordination of priests

The theme of pastoral care and service is developed in the ordination of priests.   A similar difference in strength of language exists between *The Book of Common Prayer* (Church of England, 1662) and *The Alternative Service Book 1980* (Church of England, 1980).   At the beginning of *The Book of Common Prayer* (Church of England, 1662) ordination service the

bishop warns the deacon who is about to become a priest:

> And if it shall happen the same Church, or any Member thereof, to take
> any hurt or hindrance by reason of your negligence, ye know the greatness
> of the fault, and also the horrible punishment that will ensue.

There is no equivalent section in *The Alternative Service Book 1980* (Church of England, 1980).

In *The Book of Common Prayer* (Church of England, 1662) the bishop, after having reminded the

deacons of the New Testament basis of their calling, exhorts the candidates by reading:

> And now again we exhort you ... to be Messengers, Watchmen, and Stewards of the Lord;
> to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's
> sheep that are dispersed abroad, and for his children who are in the midst of this naughty
> world ... For they are the sheep of Christ ... Wherefore consider with yourselves the end
> of your ministry towards the children of God, towards the Spouse and Body of Christ; and
> see that you never cease your labour, your care and diligence, until you have done all that
> lieth in you, according to your bounden duty ... that there be no place left among you,
> either for error in religion, or for viciousness in life. Forasmuch then as your Office is
> both of so great excellency, and of so great difficulty, ye see with how great care and
> study ye ought to apply yourselves ... And seeing that you cannot by any other means
> compass the doing of so weighty a work, pertaining to the salvation of man, but with
> doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the
> same ... how ye ought to forsake and set aside (as much as you may) all worldly cares and
> studies ... so that as much as lieth in you, you will apply yourselves wholly to this one
> thing, and draw all your cares and studies this way ... by daily reading and weighing of the
> Scriptures ... that ye may be wholesome and godly examples and patterns for the people
> to follow.
> (Pages 652-654)

The parallel section in *The Alternative Service Book 1980* (Church of England, 1980) is headed

'The Declaration (section 13)' and the bishop reads:

> A priest is called by God to work with the bishop ... proclaim the word of the Lord, to call
> his hearers to repentance ... to declare the forgiveness of sins ... to baptize ... to lead his
> people in prayer and worship ... to teach and encourage by word and example ... to
> minister to the sick ... prepare the dying for their death. He must set the Good Shepherd
> always before him as the pattern of his calling, caring for the people committed to his
> charge ... You are to be messengers, watchmen, and stewards of the Lord; you are to teach
> and to admonish, to feed and to provide for the Lord's family, to search for his children
> in the wilderness of this world's temptations and to guide them through its confusions,
> so that they may be saved through Christ for ever ... Remember always with thanksgiving
> ... the Church and congregation among whom you will serve are one with him: they are

his body. Serve them with joy, build them up in faith, and do all in your power to bring them to loving obedience to Christ ... Because you cannot bear the weight of this ministry in your own strength but only by the grace and power of God, pray earnestly for his Holy Spirit ... so that you may grow stronger and more mature in your ministry, as you fashion your life and the lives of your people in the work of God ... that you are fully determined, by the grace of God, to give yourselves wholly to his service and devote to him your best powers of mind and spirit.   (Pages 356-357)

A comparison of these two passages will note the difference in language and emphases.

In *The Book of Common Prayer* (Church of England, 1662) the bishop exhorts the priest to 'teach, premonish, feed and provide for the Lord's family'. In *The Alternative Service Book 1980* (Church of England, 1980) this is expanded and the priest is to:

> declare the forgiveness of sins, to baptize, to lead his people in prayer
> and worship, to teach and encourage by word and example, to minister
> to the sick and to prepare the dying for their death

Another difference is in the warning to each candidate. *The Book of Common Prayer* (Church of England, 1662) reads:

> And seeing that you cannot by any other means compass the doing of so
> weighty a work, pertaining to the salvation of man, but with doctrine and
> exhortation taken out of the holy Scriptures

The parallel passage in *The Alternative Service Book 1980* (Church of England, 1980) reads:

> Because you cannot bear the weight of this ministry in your own strength
> but only by the grace and power of God, pray earnestly for his Holy Spirit

In the former passage the priest is referred to the Holy Scripture but in the passage above this is replaced by pointing the candidate to the Holy Spirit. Francis and Turton (2002) note the change of emphasis in doctrine, liturgy, teaching, and worship in the Anglican church due to the influence of the evangelical and charismatic movement which began in the early 1960s. It is likely that this influence affected the compilers of *The Alternative Service Book 1980* (Church of England, 1980) which is reflected in the emphasis on the Holy Spirit rather than Scripture.

After the Declaration in *The Alternative Service Book 1980* (Church of England, 1980) and in a similar position in *The Book of Common Prayer* (Church of England, 1662) the bishop asks the candidates a series of questions. There are eight questions in both services. The majority of the questions relate to the discipline required of the candidates, and their commitment to Scripture and doctrine. The penultimate question in both services makes reference to pastoral care. In *The Book of Common Prayer* (Church of England, 1662) the questions is:

> Will you maintain and set forwards, as much as lieth in you, quietness, peace, and love, among all Christian peoples, and especially among them that are or shall be committed to your charge?

In *The Alternative Service Book 1980* (Church of England, 1980) the bishop asks:

> Will you promote unity, peace, and love among all Christian people, and especially among those whom you serve?

Pearsall (1999) gives the definition of 'charge' when used as a noun as 'a person or thing entrusted to someone's care'. Through the use of the word 'charge' there is an implication that the priest is in some way responsible for the lives of the parishioners. In the seventeenth century this may have been so in theory, but it may have been only so in a limited sense. With the passage of time and the decline in the authority of the local priest, the change in emphasis on authority is reflected in *The Alternative Service Book 1980* (Church of England, 1980) where the pastoral care implication is that the priest is to serve those among whom they are placed rather than having parishioners of whom they take charge.

Services for the consecration of bishops

A similar set of expectations, concerned with pastoral care, is put upon the bishop in the consecration service of bishops. At the beginning of *The Book of Common Prayer* (Church of

England, 1662) service, the archbishop examines the priest, about to be consecrated bishop, with a series of questions. One of the questions is:

> Will you maintain and set forward, as much as shall lie in you,
> quietness, love, and peace among all men; and such as be
> unquiet, disobedient, and criminous, within your Diocese,
> correct and punish, according to such authority as you have
> by God's Word, and as to you shall be committed by the
> Ordinance of this Realm?

The parallel sections to this expectation in *The Alternative Service Book 1980* (Church of England, 1980) is in the 'Declaration (section 14)' which reads:

> Will you promote unity, peace, and love among all Christian
> people, and especially among those whom you serve?

The emphasis in *The Book of Common Prayer* (Church of England, 1662) suggests that the diocese has an unruly element that needs some type of authoritarian control from the bishop. *The Alternative Service Book 1980* (Church of England, 1980) ignores this authoritarian emphasis, and in its place offers the pastoral activity of promoting unity, peace, and love.

After the laying on of hands, in *The Book of Common Prayer* (Church of England, 1662), the archbishop gives a bible to the bishop. The archbishop, referring to the pastoral responsibility of the bishop, reads:

> Be to the flock of Christ a shepherd, not a wolf; feed them,
> devour them not. Hold up the weak, heal the sick, bind up
> the broken, bring again the out-casts, seek the lost. Be so
> merciful, that you be not too remiss; so minister discipline,
> that you forget not mercy.

The equivalent section in *The Alternative Service Book 1980* (Church of England, 1980) is found in the same position, after the laying on of hands but before the giving of the bible, the archbishop prays:

> Enable him as a true shepherd to feed and govern your flock;
> make him wise as a teacher, and steadfast as a guardian of its
> faith and sacraments ... Give him humility, that he may use
> his authority to heal, not to hurt; to build up, not to destroy.

These last two extracts are similar in content and emphasis except that in *The Book of Common Prayer* (Church of England, 1662) it is more in the form of a charge whereas in *The Alternative Service Book 1980* (Church of England, 1980) it is in the form of a prayer.

Throughout the services for the ordination of deacons and priests the language, and specific expectations, imply that the ordained person is placed in an otherworldly position with responsibilities beyond the ability of any human. The language and intensity of emphasis may have changed from the seventeenth century to the twentieth century but the basic expectations remain the same. The implied expectations are that each candidate is to be a special, set aside, holy, other worldly, almost perfect person in order to achieve and fulfil the task of ministry and pastoral care. In *The Book of Common Prayer* (Church of England, 1662) the services for the ordination of priests and the consecration of bishops have a similar harshness and are inclined towards authoritarianism. *The Alternative Service Book 1980* (Church of England, 1980) is much milder and more positive in its emphasis on pastoral care. But the emphasis on pastoral care does not rest with these three services but is continued in the service when a priest is licenced, inducted, and installed into parish ministry.

The Licensing, Induction, and Installation Service

Pastoral care is next referred to in the licensing, induction, and installation service of priests into parishes. In this section concerning the licensing, induction, and installation service is the one used in the Canterbury Diocese. During the service the bishop shares pastoral responsibility of

the whole parish with the new incumbent with these words:

> Receive this cure of souls which is both mine and yours.

This confirms that the bishop is responsible for the cure of the souls for the whole of his diocese as Canon C18.1 (The Canons of the Church of England, 2000) states:

> Every bishop is the chief pastor of all that are within his diocese, as well as the clergy, and their father in God; it appertains to his office to teach and to uphold sound and wholesome doctrine, and to banish and drive away all erroneous and strange opinions; and, himself an example of righteous and godly living, it is his duty to set forward and maintain quietness, love and peace among all men.

Furthermore, having licensed the new priest the bishop's responsibility in the parish remains.

Towards the end of the service the bishop reads:

> Churchwardens, church counsellors, and people of these parishes I charge you to care for each other, to work with your priest.

The archdeacon then calls upon the congregation:

> People of this parish, I commend to you your new Parish Priest. Will you care for him/her, encourage him/her in his/her faith and support him/her in his/her ministry?

The congregation responds, 'With God's help, we will.'

The archdeacon is asking the congregation to pastorally care for their new priest, but fails to address or acknowledge that part of caring which is the responsibility of the bishop and the senior staff of the diocese. There may be an implicit understanding that the bishop and archdeacon will be caring for the priest, but nothing is said. How seriously the promise made by the congregation is taken is difficult to assess. It is equally as doubtful that the priest takes seriously the promise made by the congregation. The words of this service seem only a notional attempt at pastoral care of the priest. Although the congregation say the words, it may be accepted, without discussion, that they are not acted upon. It is possible they will have made these promises on

previous occasions and so do not take them seriously. It is possible , even probable, that many do not know how or when to offer help or care to their priest. Furthermore the priest, if asked, might argue that God and the Holy Spirit are more than sufficient to provide all the care that is needed.

The implication in the four services above is that it is to God, Scripture, and the Holy Spirit that all, who are called to a holy pastoral ministry, must look for help and support. It is difficult to assess whether spiritual care is more effective than the human resources of care from the parish or the community. What, though, is clear from the above is that the Church of England is, theoretically and theologically, a caring organisation. Kahn (1993), in discussing pastoral care, supports the notion that within any caring organisation there must be inbuilt systems to support those caring for the care seekers. The next section of the chapter examines the literature on the pastoral care of clergy

Pastoral Care of clergy

Bloomfield (1985) contends that the idea that those who give pastoral care and counselling to others might, at times, be in need of support, care, or counsel themselves was largely unacceptable to the majority of clergy and religious people before 1960. In spite of a change in expectations of care for carers, the old feeling still persists in some church circles. It is still not unusual to come across the view that ordination or life vows bestow a kind of immunity from the effects of stress, that the religious professional should not have symptoms of stress and anxiety. That the symptoms of anxiety or depression mean that something has gone wrong with the individual's relationship with God or their spiritual and prayer life. The presumed solution is that if only they could pray harder or work more intensely on their spirituality, they would be all

23

right. This is consistent with King (1978) who cites Hyder (1971) a practising psychiatrist who states:

> So often the first reaction by the Christian to realising that something is wrong is to have the attitude "I shouldn't have emotional problems. I'm a Christian. If I'm emotionally upset, it must be because I am not in a right relationship with Christ. There must be some unconfessed sin in my life".

Bloomfield (1985) adds further that the problem with this attitude is that with severe anxiety or depression or other symptoms of emotional disturbance, they are often so all-absorbing that no other thoughts are possible. The idea that people's symptoms are somehow their own fault tends to increase the guilt and feelings of unworthiness which are generally an important ingredient of depression. Bloomfield (1985) maintains that the climate of the 1950s and 1960s did not allow for the breakdown of those who were paid and trained to care for others. Clergy, as with other professional carers, were expected to give help, not to receive it.

Bloomfield (1985) suggests that there has been a drastic change in the climate regarding emotional disturbance in society at large and in the church and psychiatric services in particular. In the early 1960s Dr Frank Lake brought the Clinical Theology movement into existence and the Richmond Fellowship offered training and counselling to clergy. The Revd Bill Kyle established the Westminster Pastoral Foundation and The Revd Louis Marteau established a religious counselling centre in London. It is generally acknowledged now that those in the caring professions may need care for themselves at some point in their lives, and should have easy access to help and support as a matter of course. But Bloomfield (1985) questions whether there is general agreement that carers can care for others only to the extent that they feel cared about ourselves. Kahn (1993) in examining patterns of organizational caregiving found that caregivers

give of themselves in the course of their work. Ideally they are accessible emotionally, as well as physically and intellectually, in creating meaningful relations with those seeking care. He found that caregivers can be filled with or emptied of emotional resources in the course of their interactions with people. Kahn (1993) implies that care for the carers was a necessary activity of a caring organization such as the church. Coate (1990) contends that ministers of religion are notoriously bad at caring for themselves. She holds that clergy are excellent at offering empathy and compassion to others and are very bad at taking care of themselves. Kahn (1993) continues that caregiving organisations, like the church, may be understood in terms of the networks of caregiving relationships that occur among the members. Kahn (1993) emphasises the point that the extent to which caregivers are emotionally 'held' within their own organizations is related to their abilities to 'hold' others similarly. Kahn cites Gaylin's (1976) statement 'To be cared for is essential for the capacity to be caring.'

Gardner (1987) was invited to study the Wycliffe Bible Translators organisation with a particular interest in those who left the organization, implying that resignations were possibly related to poor pastoral care. Gardner used a case study method to examine 16 people who had left the organization. Of the seven observations she made, stress was one of the reasons for leaving. As a result of her research, Gardner (1987) made 30 recommendations that were related to the pastoral care of workers with the Wycliffe Bible Translators. The ongoing theme in these recommendations is concerned with communication, motivation, training, appropriate personality, nature of work allocated to the staff, and the development of therapeutic community environments to support all staff.

In a booklet published by the Southwark Diocese (1996) entitled 'Standard of Practice in Pastoral

Care' there is a short chapter on the pastoral care of the clergy. This chapter begins by stating that in every diocese the responsibility for the pastoral care of clergy lies with the diocesan bishop. This responsibility may be delegated to members of his staff or to a diocesan officer, or to a designated adviser in pastoral care and counselling, or to one or more specified counsellors or other persons. The booklet states that care for the carers is fundamental to the church's modelling of ministry, to its members and to the world, and therefore certain standards of good practice should apply. The booklet states that:

1. Dioceses should encourage their clergy to develop opportunities for mutual support and pastoral care within chapters, cell groups or other peer-groupings, and also encourage clergy to have a spiritual director, 'soul friend', confessor or other such person to support their spiritual life.
2. Provision should be made for some form of work consultancy or ministerial review for all clergy, offered by trained personnel. Bishops should undertake a regular appraisal of each clergy person's work.
3. Bishops and those to whom pastoral care of clergy is delegated should devote time and attention to preventative work, by actively encouraging the clergy both by work and by example, to adopt a healthy life-style with adequate time for leisure. This should include regular days off and taking their full holiday entitlement, developing interests outside their main area of ministry, and having a commitment to the care and development of themselves and their personal relationships.
4. Dioceses should encourage all clergy to engage in pastoral supervision and consultation in relation to their ministry throughout their ministry.
5. A directory or list of pastoral care and counselling resources should be drawn up and made available to clergy and their families.
6. At every level of help and consultation, confidentiality should be assured.
7. Bishops should encourage a range of people to be more aware of the need to offer care and support to clergy. The role of archdeacons and rural/area deans in caring for and supporting the clergy should be more fully emphasised and used.
8. The specific needs of particular groups of clergy (the single, the married, gay clergy, the newly ordained, those approaching retirement, N.S.M.'s and L.N.S.M.'s) should be identified and appropriate resources made available for these needs to be met.

The report also adds that training in pastoral care at all levels should be encouraged. If clergy need caring for it raises the question as to how they can be cared for.

Ways of caring for the clergy

The purpose of this section of the chapter is to examine different caring facilities and activities and to suggest that clergy in Anglican dioceses are not bereft of different resources to meet their individual needs, should they have need of them. This section of the chapter will argue that although the role and function of the priest is unique to society, it does not mean that they should avoid secular resources of support. Neither does it exclude them from having access to some of the skills that are available from specialist carers in the community. It is not possible to examine the informal activities that might take place within a parish that represent pastoral care to a priest.

There are a number of ways that clergy can obtain support in their ministry and personal lives. In the following paragraphs some of the more obvious ways that clergy can be supported in their personal lives and in their ministry are examined. The initial section on spiritual direction is placed here because of the primary importance of the spiritual leadership that clergy exercise both in their congregations, as well as in the community. This is followed by a section on work supervision. Then there is a section on counselling, which is related more to a priest's personal life than their ministry, but as the two are often interrelated it is an important resource to be available for clergy. This is followed by a section on appraisal which tends to be an institutional stimulated activity. Finally there is a section on the institutional provision by some dioceses of directors of pastoral care and counselling, and the employment of counsellors. These facilities exist in many dioceses for the support of clergy and their immediate families.

Spiritual Direction

Carr (1997) stated that spiritual guidance or direction is historically the essential ministerial function. Priests and pastors are all expected to be able to offer spiritual counsel, and it will vary

from church to church. Spiritual guidance/instruction is part of the pastoral activity in marriage preparation but it is also an integral part of all clergy ministry. Spiritual direction is at the heart of pastoral care and counselling as the priest is concerned for the spiritual welfare of all who seek their attention. Regardless of what needs are presented to the priest, somewhere in the care-seekers presence there is assumed to be a spiritual dimension (Carr, 1997).

Leech (2001) suggested that the ministry of spiritual direction cannot be learnt from books, but only from personal experience in prayer and pastoral care. He argued that it is essential for the church to communicate to people that guidance of individuals in the spiritual life is at the heart of the Christian religion. Spiritual guidance is not a crisis intervention but a continuous process, the movement to God and in God. Leech asked whether it is possible to see in the pastoral counselling movement a contemporary form of spiritual direction?

Leech (2001) argued that the Christian counsellor does not seek to dominate or dictate, but to be an enabler, enabling the individual to become open to the activity of the Spirit, and to become more truly human. But he contended that there are crucial differences between pastoral counselling and the tradition of spiritual direction. Initially, he explained, pastoral counsellors are normally involved with people who are experiencing emotional distress. Therefore pastoral care/counselling is more therapeutic and additionally is concerned with peoples general well being, whereas spiritual direction is more important when there is no particular crises. In spiritual direction the director is primarily concerned with spirituality as a fundamental requirement of health. Second, the pastoral counselling movement is clinic or office based rather than church based. Spiritual direction, on the other hand, is firmly located within the liturgical and sacramental framework of the church, within the common life of the Body of Christ.

28

The third point Leech (2001) suggested is that the counselling movement has tended to focus excessively on the problems of individuals, a fault, he suggests, which is shared with social work and with the church at various stages in its history. Leech (2001) citing Williams (1961) argued that the spiritual life is not necessarily about freedom from anguish and the attainment of inner peace. To exist in such a state within a society so marred by injustice and lack of true peace is an untenable position. The spiritual life is, suggested Williams (1961), envisioned as something higher than freedom from anguish or being invulnerable to its ravages. Not that the relief of physical ills, anxieties, and inner conflicts is unimportant, but the purpose of spiritual direction, in the setting someone free from private burdens, is to set that person free to assume a more important and universal goal concerned with the Kingdom of Heaven. Spiritual direction, therefore, necessarily involves the psyche, and is concerned with the areas of psychological disturbance and psychological health. The priest, by virtue of their cure of souls, is drawn into the whole area of mental health but not with the object of just giving peace of mind, but with the purpose of integrating the inner world and the outer world with a spiritual understanding.

Leech (2001) suggested that the Clinical Theology movement was concerned with the pastoral needs of clergy and attempted to integrate the disciplines of psychology, theology, and spirituality. He suggested that it has been claimed that the major achievement of the Clinical Theology movement has been the insight it has imparted to its students (including many clergy) about their own personality problems and their religious interpretation - an insight which is vital before much can be done in helping others with their problems.

Supervision

Supervision is a caring activity that is undertaken in industry, commerce, as well as in the helping

29

and caring professions. Hawkins and Shohet (1990) suggested that supervision is a process whereby the carer can be enabled to survive the negative attacks of those they are helping. Even the most competent carer, be they clergy or other professional, will from time to time be involved in conflict. Such conflict can reduce the competent clergy to having severe doubts about themselves and their abilities to cope with parishioners. The need to be reassured must be parallelled by a complete and comprehensive understanding of the situation. For this the priest will need to feel safe and trusted by the supervisor. Therefore the ability of the supervisor to convey the right messages to the priest is a pre-requisite of a supervisor of pastoral clergy.

Hawkins and Shohet (1990) suggested that the priest has a very different relationship with those whom he seeks to help than does the social worker, counsellor, or commercial employee. The priest's relationship with their congregation is that of leader, and spiritual director. Unlike most other helpers the priest is involved with many different levels of society as well as their congregation. This close contact with their congregations can produce internal and external pressures as well as living with their own psychopathology. The priest is therefore subject to stress and conflicting demands that can become too much, although many of them seem able to cope with apparently little help. Hawkins and Shohet (1990) suggested that engaging in a creative supervisory relationship at the beginning of a professional caring activity can be very productive and fulfilling. They emphasized the importance of the relationship which is in contrast to that of an authoritative relationship that may come about through the process of appraisal.

Campbell (1990) defined pastoral supervision as:

The practice of overseeing, guiding and assessing the relationship

between the helper (the priest, pastor etc) and the client (parishioner etc). The practice of supervision involves a supervisor (one who   has special training and expertise in the counselling relationship) and the supervised (the one who seeks guidance and oversight in his or her care of others).

In supervision the supervisor stands at the centre of a triangle which involves the needs and demands of the institution or agency, the priest or student, and the client. The supervisor must have the requisite relationship skills to understand and stay equidistant from the needs of the institution/church, the priest/student, and the client, thus enabling involvement and objectivity.

Hawkins and Shohet (1990) suggested that supervision is also a supportive activity that requires the supervisor and supervisee to be motivated to help and be helped. They refer to the Jungian 'shadow' side of personality and in particular to the wish for praise/adulation which can be a hindrance in any caring relationship. This in turn means that the carer/supervisor and supervisee must learn to give up the struggle for omnipotence, to let go of the need to cure people and learn the humility of being just the enabler. This is a difficult task because the priest, like other carers, is frequently asked for advice, and also, at times, to make decisions about parishioners and their family matters. Without effective self-understanding there is a danger of the misuse of power and position. Another aspect of the Jungian 'shadow' is the need for the supervisor and supervisee to look at their own needs as well as the needs of their parishioners. With a priest as the supervisee the supervisor needs to have an awareness of the special role and conflicts of the parochial situation.

Winton and Cameron (1986) argued that supervision within a caring profession serves two different functions. The first is that it provides administrative control by monitoring and evaluating the work of subordinates, and communicating important administrative decisions. The

31

second is concerned with professional development, providing support, advice, and opportunities for learning. They stated that good supervision provides a high degree of support without reducing the subordinate's autonomy. Winton and Cameron (1986) cite Cherniss (1980) who stated that when good supervision is available there is a lower incident of burnout. Perry (1991), when discussing the dynamics of group activity in a parish, suggested that the pastor will need space outside the parish from time to time to reflect on work with a supervisor or a pastoral group.

Hommes (1977) argued that supervision of clergy was a function that could be seen as a theological process. He argued that, although the supervisor did not have to be a theologian, the act of supervising the clergy had, inter alia, the role of mediating in the critical and conscious appropriation of the Christian story in its totality of work and action plus the commitment of keeping the Christian tradition alive. The supervisor is therefore a person who is instrumental in linking the priest with the theology of the corporate experience of the Christian community and its outreach ministry. The supervisor is therefore charged with enabling the priest to grow personally, to develop professional skills, and to gain an analytic perception and diagnostic expertise. The supervisee is expected to progress in spiritual stature in the service of their congregation and in their understanding of God.

Counselling

Lee (1980) distinguished between pastoral care and pastoral counselling. He used the analogy comparing pastoral care with that of the general practitioner and pastoral counselling with that of the consultant specialist. He justified the differences by highlighting the different training disciplines that lie behind the two roles and yet he also pointed to the common aspects of both

disciplines. Both disciplines are concerned with the care of people, require understanding of different types of personalities, but he emphasised that counselling is different in that it uses insights and skills from psychoanalysis. Lee (1980) argued that although there are many different schools of thought, all are concerned with the dynamics of the mind, are concerned with understanding how personality develops, and all accept the concept of repression and unconscious mental activity.

Leech (2001) asked rhetorically 'what is counselling?' He suggested that counselling is often used to describe a fairly brief session or series of meetings in which a counsellor seeks to help a client to resolve personal difficulties or to reach some decision. Deeper forms of counselling may focus more on motivation and experiences but as a general rule, counselling is more restricted to specific crises than is the more long-term work of psychotherapy. Leech (2001) cited Halmos (1965) who suggested that the counselling movement is very close to Christian spirituality, and even suggested that the counsellor has stepped into the breach created by the decline of religion.

Lee (1980) submitted that clergy should be personally responsible and obtain some training in counselling and cited the training of American Episcopal ordinands who all undertake counselling training in the normal course of their training for the ministry. Lee further suggested that although there is room for specialists ministers who are trained in counselling, this does not exclude the need for all clergy to take on training in counselling skills which Lee (1980) suggested would make them better pastors rather than specialist pastoral counsellors.

Counselling, therefore, can be a resource for clergy to use when they experience distress and can also be a support for their family should it be necessary.

Appraisal

Jacobs (1991) suggested that appraisal is a process that focuses on the minister's ministry, and offers to them a review of what they have achieved, and are planning for the future. This can happen on either a yearly basis or more frequently if necessary. Appraisal is about accountability, within and part of, a collaborative ministry. It is a part of the line management of clergy and is necessary in order that clergy can see themselves as part of the whole church. It is a process of reviewing the clergy's work and it enables the appraiser to be a consultant as well as an assistant. Jacobs (1991) suggested that part of the minister's responsibility for others requires that the minister should see their own life as an integral part of the process of ministry and therefore there is a need to be appraised on a regular basis. Because of the words of the induction service where the bishop says that the cure of souls is 'both your cure and mine' this is a justification of appraisal by the bishop or his delegated colleague.

Jacobs (1991) argued that appraisal is about standing back from day to day ministry, and serves the institution as well as the individual. Appraisal is about being honest about the events of the last 'year', and an opportunity for self examination. On a less positive note appraisal can lead to over anxiousness or a burden of guilt. But from the institution's perspective appraisal is a 'public annual report', and because of the nature of the frequency, and relationship of the appraiser, there are strict boundaries that should be applied (Jacobs, 1991). Davey (1995) suggested that there is a deep seated reluctance on the part of clergy to accept ministerial appraisal or accountability, which means that there is neither the opportunity to evaluate the effectiveness of an incumbent's pastoral ministry, nor the occasion to give due praise and support where it is merited.

Turton (2002) in an unpublished paper which surveyed 43 diocese of the Church of England found that, of the 35 dioceses that responded to the request for information, six indicated that they had no provision for counselling for clergy and their families. The interpretation of pastoral care differed widely from diocese to diocese. Some dioceses produced booklets that covered different subjects varying from information about housing to what should happen if the incumbent dies in office. Other subjects' covered included, inter alia, appraisal, children's education, retirement, spiritual direction, and review of ministry. There were some dioceses with no specific publication available for clergy. Many dioceses had appointed advisors in pastoral care and counselling and had groups of counsellors available for priests and their families. Some dioceses, without specifically appointed counsellors, referred those seeking help to recommended external professionals or to parish priests within the diocese with experience or willingness to counsel colleagues.

A critique of pastoral care

Curzer (1993) wrote that 'caring' was a term so loaded with positive connotations that to criticize anything related to it was risky. Although he felt that caring generally was a virtue and was rightly identified with activities like parenting, it was not, in his opinion, an appropriate role for Health Care Professionals. Health Care Professionals he identified as doctors, nurses, and other people who care for patients. Curzer (1993) argued that caring was a virtue that entailed acting in a certain way and involved having the right habits of passion, belief, desire, taste, and motive. Curzer (1993) paraphrased Aristotle's definition of a caring person as a person with the virtue of care, who is also a person who tends to form and maintain caring relationships with the right people, in the right way, and with the right emotions. Curzer (1993) also extended the

35

understanding of care as meaning to 'minister to', 'to take an interest in', and 'to have a liking for'. Care for Curzer (1993) involved emotional attachment that can have various levels of intensity ranging from dispassionateness through to having acquaintances, mild and close friendships, and eventually ending up with the care and attachment associated with love. This, for Curzer (1993), means that a caring person can care a lot for a small group of intimate friends and family, significantly less for a larger group of ordinary friends, and not care for anyone else. He emphasised that the caring person may be benevolent towards everyone else but does not have to be emotionally attached in any way to them. Curzer (1993) implied that caring, because of its emotional content, is a vice and not a virtue especially for those in the caring professions. He argued that professional carers should not care (in an emotional sense) for those for whom they are paid to care. Care requires an emotional investment based on people as individuals and therefore a doctor or nurse (or priest) cannot equally care for all. There will always be a tendency to respond positively to some people and negatively to others because of who they are and what they remind the carer of. For Curzer (1993), therefore, there has to be an alternative to care in the terms mentioned above and so he suggested that professional caring should be an attitude of care but with professional distance.

Maslach (1982) suggests that caring should be an attitude of 'detached concern'. Virgo (1984) argued that care is not a concept concerned with control, or undue influence, but rather care is about acceptance, respect, and empathetic response towards the other person. This attitude does not disagree with Curzer (1993) but Virgo (1984) would argue that for the Christian, care has to be a feelings exercise because of the nature of the Gospel. Christian care is based on the Gospel teaching that expects the pastoral carer to be a person who 'relates' person to person and person to God. With this type of care it is not merely what people say, but the feelings behind the words

36

that matter. Pastoral care for Virgo (1984) is about relating, and the language of relating must include the language of feelings. Kahn (1993) sketched a portrait of the caregiving process, namely that caregivers help others to help themselves toward growth and healing by simultaneously staying in relation with and keeping themselves apart from those needing care. Caregiving is a balancing act of attachment to, and detachment from others, who are neither abandoned nor intruded upon as they go about their growth and healing. Caregiving is essentially an emotional act, involving the transfer of emotions through exchanges of resources, time, information, counselling, or services. Kahn (1993) also suggested that caregiving is essentially psychological, and involves unconscious as well as conscious phenomena.

There are therefore differing views about the nature of caring. Curzer (1993) argued that if professional carers care in the way that Virgo (1984) suggested then they are liable to stress and burnout and he implied that this is ultimately of no value to the care seeker. Virgo (1984) did not examine stress or burnout but instead suggested that the higher order of care, principally earthed in the teaching of the Gospel, is the only effective way of responding to our fellow humans. The middle way could be summed up in the term used by Biestek (1978) as 'controlled emotional involvement'. This is similar to Lief and Fox (1963) who coined the phrase "detached concern" which they identified with the medical profession's compassion combined with emotional distance. This is understood as the doctor being concerned with the well-being of the patient but being able to avoid over involvement but maintaining a detached objectivity.

Montgomery (1991) suggested that care-givers have always lived with the paradox that they are supposed to care deeply about their clients, but not get too involved. In counselling there is little support for personal involvement with clients although with the clergy this is not always possible

37

as many of those who are counselled are members of the church congregation. Montgomery (1991) cited Maslach (1986) who suggested that caring itself has been viewed as dangerous for the one caring, such that care-givers are urged not to care too much, for fear of burnout. Montgomery (1991) held to a model of detached objectivity in a care-giver's relationship with their client. She interviewed a number of nurses who cared for patients who were dying, and who got involved deeply with their patients. Montgomery (1991) suggested that although empathy is a construct that is used to understand the helping relationship it does not offer much guidance when a carer becomes over involved. Separating emotional and intellectual empathy is impossible in the realities of care-giving (Montgomery, 1991).

Conclusion

Much of the material in the early part of this chapter suggests that the concept of pastoral care, as contained in the ordination and induction into the Anglican Church, is related to the tasks of ministry and mission of the church. There is virtually a total absence of human concern for the care of clergy except in the installation service where the vicarious care of the priest is projected onto the congregation. It is, therefore, clear that the emphasis on pastoral care in the initiating services is directed to the ministry of the church and is not related to the personal care that clergy may need or require. What is clear from Kahn (1993) is that caring is a stressful and difficult task and that the priest is in need of care whether they are aware of it or not.

It is reasonable to assume that from the resources that are available within most dioceses that clergy are valued, as various provisions are available to support and care for them if they so wish. It is a provision that is reactive rather than proactive and can therefore fail due to the psychology of the priest rather than the nature of the resources available.

It is not clear from this chapter that clergy are able to adapt to a modern society where 'specialists' are in abundance, especially in the domain of caring. It is important to acknowledge that specialists in caring in the community have been subject to longer and more intensive training than the pastoral training that clergy receive. But it is likely that clergy do not see themselves as social workers, mental health specialists, and professional counsellors. It is also probable that their congregations do not want their parish priest to be a professional counsellor. Because of their ordination, clergy probably see their role as being more concerned for the spiritual and religious health of their congregations, a point made by Leech (2001). Their concern for the community, which could involve political, social, and mental health issues, might be a less important area of concern especially if they feel they do not have the appropriate skills. It is for this reason that it is possible for clergy to concentrate their pastoral efforts on their congregation whilst dealing with the rights of passage from the community as and when the need may arise.

It is not clear from this chapter whether clergy wish to be cared for. It may be reasonable to suggest that the pastoral care of clergy is only necessary for a few who feel the need for support. There are hints in the following chapters that clergy are an independent group of people who rely on their own inner resources rather on the provisions officially provided for them. Whether this is caused by their vocation and calling, their role within the church and society or whether it is a phenomena of their middle class position in society is difficult to assess. What seems reasonable to suggest is that the sense of vocation continues to influence them at both conscious and unconscious levels and that the call to service through ordination affects their attitude to self help. Harbaugh and Rogers (1984) argued that there is a need for pastoral self-care, without which long-term and effective ministry is potentially comprised. They agreed with those who

39

suggest that taking care of oneself is a prerequisite to ministry. Furthermore, they submited that if there is to be a solution to pastoral stress, it is with the pastor himself or herself.

The final contribution to this chapter comes from van der Ven (1998) who looks to the training of clergy as the essential means of equipping clergy for the task of ministry and pastoral care. Van der Ven (1998) makes five recommendations that, in his opinion, are essential for the ordinand to experience before they are let loose on to a parish. First, he felt that training should be both general and specific although he does not identify the specific subjects. Second, he suggested that it is essential that ministry programs should provide for the practice and acquisition of skills. This implies that an ordinand could be assessed for their suitability for ordination before actually crossing a point of no return. The third area of training is what could be called being appointed to be an assistant curate but without actually earning a living. Van der Ven describes this as 'internship'. The fourth area of education is that of supervision. Finally, he suggests that all ordinands should be trained in theological reflection which he feels is an essential habit for those in the ministry. Through theological reflection clergy give themselves space to meditate on what they are doing, and with the right attitude, to make decisions about priorities and activities.

The next chapter examines the experience of role, stress and burnout which can be a consequence of inadequate preparation for training for the ministry.

Chapter 2

Role, stress, burnout and the clergy

Contents

Introduction

Role

Role and the clergy

Stress

Stress and the clergy

Burnout

Burnout and the clergy

Conclusion

Role, stress, burnout and the clergy

Introduction

The purpose of the chapter is to examine how role, stress, and burnout appertain to clergy. All incumbent clergy have a role in their parish, and this role, with its many facets and demands, affects their ministry and impinges on their personal lives. Because clergy exercise many different roles, and exercising these roles can causes stress, we are going to look at role, followed by stress, and then burnout.

The implications contained in the previous chapter suggest that because of their ordination clergy are special, set aside, holy, other worldly people. The general theme in the ordination services in the previous chapter is that clergy should look to God and the Holy Spirit for care and support and are expected to give help, rather than to receive it. They are not expected to suffer the same types of problems as those in their congregations, neither are they expected to experience breakdown or burnout. It is the purpose of this chapter to review some of the literature that highlights how the clergy, in exercising their different roles, can experience role conflict and overload, ambiguity, stress, and ultimately burnout.

This chapter raises questions about why clergy are subject to stress and burnout. What is it about their role in society and the church that causes burnout? How is it that clergy, who seem to have a degree of autonomy in their working lives, express their stress and burnout?

This chapter is divided into six sections. The chapter starts with an examination of role, followed by role and the clergy. The next two sections highlights stress, followed by stress and

the clergy. These paragraphs will express the view that stress is a common human experience. Behavioural stress research has shown that almost all that we do in our daily lives can contain some element of stress. This can be measured physically as well as observed in changes in bodily activity. Because of the common experience of stress it is normally not seen as a problem. Rather the opposite is the case, that it is perceived as a positive force in every day experiences that is the energy for achievement. The following survey of literature goes beyond normally experienced stress and examines stress when it has a detrimental effect on individuals, especially clergy.

The final two sections of the chapter examine burnout, followed by a section on burnout and the clergy. The ultimate consequence of prolonged stress is burnout. Burnout happens when the stress levels that an individual experiences, over a prolonged period of time, create a situation that can cause the individual to burnout and eventually breakdown. Burnout seems to happen when the individual has become isolated, unsupported, has personal and organisational demands beyond their resources, and feels alone and locked within their own emotional world that cannot be shared with anyone else. The behavioural result is to withdraw socially, practically, and emotionally from the sources of the stress. A further result is that burnout can affect the whole of a person's life, including their family, and because of the nature of chronic burnout the person will require outside help including psychiatric and/or psychotherapy support. The chapter ends with a conclusion.

Role

Research into role ambiguity and role conflict has been undertaken in many different work situations, for example graduate students (Baird, 1969), child-protective service workers

(Harrison, 1980), teachers (Schwab and Iwanicki, 1982), clients (Maslach, 1978), high school basketball coaches (Capel, Sisley, and Desertrain, 1987), direct service workers in mental health (Stout and Posner, 1984), blue collar workers (Wells, 1982), managers (Green, 1972), college educated women (Hall, 1972), supervisors (Simmons, 1968), teachers (Tosi and Tosi, 1970), and sales managers (Oliver and Brief, 1978).

According to van Sell, Brief, and Schuler (1981) the term 'role' can be defined as 'a set of expectations applied to the incumbent of a particular position by the incumbent.' This set of expectations remains within a person's psyche and goes beyond the organisation's boundaries. They suggested that in many instances, the incumbent of the role personalizes the position so that different individuals in the same position will exhibit different behaviours. When there is a range of freedom in role performance it allows the incumbent to fill the role without experiencing role strain. However, individuals are frequently confronted with demands that they are expected to play a role which conflicts with their value systems or they are expected to play two or more roles, which conflict with each other. When individuals are expected to play two or more roles that are not clearly articulated in terms of behaviour this can lead to role conflict. When the individual is expected to play a role that is not clearly articulated by the organisation, in terms of performance, this leads to role ambiguity.

Van Sell, Brief, and Schuler (1981) cite Kahn, Wolfe, Quinn, and Snoek (1964) who defined role conflict as incongruity of the expectations associated with a role. Role ambiguity is defined as the degree to which clear information is lacking regarding the expectations associated with a role. Also that information is lacking regarding methods for fulfilling known roles as well as the consequences of role performance. Therefore, they argued, role conflict and role ambiguity are

44

conceptually distinguishable types of role stress. Kahn, Wolf, Quinn, Snoek, and Rosenthal (1964) also suggested that there are five sources of role ambiguity. First, the carer may lack information about the scope and responsibilities of their job. Second, the lack of information about a colleague's or layperson's expectation which can lead to burnout. The third relates to the lack of information about what is required to perform the job adequately. Fourth, is the lack of information about opportunities available for career advancement. The final source of role ambiguity concerns lack of information about what is happening within the organisation. These five sources of role ambiguity can apply to the role of parochial clergy.

The relationship between the above five reasons for role ambiguity lies in the attitudes, behaviours, and physiological conditions that manifest themselves in the incumbent and in the working conditions they experience. Some of the behavioural attitudes include dissatisfaction, distrust, lack of loyalty, frequent turnover of staff, absenteeism, low performance, and the physiological symptoms can include anxiety, stress, and increased heart rate. Davey (1995) suggested that people who suffer from role ambiguity have often been found to experience low work satisfaction, high work-related tension, and low self confidence. These symptoms are mirrored by physical ailments such as increased blood pressure and pulse rate, and depression.

Role and the clergy

For the priest role is vitally important. It brings to them authority, presence, and function. The priest's role is affected by what they do and how they do it. Davey (1995) suggested that the role and function of the priest has changed radically over the past three decades, both in terms of their status within the community and in the scope and breadth of pastoral oversight. Formerly pastoral concern included health, education, housing and employment all traditionally identified

45

with the work and mission of the church. Ministry is today exercised within the context of a multicultural permissive society which is highly mobile, as well as having high unemployment and an unequal distribution of wealth (Davey, 1995).

Carr (1997) suggested that the person and role of the minister are both affected by prayer, and worship. Through these activities pastors become more alert to the transcendent context of life and specifically their ministry. Furthermore pastors, through prayer, can become more attuned to their role in their ministry as they become aware of the authority they exercise. Carr (1997) also linked the role of pastor to task. He argued that there is no role of pastor without some preconception about the church and its task. The pastor has a function within the role that will reflect the complexity of the institution's task. For Anglican clergy this role means conducting baptisms, weddings, and funerals as well as being responsible for the general worship activity of the church and representing the church in the community. Therefore the role of clergy becomes that of bearer of the tradition, conductor of ritual, and the public image of the church. A further aspect of the minister's role relates to relationships. The task of the church and that of the minster is to engage with people as well as with God (Virgo, 1984). Virgo suggested that the specific role of the minister is to facilitate relationships between people in the congregation, as well as between colleagues within their own denomination. Furthermore they also have the task to facilitate relationships between denominations, and between people and God.

Carr (1997) argued that representation lies at the core of the Christian tradition. The publicly ordained minister has a formal role to represent God to the community and to their congregation. This representation is also the essence of pastoral ministry. The minister therefore is a symbol of God's presence and is significant in the social interaction between church and people, and all

46

the ritual that occurs. The minister does not replace the congregant but acts as an expert who, when the client is at a loss, is able to show the way (Carr, 1997).

The views of Carr (1997) fit with those of Bowers (1964) who argues that the minister is the subject of intense internal and external pressures because of the public perception of their role in the community and church, and that clergy can misinterpret this role through their own personality as well as a consequence of their own psychopathology. Gross (1989) suggested that it is common for pastors to report symptoms of stress and referred to Croucher (1984) who highlighted two problems described as 'the Peter Principle' or a feeling of incompetence in leading an army of volunteers, and the 'bed-in-the-church syndrome' which seems to suggest that clergy spend too much time involved on church matters. Gross (1989) suggested that clergy stress is characterised by over engagement with ministerial activities.

Davey (1995) argued that role conflict, ambiguity, and overload have long been associated with stress. Conflict exists when an individual is torn by conflicting work demands. It can occur when a minister's attitudes, values, motives, and priorities are at variance. Role conflict has been seen to arise from low work satisfaction and high work related tension. The life of a priest is a succession of roles which frequently cause friction and stress. Within the clerical role there is often a disparity between expectation and reality. This can be associated with the particularly rigid, moral, ethical, and behavioural mould in which the priest is cast by society. Ambiguity exists when an individual has insufficient information about the work role. Overload occurs because a priest is rarely, if ever, off duty, often has too much to do, and has too much administration and responsibility. They are often the only priest on duty in a parish who has to, in rural areas, for example, travel long distances and frequently find themselves underqualified

for the many variant aspects of the job.

Winton and Cameron (1986) suggested that role conflict occurs when the many roles the individual occupies conflict directly with each other. This occurs as a result of people having different expectations on the minister's role and function. The minister is dealing constantly with expectations, but unfortunately they are in a position where they can experience conflicting expectations from within the same congregation. For example the list of different expectations can include spending all their time visiting the sick, lonely, dying, the bereaved in hospital and at home; being a full-time evangelist; preaching high quality sermons; being the successful managing director; running a wide range of successful programmes both of a social and educational nature; being good with children; and attending all meetings and being available at the parsonage at all times of the day or night for immediate consultation. Most of these roles only appertain to the role of chaplain/clergy/pastor. There could be additional expectations regarding commitments and responsibilities to the wider community that could include charity work, social problems, housing and the homeless. Winton and Cameron (1986) stated that the more rigid the bureaucratic expectations are, the more likely role conflict becomes inevitable.

Hall (1997) researched the Psych. Lit. and Dissertation Abstracts International databases for the years 1974 to 1995 to examine articles related to empirical research on the personal (psychological/spiritual) functioning of pastors. The first reason for this search was the increasing recognition of the extremely high demands of the pastorate. The second reason for examining the personal functioning of pastors was the increasing awareness of the impact of pastor's personal dysfunction on their ministries. The literature was divided into six major areas: emotional well-being; stress and coping; marital/divorce adjustment; family adjustment; burnout;

and impairment. The primary conclusion was that interpersonal and/or relational deficits were associated with the vast majority of psychological problems faced by pastors. The most frequent difficulties that affected ministers were lack of time, stress, frustration, feelings of inadequacy, spiritual dryness, fear of failure, loneliness, and isolation. Hall (1997) suggested that the pastors who most frequently experienced problems were those who seem to have high ideals and high expectations. He also suggested that the pastor's emotional well-being is positively related to vocational congruence; low self-concept; low degree of satisfaction in relationship with God; and self-criticism which is associated with a high degree of trait anxiety.

These comments on role point to a complicated picture of clergy functioning in a diverse environment, with many different roles and expectations. The logical consequence of such conflicting demands, as already suggested above, is that clergy experience stress, whether they are aware of it or not. Therefore the next section examines stress which is the possible result of role conflict and ambiguity.

Stress

Davey (1995) suggested stress can rapidly bring about psychological and physiological effects. Stress can cause anger which in turn can cause a rising blood pressure. Stress can also cause fear which, in turn, can cause an overflow of adrenaline which augments the pulse rate. Finally stress and constant worry or anxiety can cause muscular tension. Everyone has a limited amount of energy available for dealing with stress. This is why when people are worried or anxious they very often become prone to colds, sinusitis, sore throats, or whatever else in the way of communicable illness is going the rounds. Tension leads to fatigue which in turn leads to lowered bodily resistance to infection.

Yet Davey (1995) argued that stress is an intrinsic part of modern life. He suggested that it is the spur that enables people to work and play harder. When stress is excessive, though, the physical body can experience panic, anxiety, and ill-health. Stress is therefore a physical reaction to both external and internal events that affect the body's natural adaptive powers. If the physical reaction is too prolonged or too intense, stress can cause the body's natural adaptive powers to fail resulting in personality changes, health problems, and even death. Stress need not be the result of major events but can be the result of just ordinary everyday, even insignificant occurrences which, over a period of time, can accumulate and subsequently erupt causing inordinate concern and involve large expenditures of nervous energy. Fletcher (1990) stated that stress can kill. This stark statement is supported by an explanation that stress compromises the immune system, and can play a highly important role in the onset of major diseases. He also added that stress can make people anxious and depressed, can lower job and life satisfaction, create poor organisational climate, increase alcohol and cigarette consumption, add to health service costs, lead to accidents, and reduce efficiency. He contended that ignoring these issues makes no sense.

Davey (1995) cited Hales (1986) 'Priesthood is acknowledged as a stressful occupation and many of its practitioners exhibit recognisable signs of stress,' he added:

> To be a priest is to live in a potentially pressured and stressful
> position; some of the pressures are similar to those experienced
> by other professionals, in similar caring occupations, while others
> are specific to the nature of the exercise of priestly ministry.

Davey (1995) also cited the Gallup Survey of 1986 prepared for the Archbishop's commission on Urban Priority areas which gave an indication of the likely sources of stress in ministry. Of particular importance is the picture that it presents of an occupational group who perceive themselves to be overworked, under-supported, under-appreciated, and with a lack of confidence

that their particular skills and aptitudes will be recognised and utilised by those in authority. A further major criticism in this report was that senior clergy were all too frequently not available for advice and consultation when an emergency occurs in the parish.

Johnson (1970) stated that 'we know that many people come to the clergy for help with emotional problems. Most of the clergy seem willing to help as best they can to meet the stresses of other persons.' But he argued that clergy are under stress themselves. Their job is not like that of the office or business worker where limits are clearly defined, for they are always on call and expected to respond regardless of the time of the day or night. They are, he suggested, pulled in many directions by the many needs, desires, and expectations of the people around them. With so many traditions from the history of the church, and the precedents of former ministers with varied interests and emphases, they are subject to stereotype pressures that do not often fit their identity as a person and can therefore be a subtle source of stress.

Stress and the clergy

Clergy have long been recognised as being subject to stress (Bloomfield, 1985; Bowers, 1964; Daniel and Rogers, 1981; Davey, 1995; Eadie, 1972, 1973,1974; Fletcher, 1990; Francis and Rodger, 1994; Francis and Rutledge, 2000; Gill, 1980; Gross, 1989; Hall, 1997; Harbaugh, and Rogers,1984; James and Samuels, 1999; Johnson, 1970; Kammer, 1978; Lee and Balswick, 1989; Malony, 1988; Morris and Blanton, 1994; Rayburn, 1991; Richmond, Rayburn and Rogers, 1985; Rutledge, 1999; Snidle, 1995; Thompson, 1985; Virginia, 1998; Warner and Carter, 1984; Winton and Cameron, 1986).

Eadie (1972) argued that the clergyman's personal health is of considerable importance because

they have a wide influence on the well being of many people. Eadie (1972) cited Blain (1958):

> One can only minister to illness out of a responsible degree
> of health. Therefore, the minister will avail himself of all the
> therapies available to him and will attempt to live and work in
> the realities described by the principles of mental health.

Eadie (1972) suggested that in the mid-1950s there was widespread publicity given to the health of clergy as it was deteriorating dramatically. This was caused by a belief that clergy were being exposed to new and more intense threats to their health than had been true in the past. In particular the health of Scottish clergy was highlighted in the 1958 Church of Scotland General Assembly Report by the actuary who reported a marked and substantial increase in deaths in the 65-69 age group which, it was suggested, was the outcome of prolonged stress.

Davey (1995) suggested that the ministry is stressful because the ministry is a vocation - a calling - which confers, not only the right and privilege of administering the sacraments of the church, but also an indefinable quality of chosenness. Three distinct processes that interact can be identified in the acceptance of the ministerial role. These are compliance, identification, and internalisation. Compliance occurs when an individual is influenced by external expectations. Identification occurs when an individual adopts behaviour derived from a mature concept of the ministry. Internalisation occurs when an individual accepts the role of priesthood because the role behaviour is congruent with a personally held value system. Whether a priest is enthusiastic, half-hearted, co-operative, or dogmatic and authoritarian, will largely depend upon his or her innate personality. The expectations are uniform and prescribed by the ordinal and canons of the church as well as by tradition, but the variations that occur as a result of differing personal conceptions, degrees of acceptance, personality traits, and predisposition will greatly modify the eventual role performance.

Morris and Blanton (1994) found that outside intrusion into families and boundary breaking in clergy households added to stress. This is especially true if the clergy family is seen as an extension of the church family. Morris and Blanton (1994) found that clergy and their spouses experienced stress from deficiencies in social support. But they suggested that the lack of social support may be due, in part, to the reluctance of clergy and their families to call on others for help, whether practical or emotional. Hall (1997) found that six stressors appear to be problematic to all clergy couples, regardless of their level of marital adjustment, namely financial stress, lack of family privacy, frequent moves, husband on call, husband busy serving others, and lack of ministry to clergy family. Morris and Blanton (1994) suggested that clergy and their spouses should be encouraged to train in various skills that will enable them to be clearer and more decisive. They suggested that courses in assertiveness training, conflict resolution, communication skills, work/family role differentiation and role management, and techniques in building friendship and mentoring networks would help clergy and their families to have greater control over their lives, and thus reduce stress.

Davey (1995) argued that the church maintains a presence of a kind in the countryside, but it is a mere shadow of what it used to be. Pastoral reorganisation has led to the formation of multi-parish rural benefices and fewer clergy are prepared to take on these posts. Added to which there is a slow and gradual depletion of resources in rural environments with schools, shops, post offices, and transport being withdrawn. All this is isolating the rural church and in particular the local parish priest. Many clergy in rural areas or villages claim that they can never get a day off, often because they are the sole person responsible for the parish (Davey, 1995). Francis and Rutledge (2000) examined the possibility that rural clergy are under greater stress than other clergy. They found that this hypothesis was correct having sent a questionnaire to a random

sample of 1,071 full-time stipendiary male Anglican clergy working in rural areas. These clergy, they found, had a lower sense of personal accomplishment than comparable clergy working in other types of parishes. They also found that the problems of emotional exhaustion and depersonalization were not more severe among rural clergy than other forms of parochial ministry. They did find that there was great variation of individual personality profiles and these personality profiles could be used to predict clergy susceptibility to emotional exhaustion, depersonalization, and lack of personal accomplishment.

Burnout

Numerous papers have been written on research into burnout among specific groups of employees, a few examples of the many papers available include occupations such as administrators (Gmelch and Gates, 1997); child care professionals (Boyd and Pasley, 1989; Daley, 1979); counsellors (Ross, Almaier and Russell, 1989; Beck, 1987); endodontists (Burns, 1986); family preservation workers (Tracy, Bean, Gwatkin and Hill, 1992); human service professionals (Penn, Romano and Foat, 1988; Ratliff, 1988); intensive care nurses (Bartz and Maloney, 1986;Randall and Scott, 1988; Firth, McIntee, McKeown, and Britton, 1986); licensed psychologists (Ackerley, Burnell, Holder and Kurdek, 1988); mental health workers (Thornton, 1992; Stout and Posner, 1984);nurses (Astrom, Nilsson, Norberg, and Winbald, 1990); nurse midwives (Beaver, Sharp and Cotsones, 1986); pharmacy graduates (Barnett, Hopkins and Jackson, 1986); police and their spouses (Beehs, Johnson and Nieva, 1995); Jackson and Maslach, 1982a); psychiatrists (Naisberg-Fennig, Fennig, Keinan and Elizur, 1991); psychotherapists (Raquepaw and Miller, 1989); social workers (Arches, 1991; Johnson and Stone, 1986); teachers (Beek and Gargiulo, 1983; Belcastro and Gold, 1983);and university teachers (Blix, Cruise, Mitchell and Blix, 1994).

Jackson, Schwab and Schuler (1986) cited Paine (1981) who suggested that the perspectives from which the phenomenon of burnout has been described range from psychodynamic to societal. Hypothesized causes have included characteristics of clients, employee characteristics, supervisory practices, organizational structures (both social and physical), professionalization programs, political processes, and cultural norms. Hypothesised consequences have been equally diverse, including lowered job performance and consequent poor-quality care for clients, disruption of family life and personal relationships, poor health, absence, and high staff turnover (Cherniss, 1980; Gaines and Jermier, 1983; Jackson, 1984; Paine, 1981; Perlman and Hartman, 1982; Pines, Aronson and Kafry, 1981; and Schwab, 1983).

Meier (1983) in an early definition of burnout explained that burnout, when related to individuals, meant that the individual possessed low expectations of positive reinforcement, and high expectations of punishment. They also had low expectations of their ability to control those forces that could reinforce them and also low expectations of their own personal competence in creating the right behaviour that could control those who would be able to reinforce them. In this model of burnout emotional exhaustion is treated as one of a set of signals of burnout rather than its definition. But Meier (1983) suggested that a more holistic approach to burnout would include cognitive, affective, and behavioural components producing a more precise theoretical hypothesis. This is in contrast to Maslach who made emotional exhaustion one of the three core elements of burnout.

Maslach and Schaufeli (1993) cited Farber (1983) who suggested that American workers have become increasingly disconnected and alienated from the communities they live in, and yet still insist on having personal fulfilment and gratification from their work. Farber (1983) implied that

these two expectations cannot be isolated from each other. This, Farber (1983) suggested, is a phenomena of social services work which has become more professionalized, bureaucratic, credentialized, and isolated. Cherniss (1980) argued that the tendency toward individualization in modern society has led to an increasing pressure on the human services professionals. This is because the fabric of society is disintegrating and more and more problems in everyday living are having to be solved by professionals instead of relatives, neighbours, or other members of the community. Governmental interference and subsequently governmental financial cutbacks have caused an increase in workloads with fewer people to do the work. These factors argued Maslach and Schaufeli (1993) set the scene for the introduction of burnout.

Gross (1989) suggested that burnout is characterised by disengagement from activities. The most widely used definition of burnout comes from Maslach and Jackson (1986):

> Burnout is a syndrome of emotional exhaustion, depersonalization and reduced personal accomplishment that can occur among individuals who do 'people work' of some kind ... burnout can lead to a deterioration in the quality of care or service provided ... it appears to be a factor in job turnover, absenteeism and low morale ... it seems to be correlated with various self-reported indices of personal dysfunction, including physical exhaustion, insomnia, increased use of alcohol and drugs, and marital and family problems.

A more concise definition was provided by Brill (1984) who suggested that burnout is:

> An exceptionally mediated, job-related, dysphoric and dysfunctional state in an individual with major psychopathology who has functioned for a time at adequate performance and effective levels in the same job situation and who will not recover to previous levels without outside help or environmental rearrangement.

These two definitions highlight five common elements. First, in burnout there is a predominance of dysphoric symptoms, for example, mental or emotional exhaustion, fatigue, and depression. Second, is the accent on mental and behavioural symptoms rather than on physical symptoms

although the authors do mention atypical physical complaints. Third, is that burnout symptoms are work-related. Fourth, is that the symptoms manifest themselves in normal people who have not suffered from any psychopathology before. Finally, there is decreased effectiveness and work performance which occur because of negative attitudes and behaviour.

Burnout has been acknowledged since 1974 when Freudenberger coined the phrase 'burn-out' when he described personal observations whilst working in the free clinic movement in America. He was of the opinion that the physical signs of burn-out were easy to see and described them as 'feelings of exhaustion and fatigue, an inability to shake off a lingering cold, suffering from frequent headaches and gastrointestinal disturbances, sleeplessness and shortness of breath'. In emotional terms he observed that feelings became difficult to control and there was a feeling of being overburdened after the slightest pressure. In behavioural terms those suffering burn-out were prone to becoming excessively rigid, stubborn, and inflexible and could be negative to new ideas. He further observed that those who were prone to burn-out could be described as dedicated and committed, working too much, too long, and too intensely (Freudenberger, 1974).

Gill (1980) suggested that there are those who discuss burnout in terms of levels of severity and duration of burnout. The first level is relatively mild and short in duration and can occur only occasionally. The second level is when the signs and symptoms have become more stable, they last longer, and are more difficult to throw off. The third level occurs when the signs and symptoms have become persistent, and they have developed into a physical or psychological illness. It is at this final level that the person cannot remove the symptoms by their own efforts, and even external medical, psychological, or psychiatric help may take some time to relieve the symptoms and cause. At this serious level the person has a life crises often fostering deep

questions about their work value, career, vocation, and even life itself.

Gill (1980) also refered to writers who prefer to divide burnout into degrees rather than levels. The first being when a person is suffering some of the symptoms but continues to work without apparently being affected by them. The next degree does affect their job performance but they continue to work despite the difficulties. The third and most serious degree is when there is a severe disruption of the person's work. Gill (1980) cited Edelwich and Brodsky (1980) who suggested that burnout can be measured by the distance the person has travelled emotionally from their original starting point. The journey goes through stages of stagnation, frustration, and apathy to the most advanced stage where the individual experiences the greatest difficulty and the least satisfaction in their work, with their co-workers, and clients suffering most. At this stage the effect of burnout does not remain in the work situation but extends into the person's home life. Gill (1980) also cited Maslach (1976) who described three stages of burnout. The first includes physical warning signs such as the inability to shake off a lingering cold, frequent headaches, and sleeplessness. The second stage includes emotional and behavioural signs such as angry outbursts, obvious impatience or irritability, treating people with contempt, and even shouting at them. The third and final stage is the most critical one is described as 'terminal burnout'. This is when someone becomes sour to themselves, humanity, and includes intense feelings of loneliness and alienation.

Winton and Cameron (1986) suggested that there are three complex stages to the phenomena of burnout. The first is a gross imbalance between the demands placed upon the individual and their ability or resources to meet these demands. The second stage involves the immediate, short-term emotional response to stress. This stage is characterised by feelings of anxiety, tension, fatigue,

and exhaustion. The third stage is a stage of psychological accommodation to the intolerable stress and strain experienced. Winton and Cameron (1986) suggested that this third stage is when the carer treats people (clients) in a detached, mechanical way; using derogatory labels when referring to clients or parishioners; using impersonal, superficial, or stereotyped communications with them, and going by the book.

Handy (1988) referring to Freudenberger (1974) argued that the problem in research into stress and burnout arises from the common tendency to adopt a psychological perspective which gives insufficient attention to the complexity of the interrelationship between social conditions and subjective experience. She suggested that both fields could be strengthened by incorporating more sociological concepts and developing analyses of the effects which discriminate between the manifest and latent functions, and the effect that surface and deep structures of organizations have on an individual's experience of work.

The most used and validated instrument in the analysis of burnout is the Maslach Burnout Inventory. Numerous papers have been published confirming the validity of this popular inventory (Abu-hilal and Salameh,1992; Byrne, 1991; Corcoran, 1985; Gold, 1984; Iwanicki and Schwab, 1981; Green and Walkey, 1988; Kalliath, O'Driscoll, Gillespie and Bluedorn, 2000).

Maslach (1986a) outlined the scenario of burnout suggesting that it had three components. First, there was emotional exhaustion. Second, was depersonalization, and finally reduced personal accomplishment. A further examination of these three elements is to be found in chapter 11 where there is an examination of the results of the revised Maslach Burnout Inventory used in this project. Her analysis resulted from research and observation over a ten year period and included

social workers, teachers, police officers, nurses, physicians, psychotherapists, counsellors, psychiatrists, ministers, child-care workers, mental health workers, prison personnel, legal services attorneys, psychiatric nurses, probation officers, and agency administrators.

Maslach (1986) argued that burnout is best understood in terms of situational sources of job-related, interpersonal stress. Burnout syndrome appears to be a response to chronic everyday stress rather than to occasional crises. A hallmark of the burnout syndrome is a shift in the individual's view of other people. A shift from positive and caring to negative and uncaring. Dealing with people, she argued, can be very demanding. It takes a lot of energy to be calm in the midst of crises, to be patient in the face of frustration, to be understanding and compassionate when surrounded by fear, pain, anger, or shame. Whilst most people can find the energy to do it occasionally, and some people have the resources to do it often, it is very hard to do it all the time. Maslach (1986) cited Willis (1978) who reviewed research on professional helpers, such as therapists, counsellors, teachers, and social workers, and found that they have a consistently more negative evaluation of the people they help than do the general public. The more people the caregiver has to worry about, the less time, assistance, and support any one of them can receive.

Maslach (1986a) suggested that contact with a troubled human being will always be more emotionally stressful if the trouble has personal relevance to the helper. Contact with people can be especially stressful if the individual gets too highly involved at a personal level. Many different job settings that are burnout prone have one thing in common - overload. Whether it be emotional or physical, the burden that exceeds the person's ability to handle it is the epitome of what is meant by stress. Burnout is high when people lack a sense of control over the care they

are providing and burnout is affected by institutional rules that structure the nature of the contact between helper and recipient. Poor organization and poor management of an organization can also contribute to burnout.

Maslach (1986a) further argued that the relevance of personal characteristics is especially great for people-work professions. Unlike other jobs, where only technical skills are required, these professions call for the use of interpersonal skills as well. The provider must be empathic and understanding, calm and objective while dealing with intimate information, and be ready to give help and reassurance. These qualities can only be a function of their personality and life experiences. Overall, men and women are fairly similar in their experience of burnout. In contrast, there are dramatic differences in burnout between black and white helping professionals. Compared to whites, blacks do not burnout as much. There is also a clear relationship between age and burnout. Burnout is greatest when people-workers are young and is lower for older workers. Burnout also has a consistent relationship with marital status. People workers who are single experience the most burnout, while those who are married experience the least. People with different amounts of education are not dramatically different with respect to burnout, as with the variable of sex, the similarities are more striking than the differences. The burnout-prone individual is, first of all, someone who is weak and unassertive in dealing with people. They are also impatient and intolerant. Also the burnout prone individual is someone who lacks self-confidence, has little ambition, and is more reserved and conventional.

Pines (2002) subjected 97 Israeli teachers to both quantitative and qualitative research measures and the results showed a significant correlation between lack of significance in teaching and burnout. The qualitative data suggested a tentative relationship between critical childhood

experiences and the choice of a teaching career, and between goals and expectations when entering teaching and the causes of burnout.

Garden (1991) examined a series of research studies which incorporated personality as a moderating variable. These suggested that viewing burnout as a negative experience which could be alleviated by removing 'stressors' in the environment is inadequate. Using Freudenberger's (1974) definition of burnout she suggested that with a Jungian perspective, burnout may be the result of a deliberate dynamic in the psyche to re-establish balance and/or to stimulate growth. Garden (1991) cited Burke and Greenglass (1989) who stated 'research findings accumulated over the last 10 years have shown few significant and consistent personality correlates of burnout but many significant and consistent job, work setting and organisational correlates of burnout'. They further argued against a personality based approach. But Garden (1991) suggested that the real reason for this is that there have been few studies of the personality correlates of burnout, and many of the situational correlates of burnout. She went on to ask whether various situational factors cited in the literature can be considered causes of burnout, or whether they can be only considered causes of burnout in some people and not in others.

Garden (1991) examined two groups. The first were 81 occupational health nurses and second a group of 196 mid career management students. Her findings suggested that depersonalisation, as a part of burnout in the human services, was related to the 'feelings' psychological type in Jungian typology. From her research she suggested a working definition of burnout which is experienced as chronic unrelenting depletion of energy, not easily renewed by activities such as sleep, rest, or vacation. She suggested that other symptoms of burnout are personality-specific and reflect a loss of precisely those attributes which previously defined or characterised the

individual. She argued for the systematic incorporation of personality as a variable in burnout research.

Jayaratne, Himle and Chess (1991) examined 168 protective services personnel and found that personal characteristics accounted for a large proportion of the variance suggesting that personal resources are an important factor in dealing with work stress. Furthermore they found that organizational variables appear to be associated with job satisfaction and burnout as compared with client factors.

Maslach (1986a) suggested that people pay a heavy price for being their brother's keeper. The emotional exhaustion and cynicism of burnout are often accompanied by a deterioration in physical and psychological well-being. Relationships with other people suffer, both on and off the job. Physical health is not the only thing affected by burnout - *psychological* health is also involved. With poor psychological health plus the increased tendency to be burned out came an increase in treating people as objects and not as fellow human beings. Those who are burntout also come to dislike the people they serve. This is, perhaps, the most devastating legacy of burnout - a permanent hardening of the human heart.

Burnout and the clergy

There have been numerous attempts at examining clergy and burnout (Bloomfield, 1985; Boching, 1991; Brockman, 1978; Burdsal, Newton, Burdsal and Yates,1983; Croucher, 1984; Daniel and Rogers, 1981; Davey, 1995; Fletcher, 1990; Francis, 2001; Gill, 1980; Gross, 1989; Kammer, 1978; Olsen and Grosh, 1991; Richmond, Rayburn and Rogers, 1985; Rutledge, 1999; Snidle, 1995; Virginia, 1998; Warner and Carter, 1984; and Winton and Cameron, 1986).

63

Fletcher (1990) linked stress with burnout and cited Richmond, Rayburn and Rogers (1985) who suggested that burnout is very common among clergy. Fletcher (1990) continued that burnout is akin to emotional exhaustion and has many similarities with the symptoms of depression. This is relevant because clergy, as caregivers, are involved in interpersonal demands. If clergy care too much, for too many people, then it can result in clergy emotionally distancing themselves from their 'clients'. They therefore appear less concerned and involved and they may experience physical and psychological fatigue, alienation, and feelings of failure. Furthermore burnout can be associated with headaches, gastrointestinal problems, weight loss, inability to sleep, shortness of breath, mood swings, lack of tolerance, suspiciousness, cynicism, risk taking, negative attitudes, inability to relax, substance abuse, and poor socialising. Burnout can also have a spiritual dimension, relevant to clergy, since it can result in a loss of idealism as well as energy. These points are supported by Daniel and Rogers (1981), cited by Fletcher (1990), and they suggested four reasons why clergy are susceptible to burnout. First, they suggested that individual ordinands are not sufficiently aware of their limits, nor of their real motivation for entering the profession. Second, they suggested that the personality profiles of those who enter the church make them susceptible to burnout. Third, they highlighted the need of the church to provide in-service training or graduate training to help deal with interpersonal stress or the interpersonal processes. Finally, they suggest that at the organisational level, the church does not provide adequate support and advice, and there is little opportunity for group-based work on a regular basis, and that the church should address this vacuum.

Gross (1989) cited Hart (1984) who suggested that in addition to the symptoms of anxiety, burnout is characterized by disengagement from activities whereas stress is characterized by over engagement with activities. Gross (1989) sent questionnaires to 24 Lutheran pastors whose

64

average age was 40 years and whose average service in the ministry was 13 years. Gross (1989) reported that the results supported his hypothesis that stress as a dimension can be distinguished from burnout.

Gill (1980) contended that helping people can be extremely hazardous to physical and mental health and that many men and women in ministry have already fallen victim to the early stages of this insidious phenomenon which is called burnout. Gill (1980) cited Kammer (1978) who asked the question 'Why is it that activists in the Jesuit social ministry seem to have the longevity of a bomb squad?' This is followed up with a further question 'Why is it that brevity seems to be the one common characteristic of a wide variety of forms of social ministry in direct contact with the poor and the problems of the poor?' Kammer (1978) blamed burnout, which he described as a 'physical, emotional, psychological, and spiritual phenomenon - the experience of personal fatigue, alienation, failure and more.' Gill (1980) also cited Edelwich and Brodsky (1980) who defined burnout as a 'progressive loss of idealism, energy, and purpose experienced by people in the helping professions.' Gill (1980) cited Maslach (1976) who suggested that burnout comes with helping people and referred to child-care personnel, prison guards, social workers, physicians, nurses, and others. Maslach (1976) wrote 'all of these professional groups, and perhaps others that you can think of in your own experience, tend to cope with stress by a form of distancing that not only hurts themselves but is damaging to all of us as their human clients.' This, Maslach (1976) contended, is a self protective mechanism which includes a loss of all concern and feeling for those they work with. These clients, who need help from the care givers, often experience treatment that is detached, hostile, and at times, even dehumanizing.

Gill (1980) cited Brockman (1978) who had observed over the previous 15 years an increasing

instance of burnout among leadership personnel. Brockman (1978) pictured the exhausted religious superior who at the end of their term appeared an empty shell which had once been inhabited by a living soul. Gill (1980) held that it is sardonic that those who dedicate themselves to helping others find that they are emotionally impoverished and alienated from the people they are supposed to care for, and that can even include friends. He further submitted that there is no conscientious person who is invulnerable. Gill (1980) further cited Maslach (1976) 'We can all point to people who have burned out - who are cold, unsympathetic, callous and detached.'

Gill (1980) listed the symptoms of burnout which can, in the religious worker, be measured in terms of physical, emotional, and spiritual health. They are not all present at the same time but they can include:

> Physical fatigue, exhaustion; insomnia; body tension; frequent sickness; backache or neck ache; increased perspiration; migraine headaches; serious illness; worry about work or clients; difficulty making decisions; guilt feelings about work performance; preoccupation with problems; griping, cynicism; feeling frustrated, overwhelmed; loss of enthusiasm, feeling of stagnation; anger, resentment; blaming others and the organization; accident prone; hostile thinking and speech; yelling; impatient; irritated; uncharacteristic behaviour; loss of concern for others; treating clients coldly; stereotyping clients; communicating with clients impersonally; reduction of time spent with clients; mechanical performance of duties; excessive intellectualization; repression of feelings.

Gill (1980) also suggested that it is possible to observe the effects of burnout in organizations like the church. He suggested that the symptoms are:

> Quality of service declines; absenteeism increases; tardiness increases; communication deteriorates; work appears disorganized; administrators are blamed for unresponsiveness; enthusiasm wanes; complaints from clients increase; worker's complaints escalate; peer support decreases; compliments are not exchanged; workers are closed to new ideas.

66

Gill (1980) suggested that one of the many causes for caregivers' burnout is related to the number of people the professional person has to work with. The greater the number of clients the higher the chance of experiencing burnout. This, he implied, causes frustration which inevitably produces anger that is often transformed into hostility or depression.

Winton and Cameron (1986) contended that Eadie's work, although admirable, confused the symptoms of burnout with the causes of burnout. Winton and Cameron (1986) believed that too much is made of the minister as a 'special case'. They pointed to the similarities between the ministry and other caring professions and argued that all caring professions are inherently stressful. Although they acknowledged that individual personalities are subject to stress they argued that stress is inherent in the caring professions and that it is a transactional process between the individual and their environment. Winton and Cameron (1986) cited Cherniss (1980) who suggested that there is evidence that job structure and organisation are stronger determinants of stress than is personality. Winton and Cameron (1986) stated that conventionally, burnout is seen as a state of emotional exhaustion related to work overload. But overload is not solely of an environmental nature, such as expectations of requirements of other people. The caring professions are often referred to as a 'calling' as opposed to a job. This implies that the individuals within the profession are personally committed to their work. Consequently Winton and Cameron (1986) expected the occupational stress within the caring professions to be more personally threatening than that in other jobs, they also contended that occupational stress within the caring professions is a threat to the person's value system, to their self-esteem, and self-image. Bloomfield (1985) wrote that she has met several clergy who have thought of themselves as servants of God and who should ask nothing of themselves. They believed they should have a permanently open door to all who express a need, should not expect to have days or hours off just

67

for themselves or their families, and should never resent the continuous demands which such an attitude encourages. She continued by suggesting that when such a person finally gets to breaking point and wants to throw it all in, run away, or scream, they are seen as having failed and they are not up to the job, a disgrace to their calling, a poor priest. She gave an example of a priest who had a strong belief that their life belonged to the church, their bishop, and the parishioners. This priest was unmarried and therefore nothing stood in the way of their total commitment to service. All was well until a parishioners of the opposite six discovered that the door was, metaphorically speaking, always open and decided they were in almost constant need of the vicar's care and attention. This influenced their ability to care for the rest of the parish and, as they did not believe in expressing anger to anyone, they eventually became ill. It was only after their illness that they were was open to listen to others and to set limits to others and themselves.

Bloomfield (1985) suggested that there are those pastors and pastoral carers who try to find in the church or the community the ideal family they did not have as children. They are generally disappointed and feel let down, because they can only give and experience love to the extent to which they received it at an earlier stage in their lives. This can cause them to see God as harsh, punitive, or as one who can love others, but not them. Some, she suggesed, find that they constantly fall short of their own and other people's expectations and this causes them to be angry, depressed, and feel that they are not what they 'ought' to be. This then adds to their sense of worthlessness and failure because a good Christian should not feel either angry or get depressed.

The helping professions are psychologically and emotionally demanding involving, as they do, caring and commitment. A carer is expected to be warm, empathetic, and accepting. In burnout Winton and Cameron (1986) hypothesised that the carer experiences a heavy taxation on their

68

physical and emotional resources. It is from this perspective that burnout is seen as a self-protective process. Although psychological withdrawal is only a short term measure it will, with time, be a problem and source of stress in itself. Because the characteristics the carer is expected to have are personal commitment and idealism, when these are lost through the burnout process the resultant apathy can be particularly distressing. In these circumstances the burnout process can become a self-reinforcing one.

Winton and Cameron (1986) argued that burnout is a working definition of a state of imbalance between demands and resources. Therefore any factor that affects or prevents the carer developing and maintaining a sense of efficiency will be a major source of burnout. This attack on efficiency is both internal and external. Carers are in the profession to help others. The demand for efficiency is communicated by clients, parishioners, colleagues, and supervisors as well as by the carer themselves. Efficiency is affected by a lack of adequate or appropriate feedback. Assessing efficiency is very difficult, as it is to quantify successful caring. Furthermore, many carers work in relative isolation. For the minister, the client is just an ordinary member of the public, but they could also be the leader of one of their church organisations or a member of their congregation. Their restoration to health is solely the responsibility of the minister and failure can affect their ministry in other areas. Above all else the health of a congregation is judged in terms of money, and the failure of the minister to raise money is usually taken as the clearest indication that they are not doing their job effectively (Winton and Cameron, 1986).

Conclusion

From the various opinions and research findings in the previous paragraphs it is apparent that clergy are subject to stress and burnout because they are human like all professional carers. Furthermore their role in the church and community is a public one that exposes them to conscious and unconscious expectations. The parish priest is not aware of many of these expectations and it is these unconscious and hidden expectations that cause pressure to succeed and not let down the image of the church.

Coate (1990) argued that it is more difficult for caring professionals to get in touch with and tolerate their frustration and anger with the business of caring than other professions. The difficulty of facing the unconscious desire to cease caring is possibly reflected in their flight into exhaustion, or illness that enable the reluctant carer to say openly 'I was too tired and I got ill', or possibly 'I became ill, exhausted ... because I was sick and fed up with giving all the time and not getting much back'. Many clergy are not even able to admit this to themselves. What seems clear is that clergy, by nature of their role and activity in the church and in the community, are subject to stress and burnout. The differing emphasis on cause and source of conflict suggests that clergy could well be trained in self care, self awareness, and emotional literacy. It is important that the disparate attitudes to ministry and caring do not create even greater conflict than at present.

Having examined role, stress, and burnout and how it affects the clergy we are now going to look at the personality of the clergy.

Chapter 3

The personality of clergy

Contents

Introduction

Personality

Eysenck's model of personality

Trait theory

The five-factor model

Factor analysis

Personality and the clergy

Conclusion

The personality of clergy

Introduction

This chapter is concerned with the understanding of personality as it relates to the clergy. The chapter begins by briefly exploring the nature of personality and its research and limitations and then examines the personality theory of H.J. Eysenck and its development. Then there is a section on trait theory followed by a section on factor analysis. The penultimate section looks at personality and the clergy and the chapter ends with a conclusion.

Questions raised in this chapter concentrate on whether there is an immerging consensus on the nature of clergy personality. Furthermore, it might be asked if clergy are suited for the role they perform or if there a mis-match between clergy and the perceived expectations of the people they serve.

Personality

Maddi (2001) suggested that personality theories arise from personologists' activities of conducting research and assessing persons. But personality theories are not based solely, or even primarily, on empirical knowledge. Maddi (2001) suggested that there are two other types of knowledge that contribute to the understanding of personality, namely intuitive knowledge and rational knowledge. Intuitive knowledge, he suggested, is the substance of knowledge acquired though hunches. This is the result of experiences experienced when a person is seized by a private, inarticulate, and emotional sense of meaning of what is happening at a particular point in time. Rational knowledge is the reflective, explicit, logical, analytical, precise, and intellectual activity that draws conclusions through deductions from a set of assumptions. Maddi (2001)

suggested that intuitive knowledge, operated on by reason, may become rational knowledge, and that both intuitive and rational knowledge may merge with empirical knowledge when the appropriate research is done. It is, though, not possible to compare the empirical knowledge available with the richness and complexity of people and their lives, and no personologist relies totally on empirical knowledge. Pervin and John (2001) argued that personality theories differ in the kinds of structural concepts they use as well as differing in the way they conceptualize the organization of these concepts. Some theories have complex structural systems and others have simple structural systems

Mischel (1993) suggested that the study of personality by psychologists, and the development of theories of personality, do not allow most theories to be tested by precise scientific examination. This is because of the difficulty of specifying the theoretical premises in testable terms, as well as the various types of experimental and statistical limitations in conducting and evaluating the test results. Subsequently some theories of personality do not lend themselves to clear support or disconfirmation.

Maddi (2001) defined personality as:

> A stable set of tendencies and characteristics that determine
> those commonalities and differences in people's psychological
> behaviour (thoughts, feelings, and actions) that have continuity
> in time and may not be easily understood as the sole result of
> the social and biological pressures of the moment.

Maddi's definition of personality has some similar components to that of Child (1968) quoted by Eysenck (2000) as 'more or less stable, internal factors that make one person's behaviour consistent from one time to another, and different from the behaviour other people would

manifest in comparable situations' but ignores the possible influences of social and biological pressures. In the opinion of Maddi (2001) there are just three basic ways of theorizing about personality. Each of these three basic models has two versions, and some variants and most, if not all, fall within these three basic patterns. He describes the three basic models as the conflict model, fulfilment model, and consistency model.

Pervin and John (2001) argued that the study of personality arose out of the interest of psychologists in individuals and their desire to know what they are like, how they became that way, and why they behave as they do. The 'what' refers to the characteristics of a person. How they are organized in relationship to one another, are they honest, persistent, and high achievers. The 'how' refers to the determinants of a person's personality. To what extent and in what ways do genetic and environmental factors interact to produce the person? The 'why' refers to the reasons for an individual's behaviour and what motivates an individual to move in a particular way or direction.

Maddi (2001) proposed that personologists commonly make two types of statements. The first refers to statements about what he calls the 'core of the personality'. This represents the general things that describe all people and disclose the inherent attributes of human beings. These core statements represent those features that do not change in the course of living, and which exert an extensive, pervasive influence on behaviour. The second relate to more concrete characteristics of personality that are readily observed in behaviour. These Maddi (2001) called the periphery of personality. These are learned behaviour rather than inherent behaviour that are used to explain differences among people. These periphery characteristics are tangible properties that are observed in behaviour. Maddi (2001) suggested that periphery statements are what some

personologists call 'traits' but as not all theorists use the same terminology, so he avoided using the term. Maddi (2001) also suggested that some personologists use the word 'type' to describe a larger concept that can include a number of peripheral characteristics. The statements made by theorists using typology to classify behaviour tend to describe one or more types as ideal ways of life, and others are considered non-ideal.

Eysenck (1970) defined personality as the more or less enduring organization of a person's character, temperament, intellect, and physique, which determines his or her unique adjustment to the environment. Character denotes a person's more or less stable and enduring system of conative behaviour (will); temperament, their more or less stable and enduring system of affective behaviour (emotion); intellect, their more or less stable and enduring system of cognitive behaviour (intelligence); physique, their more or less stable and enduring system of bodily configuration and neuro-endocrine endowment. Eysenck (1970) argued that common-sense psychology unhesitatingly describes and explains behaviour in terms of traits, such as persistence, suggestibility, courage, punctuality, absent-mindedness, stage-struckness, 'being on for the girls', stuck-upness, and queerness, or posits the existence of types, such as the dandy, the intellectual, the quiet, the sporty, or the sociable type. Eysenck submitted that acceptance of these concepts is criticised by a number of academics who hold that:

> there are no broad, general traits of personality, no general and
> consistent forms of conduct which, if they existed, would
> make for consistency of behaviour and stability of personality,
> but only independent and specific stimulus-response bonds or habits.

But Eysenck does not identify these critics.

Eysenck (1970) quoted Jung's (1923) position as:

> Every individual possesses both the mechanism of introversion and that of extraversion, and it is only the relative strength of the one as compared with the other which creates the type ... A rhythmic alternation of these two psychic functions characterizes the normal course of life ... External circumstances and inner dispositions frequently favour one mechanism and impede or restrict the other. This quite naturally leads to the dominance of one of the mechanisms. If this dominance should, for whatever reason, become chronic, then we would be faced with a *type*, i.e. the habitual dominance of one mechanism ... Type never denotes more than the relative dominance of the one mechanism ... It follows that there can never be a pure type in the sense that the one mechanism is completely dominant to the exclusion of the other.

Eysenck (1970) suggested that Jung considered extraversion and introversion as being a condition of complete continuity and balance. Eysenck and Eysenck (1985) quoted Kretschmer (1948) who held views very similar to Jung:

> The concept of type is the most important fundamental concept of all biology. Nature ... does not work with sharp contrasts and precise definitions, which derive from our own thought and our own need for comprehension. In nature, fluid transitions are the rule, but it would not be true to say that, in this infinite sea of fluid empirical forms, nothing clear and objective could be seen; quite the contrary. In certain fields, groupings arise which we encounter again and again; when we study them objectively, we realize that we are dealing here with focal-points of frequently occurring groups of characteristics, concentrations of correlated traits ... What is essential in biology, as in clinical medicine, is not a single correlation but groups of correlations; only those lead to the innermost connections. It is daily experience in the field of typology, which can be deduced quite easily from the general theory, that in dealing with groups of characteristics one obtains higher correlations than with single characteristics ... What we call, mathematically, focal-points of statistical correlations, we call, in more descriptive prose, constitutional types ... A true type can be recognised by the fact that it leads to ever more connections of biological importance. Where there are many and ever-new correlations with fundamental biological factors ... we are dealing with focal-points of the greatest importance.
> (Pages 13-14)

Eysenck (1970) explained that 'A *type* is defined, then, as a group of correlated traits, just as a trait was defined as a group of correlated behavioural acts or action tendencies'. Eysenck contended that the structure of personality types started with specific responses to experimental tests or to experiences of everyday life, which are observed once, and may or may not be characteristic of the individual. At the second level there are the habitual responses. These are

76

specific responses which tend to recur under similar circumstances. At the third level there is the organization of the habitual acts in traits like irritability, persistence, rigidity, and in the language of factor analysis these may be conceived as group factors. Finally at the fourth level, there is the organization of the traits into a general type, for example introvert.

Eysenck's Model of Personality

North (1949) in his analysis of the personality dimensions of introversion-extraversion cited articles as far back as Freyd (1924), Conklin (1927), and Heidbreder (1927) all of which were concerned with the measurement of introversion and extraversion. North (1949) related this research to the work of Jung by quoting his Collected Papers on Analytical Psychology first published in 1920. Carrigan (1960) argued that Jung (1923) established the dimension of introversion and extraversion as a construct of normal personality. North (1949) was concerned to define a set of conventional introversion-extraversion questionnaire scores as functions of a minimum number of statically independent variables, and to determine the relations of these variables to certain other measures on individual differences, such as sex, age, education, height-weight ratio, intelligence, and interests. Eysenck (1970) defined personality as:

> a more or less stable and enduring organization of a person's character, temperament, intellect, and physique, which determines his unique adjustment to the environment. Character denotes a person's more or less stable and enduring system of conative behavior (will); temperament, his more or less stable and enduring system of affective behavior (emotion); intellect, his more or less stable and enduring system of cognitive behavior (intelligence); physique, his more or less stable and enduring system of bodily configuration and neuroendocrine endowment.
> (Page 2)

Eysenck began his research on patients who had been victims of trauma during the second world war. Eysenck (2000) refered to Eysenck's (1944) initial attempt to use factor analysis to identify the main orthogonal factors involving a sample of 700 patients suffering from neurotic disorders.

77

Of the 39 scales in this study there was a favourable response related to the two traits of neuroticism and extraversion. Eysenck (1944) found that those high on the neuroticism scale were more tense and anxious than those low in neuroticism and extraverts were more sociable and impulsive than introverts. Initially Eysenck linked introversion-extraversion with neuroticism. Eysenck's theory of personality was developed and refined over four decades. Francis (1994) outlined the development of Esyenck's theory asserting that Eysenck maintained that personality differences may be most adequately and economically expressed in terms of a small set of higher order factors, whereas Cattell (1946) preferred to have a longer set of personality traits which he called 'source traits' and which have a low intercorrelation. Out of the analysis of these traits Cattell (1946) proposed seven second-order factors that linked the first-order factors together (Maddi, 2001).

Eysenck (1959) published the Maudsley Personality Inventory which measured just two dimensions, extraversion and neuroticism. The next stage in the development of this inventory was to add a lie scale forming the Eysenck Personality Inventory (Eysenck and Eysenck, 1964). In the final stage Eysenck added psychoticism to the measures of extraversion and neuroticism establishing the Eysenck Personality Questionnaire (EPQ) which has both a long and short form and measures extraversion-introversion, neuroticism, and psychoticism together with a lie scale. Whilst Eysenck developed his personality test mainly within the United Kingdom there has been extensive research using his questionnaire throughout the world, and across a range of cultures, including children and young people, for which special measures were developed (Francis, 1994).

Francis (1991) described Eysenck's account of extraversion, as it applied to men as a whole, as men being more sociable, lively, assertive, sensation-seeking, carefree, dominant, surgent, and

78

venturesome. In the population as a whole women tend to be more neurotic than men. According to Eysenck's account of neuroticism women are characterised as more anxious, depressed, tense, irrational, shy, moody, emotional, suffering from guilt feelings and low self-esteem. In the population as a whole, women record lower scores on the psychoticism scale. This means that, according to Eysenck's account of psychoticism, women are characterised as more empathic, unselfish, altruistic, warm, peaceful and generally more tender-minded.

According to Francis and Rodger (1994b) the lie scale included in the personality test was originally intended to detect the tendency of some respondents to 'fake good' and so to distort the resultant personality scores. The notion of the lie scale has not, however, remained as simple as that. Subsequent to the inclusion of the lie scale researchers have being interpreting the lie scale as a personality measure in its own right. Francis and Rodger (1994b) suggested that the lie scale can be independent of the motivation to disguise, and so must be measuring some underlying personality dimension or set of characteristics. Although there is disagreement regarding the importance of this measure, it has been variously interpreted as measuring social conformity, and lack of self-insight.

Maddi (2001) linked Eysenck's concept of introversion-extraversion with that of Jung. Mischel (1993) stated that Eysenck's understanding of the introversion-extraversion is that it is a dimensional trait whereas Jung originally proposed 'introvert' and 'extravert' as a personality type. Pervin and John (2001), cited Gosling, John, Craik and Robins (1998) who suggested that extraversion is probably the most extensively studied of all traits, in part because relevant behaviours are relatively easy to observe. Maddi (2001) suggested that Eysenck stimulated research on Jung's concepts which were also taken up by, among others, Cattell (Cattell and

Stice, 1957) in the 16 P.F. questionnaire, who found evidence of a first-order factor of introversion-extraversion. Maddi (2001) quoted Crookes and Pearson (1970) who found some relationship between the introversion-extraversion scales offered by Cattell and by Eysenck. Crookes and Pearson (1970) compared scores on the two procedures obtained from sixty maladjusted subjects. The correlations between the separate measures of introversion-extraversion appeared similar and substantial, although the sample was small.

Eysenck and Eysenck (1985) argued that their approach to personality is a scientific one and, as such, is examinable by other scientists whereas those proposed by disciplines such as psychoanalysis are impervious to proof. They argued that the purpose of personality theory is to scrutinize events after they have happened, and then to make predictions on the basis of scientific observations. This process is then open to re-examination by other scientists to determine its validity and consistency. If the theories are wrong, then this enables the theory to be revised, adapted and, if necessary, to be rejected. Eysenck and Eysenck (1985) argued that this scientific process is applicable to their approach to personality and individual differences but is rare of other theories.

Eysenck (2000) stated that Eysenck's main contribution to research in personality has been exclusively devoted to the dimensions of extraversion and neuroticism. The third dimension of psychoticism, is less important because it has not been proven to be a major personality trait. Eysenck hypothesized that individual differences along the dimension of introvert-extravert have both hereditary and environmental origins. Pervin and John (2001) quotd Eysenck (1990) suggesting that there is evidence that the dimension of introversion-extraversion consistently shows up in cross cultural studies, that individual differences are stable over time, and that

genetic factors make a strong contribution to such individual differences. Eysenck (1990) suggested that all these points argue for a strong biological basis for the dimensions. Many studies of various indices of biological function (for example, brain activity, heart rate, hormone level, sweat gland activity) can be cited in support of this conclusion.

Eysenck (1982) suggested that genetic factors contribute something like two-thirds of the variance in major personality dimensions. This has been questioned by Loehlin (1992) and Plomin (1994) who argued that it is likely that two-thirds is an overestimate and that the figure is closer to 40%. Eysenck (1982) suggested that what are genetically determined are predispositions for a person to act and behave in a certain manner, when put in certain situations.

Although less is known about the psychoticism dimension Eysenck (1982) suggested that there is a genetic association, in particular an association linked with maleness. Although this genetically determined behaviour plays a large part in the personality types this does not imply that therapy or change is impossible. Eysenck (1982) argued that through behavioural modification procedures patients can, for example, unlearn certain learned fear responses and also acquire different codes of social conduct when this is necessary.

Pervin and John (2001) offered four points in support of Eysenck's trait theory. First, his record is consistent and diverse in extending his theory to influence other disciplines such as criminology, education, aesthetics, creativity, genetics, psychopathology, and political ideology. Also his research has been translated into many languages. Second, Eysenck has also consistently combined research through the use of the questionnaire as well as experimental research. Third, Eysenck has related his personality variables to methods of measurement and

they go beyond just description and can be tested empirically. Finally, Eysenck has been prepared to swim against the tide and argue in favour of unpopular views.

Trait Theory

Pervin and John (2001) suggested that there are problems with trait theory. Trait theorists can define the concept in any way they want, and include within it whatever they choose. They ask is there a difference between a trait and a motive? According to Murray (1938) needs can be momentary or enduring and can be present within the organism without becoming manifest in behaviour. Murray (1938) suggested that 'according to my prejudice, trait psychology is over-concerned with recurrences, with consistency, with what is clearly manifested, with what is conscious, ordered and rational'. Pervin and John (2001) argued that these are not trivial differences and they call attention to Murray's skepticism about people's ability to report accurately about themselves.

Pervin and John (2001) asked what has been left out of trait theory, and suggest that many trait theorists would argue that there is more to personality than, for example, the Big Five. They cited Buss (1988) and McAdam (1992) who suggest that personality could include a person's self concept, their personal identities, their cognitive style, and their unconscious. Pervin and John (2001) asked whether trait theories have anything to say about the organization of personality? Is the person just a bundle of traits or is an important part of personality the way in which the traits are organized? Pervin and John (2001) stated that trait theorists would appear to agree with McCrae and Costa (1990) that 'the essence of personality is the organization of experience and behaviour'.

Pervin and John (2001) cited Mischel (1968, 1990) who criticised trait theory because of its emphasis on stable and enduring properties whereas behaviour is much more variable from situation to situation. Pervin and John (2001) also cited Bandura (1999) and Pervin (1994) who argued that trait theory is not very effective in predicting behaviour. Pervin and John (2001) suggested that there is good evidence of longitudinal stability of traits in part because of the genetic contribution to traits. Therefore, although people can change, there are powerful forces operating to maintain stability over time. Pervin and John (2001) concluded that there is evidence of trait consistency but it tends to appear within certain domains of situations for example, home, school, work, friends, and recreation than across domains of situations.

The Five Factor Model

Maddi (2001) suggested that the Big Five factors were proposed by Norman (1963) but they only achieved popularity in the last two decades. Pervin and John (2001) stressed that 'big' was meant to refer to the finding that each factor subsumes a large number of more specific traits. McCrae and Costa (1994) have worked on Norman's concepts and proposed that there are five source traits in people namely, neuroticism (anxiety, anger, depression), extraversion (warmth, gregariousness, assertiveness), openness to experience (fantasy, aesthetics, feelings), agreeableness (trust, straightforwardness, altruism), and conscientiousness (competence, order, dutifulness). McCrae and Costa (1994) felt that research justifies the view that these traits are inherited, although when they use the term 'trait' they are clear that the five factors are basic, genetic orientations and they only change through biological maturation rather than learning. McCrae and Costa (1994) used their concepts to suggest that people 'strive to express in behaviour the thoughts, feelings, and actions that best reflect the pattern of neuroticism, extraversion, openness to experience, agreeableness, and conscientiousness that is inherent in

them.' Maddi (2001) suggested that this therefore means that McCrae and Costa (1994) are actually specifying core characteristics and that these are not all positive as they include neuroticism. Maddi (2001) submitted that the five factors are internally based characteristics and therefore have the possibility of being, in his terms, an intrapsychic conflict model.

Pervin and John (2001) suggested that trait theorists would appear to agree with McCrae and Costa (1990) that 'the essence of personality is the organization of experience and behaviour'. Referring to McAdam (1992), Pervin and John (2001) suggested that 'the five-factor model is essentially a psychology of the stranger - a quick and simple portrait of someone'. Pervin and John (2001) summarised their discussion by making five points. Initially, there is growing consensus among trait theorists around the five-factor model of openness, conscientiousness, extraversion, agreeableness, and neuroticism. Second, the proposed theoretical five-factor model emphasizes the biological basis of basic tendencies and the development of these tendencies is essentially independent of environmental influences. Third, although the proponents of the five-factor model suggest that it has important potential applications in areas such as vocational guidance, personality diagnosis, and psychological treatment, the developments in this area are recent and have yet to be evaluated. Forth, there are critics of trait theory who suggest that human behaviour is very variable. Instead of emphasizing broad dispositions within a person, the importance of situational influences should be recognised. Lastly, although an overall evaluation of trait theory suggests strengths in research, the formulation of interesting hypotheses, and the potential for ties to biology in relation to work on genetics, there are, at the same time, questions concerning the method of factor analysis, the clarity of meaning of the trait concept, the neglect of such important areas of psychological functioning as the self, and a theory of personality change.

Pervin and John (2001) cited Goldberg (1990) who suggested that, over time, people have found individual differences important in their relationships and developed terms for easy reference. The trait terms communicate information about individual differences. They also serve as predictors and control, they help people to understand what others will do, and therefore they can control life's outcomes. Pervin and John (2001) agreed with Maddi (2001) that the McCrae and Costa (1994) theoretical model of five basic tendencies, which has a biological basis, means that the behavioural differences are linked and represented in the body in terms of genes, and the brain structure. McCrae and Costa (1994) further argued that personality traits, like temperaments, are endogenous dispositions that follow intrinsic patterns of development essentially independent of environmental influences. They suggest, therefore, that personality traits are more indicative expressions of human biology than products of life experiences. Pervin and John (2001) criticised the Big Five theory because it has little to say about dynamic processes, very little to say about personality disorders, and offers no therapeutic approach and is silent as to how people can change.

Maddi (2001) criticised McCrae and Costa (1994) as they seemed to lack an account of the content of the common types and peripheral characteristics that can be expected in studying lives. He suggested that they are not clear on the effects of particular combinations of these traits when they interact with the environment. Therefore, he suggested, their theory remains abstract, too much framework without descriptive flesh. Maddi further criticised the Big Five theory as it seems to not have any specification for an ideal personality type. Maddi suggested that McCrae and Costa should engage in the task of personality theorizing by suggesting a series of combinations of high and low scores that would contribute to genuine personality types with the peripheral characteristics

85

Pervin and John (2001) suggested that if factor analysis is as powerful as its proponents suggest, essentially the same factors should be found in different studies. Although it has been previously stated by Pervin and John (2001) that the Big Five model is a basic discovery of personality psychology and that five factors are 'just right' (McCrae and John, 1992), some critics suggested that fewer than five are needed (Eysenck, 1990; Zuckerman, 1990) and others suggested that five is not nearly enough (Buss, 1988; Cattell, 1990; Waller, 1999). In spite of attempts to suggest that there is a consensus concerning the Big Five, many have suggested that the degree of correspondence among studies has been less than ideal (Block, 1995).

Factor Analysis

Factor analysis tends to be used by most trait theorists (Eysenck, 2000) and uses information about the inter-correlations of items from questionnaires, rating, or other measures of personality. Pervin and John (2001) stated that Eysenck's emphasis on measurement and development of a classification of traits is dependent on the use of the statistical technique of factor analysis. Eysenck (2000) explained that if two items correlate highly with each other, it can be assumed that they measure the same factor aspect of intelligence, or trait. If the two items do not correlate, then it is probable they are measuring different factors. But factor analysis has a number of limitations. First, factor analysis can only reveal the factors contained within the items that are included in it. This may seem obvious but it is therefore necessary to keep within the bounds of the questionnaire and not to stray into drawing inferences that the questionnaire does not cover. Second, factor analysis is merely a statistical technique, and therefore can only propose guidelines for theory and research. What is necessary is for the statistical (factor) analysis to provide evidence that the traits being looked at have significance in everyday life. Third, the use of factor analysis means making a number of random decisions. The number and

nature of the factors or traits chosen from any given set of data will depend on decisions concerning the precise form of factor analysis to be carried out on the data (Eysenck, 2000). Eysenck (2000) stated that Eysenck uses the orthogonal method of analysis where all the factors must be correlated with each other. This means that knowing the score on one trait provides no basis for predicting the score on a second trait. This is in contrast to R.B. Cattell's preference to use oblique factors which correlate one trait with each other. Both methods of statical analysis have their limitations, and reliance on either orthogonal (independent) or oblique factors is a personal one.

Pervin and John (2001) quoted Allport (1958) who, although committed to trait theory, stated that the personality factors identified through the use of factor analysis 'resemble sausage meat that has failed to pass the pure food and health inspection'. Even more critically they quote Bandura (1999) who suggested:

> Seeking the structure of personality by factor analysing a
> limited collection of behaviour descriptors essentially reduces
> to a psychometric method in a search of a theory ... this ...
> is reminiscent of the debates of yesteryear about the correct
> number of instincts or cardinal motives.

Personality and the Clergy

According to Francis (1999) there have been many different studies concerned with the personality of clergy. Many of these studies have drawn on different models of personality resulting in little information about any one theoretical position. From 1989 Francis and colleagues set about establishing a body of knowledge using the personality theory of Eysenck. This has led to the publication of numerous papers using the research instruments produced by Eysenck - Eysenck Personality Inventory (Eysenck and Eysenck, 1964), the Eysenck Personality

87

Questionnaire (Eysenck and Eysenck, 1975), the Revised Eysenck Personality Questionnaire (Eysenck, Eysenck and Barrett, 1985), and the Abbreviated Revised Eysenck Personality Questionnaire (Francis, Brown and Philipchalk, 1992).

Nauss (1973) in an early publication reviewed research on personality among seminary students in order to identify trends that would lead to patterns. He only examined those studies that offered a comparison with the general population norms. There were a large number of studies available, with some apparently opposite results. In his review he found five categories within which a great majority of results seem to fit. First there was a general category of mental health. The next four groups consisted of pairs of characteristics. Those were, extrovert verses introvert; reflective verses surgent; environment-ordering verses environment-perceiving; and nurturant verses succorant. The studies included the more commonly used personalities inventories, for example, Minnesota Multiphasic Personality Inventory; Edwards Personal Preference Schedule; Guildford- Zimmerman Temperament Survey; 16PF; Bernreuter Personality Inventory; Myers-Briggs Type Indicator; and the Allport-Vernon Study of Values. In his summary of the investigation he suggested that there were a number of prominent characteristics of seminary students which he itemised as extroverted, reflective for some and practically-orientated for others, nurturant, and environmental ordering tendencies. Evidence regarding mental health was unclear and Catholic students differed from protestant students by showing a greater degree of introversion.

Francis and Pearson (1985) used the Junior Eysenck Personality Inventory (Eysenck, 1965), the Francis Scale of Attitude Towards Religion Form ASC4B (Francis, 1978), the Junior Eysenck Personality Questionnaire, and the Eysenck Personality Questionnaire (Eysenck and Eysenck,

1975) with 191 English school children aged between 14 and 16 years. The results demonstrated that there was a correlation between religiosity and the three scales of extraversion and that these decreased in the predicted direction.

Francis and Pearson (1991) found that in a sample of 40 male Anglican clergy in mid-career, that contrary to the theoretical prediction the clergy displayed neither higher lie scales scores nor lower psychoticism scores. Furthermore, contrary to the theoretical prediction, the clergy displayed higher neuroticism scores.

Francis (1991) in a comprehensive analysis, at that time, of research into the personality characteristics of Anglican ordinands made four observations. First, that the current findings so far suggested, that if ordinands and clergy are typical of religious people in general, that they should be neither more nor less neurotic than the population as a whole. Second, they should be neither more nor less extraverted than the population as a whole. Third, they should not record higher psychoticism scores than the population as a whole and would more likely record lower scores. Finally, that they should not record lower lie scores than the population in general, but might even record higher lie scale scores. Francis (1991) obtained completed Eysenck Personality Questionnaires (Eysenck and Eysenck, 1975) from 155 male and 97 female Anglican ordinands. The results suggested that Anglican ordinands did not display the personality characteristics predicted from what is known about the relationship between personality and religion in the general population. Francis (1991) suggested a number of conclusions could be drawn from this research. First, that these ordinands are not typical of religious people in general. Second, and following on from this, that the personality profile of these future clergy have will be different to the personality profile of the religious community with whom they will

be working. Third, there was a strong difference between the personalities of the male and female ordinands. Fourth, according to the extraversion scores the female ordinands emerge as slightly more extraverted than men in general and the male ordinands emerge as slightly more introverted that women in general. Therefore on this evidence the gender expectations are reversed with the female ordinands recording a characteristically masculine profile and the male ordinands recording a characteristically feminine profile. Finally, the impressive feature of the personality profile of the male ordinands concerns the low scores on the extraversion scale. This, Francis argued, implies that the male ordinands possess the very mirror image of the personality qualities generally associated with the public and social profile of their future occupation. Such incompatibility between personal preferences and public role expectations may well lead to frustration, stress, and a sense of failure.

Francis (1992) administered the short form Revised Eysenck Personality Questionnaire to 112 clergy. Contrary to the usual sex differences in personality profile found in the general population the female clergy recorded higher extraversion and higher psychoticism scores than the male clergy. Female clergy did not record higher neuroticism scores than the male clergy. This is another example of reversal of personality characteristics for male and female clergy.

Francis and Kay (1995) used the Eysenck Personality Questionnaire with 259 male and 105 female Pentecostal ministry candidates attending the British Assemblies of God and Elim Bible colleges. They found that both male and female candidates scored significantly lower than the population norms on the neuroticism scale. They also found that both male and female candidates were more stable than men and women in general. Furthermore the female candidates did not differ from women in general on the dimensions of extraversion, psychoticism and the

lie scale, whereas male candidates did not differ from men in general on the dimension of extraversion and that they scored significantly lower on the psychoticism scale and significantly higher on the lie scale.

Francis and Thomas (1996a; 1996b; 1997) reported on a sample of 222 male clergy who completed a short form Revised Eysenck Personality Questionnaire (Eysenck, Eysenck and Barrett, 1985) together with a 54 item questionnaire concerned with different aspects of religious experience, a nine item index of Anglo Catholic orientation, and a 14 item scale of influence by the charismatic experience. These fourteen items were embedded in the 54 items above which were concerned with different aspects of religious experience. Results reported in Francis and Thomas (1996a) suggested that there is no relationship between Anglo Catholic orientation and personality, nor between Anglo Catholic clergy presenting a more feminine personality profile than other male Anglican priests. Results reported in Francis and Thomas (1996b) demonstrated a positive correlation between mystical orientation and extraversion, but there was no relationship between mystical orientation and either neuroticism or psychoticism. Results reported in Francis and Thomas (1997) found that contrary to theoretical expectations, charismatic experience was correlated negatively with neuroticism and positively with extraversion, but was unrelated to either psychoticism or lie scale scores. The charismatic experience was associated with stable extraversion.

Francis and Rutledge (1997) found in a sample of 373 male and 560 female Anglican stipendiary parochial clergy that, contrary to expectations of the differences in the profile of men and women in the general population, no significant differences were found on all four scales of the short form Revised Eysenck Personality Questionnaire. The same instrument was administered to 81

male Anglican clergy in rural benefices and 72 in urban benefices by Francis and Lankshear (1998). The rural clergy recorded higher scores on the extraversion and lie scales.

Francis, Fulljames and Kay (1992) investigated the application of the Eysenck Personality Questionnaire (EPQ) lie scale among 222 men and women training for Christian ministry in a bible college, theological college, and ministry training course. The results failed to demonstrate the dual component of the Eysenckian lie scale. Rather the findings were consistent with the view that in some situations the lie scale may paradoxically provide a measure of truthfulness and that the positive responses to lie scale items made by very religious people may as likely be influenced by the truthful reporting of religious behaviour as against the influence of conditioning into socially conformist behaviour or from the intention to fake good.

The use of the EPQ-R has been augmented by using other questionnaires. For example Musson (1998) used the 16PF questionnaire with 441 male and 55 female Anglican clergy of the Church of England who had attended a residential workshop over a period of ten years. He found that male clergy were more outgoing, intelligent, emotionally stable, conscientious, tender-minded, imaginative, apprehensive, and tense than the general population. In Francis and Musson (1999) reporting on the same sample there were a number of factors that showed evidence of gender reversal. Female clergy were less outgoing, more assertive, more venturesome, less apprehensive, more socially controlled, and less tense than male clergy. In the use of the newly revised personality questionnaire (16PF5) with 900 parochial clergy of the Church of England by Musson (2001) female clergy were found to be less outgoing, more emotionally stable, more dominant, less rule-conscious, less emotionally sensitive, less apprehensive, and more open to change than male clergy. This confirmed the findings of previous studies which used the

Eysenkian and other instruments that gender reversal is a feature of the personality of clergy.

Robbins, Francis, Haley and Kay (2001) found a similar personality reversal among 1339 Methodist ministers when they administered the short form Revised Eysenck Personality Questionnaire (EPQR-S).

Conclusion

Bowers (1964) suggested that clergy struggle with their role and position and that their personality is different from that of the ordinary man/woman in the street. She also argued that research was necessary in order to better understand clergy who are, in her opinion, unique because of the nature of their role and ordination. This chapter confirms her views by implying that the profile of clergy is contrary to what the normal population expect. The research undertaken by Francis and others has begun to paint a picture that is both consistent in style as well as possessing depth, colour, and character. What does not seem to be happening is finding a way of harmonizing the personality of clergy with the real expectations of congregations. Watts, Nye and Savage (2002) refered to a study of ordinands at an English theological college in which the ordinands were compared with the results of a specially devised questionnaire to discover what personality type lay members of the congregations would like to find in their clergy. Approximately 90% of laity showed a preference for extroverted clergy, whereas two-thirds of clergy were introverted. This mis-match is unlikely to alter as there is a tendency of the church selectors to choose more of the same. What may be necessary is the re-education of parishes to accept the clergy as they are and learn to utilise their introverted, tender minded tendencies. On the other hand they could be encouraged to compensate by using their own extroverted talents to balance the picture and so cause less strain, and value the spirituality that

goes with the introverted clergy personality.

Chapter 4

Job satisfaction and the clergy

Contents

Introduction

Job satisfaction

Job satisfaction and non-work situations

Job satisfaction and the clergy

Ministerial job satisfaction questionnaire

Conclusion

Job satisfaction and the clergy

Introduction

There are those clergy who would resent the ministry being defined as a 'job' as it is a calling or vocation to a sacred ministry. Furthermore the idea that the ministry is assessable in terms of satisfaction or dissatisfaction would be deemed an impossibility, as the object of ministry is to serve, to give, and not to count the cost regardless of personal emotions. If dissatisfaction is experienced this then is a matter of poor faith and possible disobedience to the will of God, the answer to dissatisfaction is, therefore, not in improving the environment or seeking new pastures, but in being obedient to God's calling. Hearing God's call and will in a minister's life is central to their ability to function, to give, care, and be available. At the core of a minister's life is a preparedness to sacrifice all in the service of God and his creation. This, though, can be a denial of the human dimension of earthly ministry, and a denial of human weakness. The need to be satisfied is a basic human emotion and the consequences of living in a state of emotional dissatisfaction with a calling that is expected to be all absorbing, will inevitably lead to emotional problems. Jung suggested that personal satisfaction can be achieved through a role, but this does not mean that a minister's personal emotional life is of no consequence. The need to be aware of the human emotional element of ministry which, for some, takes over almost all their life, seems to be of paramount importance. Measuring job satisfaction is, therefore, a dynamic that is essential to the understanding of why some in ministry succeed, and some fail. The purpose of this chapter is not, though, concerned with success or failure of clergy in the parochial ministry.

The measurement of job satisfaction is frequently related to burnout. Although some researchers have attempted to isolate job satisfaction, it would appear from the published articles that job

satisfaction is not a concept that can be researched in isolation of other aspects of human experience. This chapter is concerned with the job satisfaction of ministers and although some articles have related job satisfaction to burnout there are those that have sought a broader understanding. It is not possible to isolate those articles that concentrate on job satisfaction alone, so in the first section, albeit headed job satisfaction, there will be references to burnout.

The next section will examine how researchers have developed the understanding of this construct linking job satisfaction with the whole life experience of workers. This broader examination of job satisfaction is more in harmony with the experience of Anglican parochial clergy and therefore this sections leads naturally into an examination of job satisfaction and the clergy. Next examined is the Ministerial Job Satisfaction Scale (MJSS; Ministerial Job Satisfaction Scale) which is an integral part of this project. The critical approach is necessary, in this section, as there appears to gaps in the ability of the MJSS to assess the level of job satisfaction across the whole range of pastoral activity. The conclusion will attempt to combine the secular concepts with the experiences of clergy in a parochial situation.

Questions raised in this chapter relate to whether clergy experience job satisfaction and are aware of the emotions that others experience in other caring professions. Furthermore there is the question whether clergy, who primarily are in the ministry because of a vocation, would want to be assessed as to the level of job satisfaction they experience. Accepting that they do experience pleasure when things go right in the parish and probably experience displeasure when things go wrong, it is not unreasonable to accept that they are human enough to be subject to the same range of emotions as other carers experience.

Job satisfaction

Locke (1984) suggested that job satisfaction is important because it is important for the employee. He also suggested that job satisfaction and dissatisfaction are simply emotional responses. One common category of response to job dissatisfaction is behavioural withdrawal from the job situation and generally job dissatisfaction is more reliably associated with labour turn over than with absenteeism. A possible definition of job satisfaction is that it is a positive emotional response to the job resulting from an appraisal of the job as fulfilling or allowing for the fulfilment of the individual's job values. Job dissatisfaction is a negative emotional response resulting from the appraisal of the job as ignoring, frustrating, or negating one's job values. Randal and Scott (1988) suggested that dissatisfaction with one's job is more focussed on the job than on the self. A dissatisfied employee does not like the job whereas a 'burned out' employee feels incapable of doing the job adequately.

Arsenault and Dolan (1983) suggested that the signs of job satisfaction could be physiological or behavioural in nature, and the symptoms, psychological or somatic. These, they suggested, indicate the individuals' inability to cope effectively with various job demands. Furthermore they argued that stress can be said to arise from a misfit between the individual and their work demands.

Locke (1984) suggested that in the realm of work itself, employees value work which corresponds to their personal interests. Employees also like to feel that the work they are doing is important. Employees want the chance to use their (valued) skills and abilities, especially the skills and abilities which they acquired in their job training (O'Brien, 1980). Many employees, particularly those in higher level professional and managerial jobs, want the chance to grow.

98

Employees value completing a whole piece of work with a definite, visible end or outcome; this fosters task identity. Virtually all employees want to feel a sense of achievement by succeeding at the tasks they undertake. Employees want clarity in their assigned jobs so that they know what is expected of them and how they will be valued (the opposite of this is called role ambiguity).

For Locke (1984), job satisfaction is considered to be the responsibility of both employer and employee. Locke (1984) suggested there is no fundamental conflict of interest between employer and employee about job satisfaction, it is, though, possible that their priorities are not identical. The individual is responsible for choosing carefully the career and job that they select. The employee-organizational match is as much the employee's task as the organizations'. Successful career and job choice require good decision-making techniques

Kirkcaldy, Thome and Thomas (1989) researched job satisfaction among those working in the counselling and helping professions. They compared the job satisfaction profile with the normal population scores. There was evidence of a general burnout profile. They found that psycho-social workers exhibited greater general pressure and dissatisfaction, complained more about their relationships with their co-workers, and felt unable to pursue their personal recreational and recovery needs. These findings were not affected by work context, age, or gender. Using the Eysenck Personality Questionnaire (Eysenck and Eysenck, 1975) they found that neuroticism was positively correlated with job pressure and dissatisfaction. Extraverts were inclined to be more dissatisfied with work and yielded higher career motivation scores compared to introverts but the difference was non-significant.

According to Jayaratne, Himle and Chess (1991) job satisfaction has a long conceptual and

research history, and the social and organizational psychology literature is packed with studies of work satisfaction among diverse groups of workers. Job satisfaction is viewed as a multidimensional construct. Much of the literature has concentrated on identifying aspects of the work environment which produces satisfaction and dissatisfaction in the worker. Furthermore they argued that job satisfaction is linked to burnout but suggested that there are conceptual differences. They cited Maslach and Jackson (1981) who explicitly stated that 'one can reject the notion that burnout is simply a synonym for job dissatisfaction on the basis of low correlations between measures of job satisfaction and burnout.' They created a model that concurs with the belief that job satisfaction and feelings of burnout are functions of personal, organizational, and client characteristics, and can be viewed as hierarchical. In Jayaratne, Himle and Chess (1991) their conceptual model indicated that the 17 domains that affect job satisfaction also affect burnout and work strain. Their model is broken down into 'Person Domain' which includes skill/competence, value conflict, commitment, personal control, and self-esteem. Factors under 'Organization Domain' included agency change, challenge, co-worker support, supervisor support, role ambiguity, role conflict, workload, financial reward, and promotion opportunity. The third aspect of their model is 'Client Domain' and this included case factors, fear factors, and task factors. This model do very little in trying to explain depression, somatic complaints, success at the job, and turnover.

Jayaratne, Himle and Chess (1991) suggested that any attempt to compare job satisfaction and burnout would be hampered by their definitional complexities and the array of measures. For example, unlike job satisfaction literature, burnout researchers have not attempted to utilize a global measure of the phenomenon. Just as the symptoms of burnout are varied and diverse, so are the facets of the job which are typically examined within the context of job satisfaction (for

example role ambiguity, role conflict, workload). Therefore the rich diversity present in the symptom category of burnout is present in the causes of job dissatisfaction. Conceptually, it may be argued that factors which causally affect job satisfaction also affect feelings of burnout, thus creating a definitional diversity with overlapping concepts. Jayaratne, Himle and Chess (1991) started off attempting to differentiate between job satisfaction and burnout but concluded that their study did not produce the distinction between the two concepts that they had anticipated. They suggested that this was because of the failure to examine the personal and organizational domains. They suggested that there is a clear case for seeing burnout as a separate concept but suggested that job satisfaction needs more theoretical research in order for it be to established as a different and distinct concept.

Arches (1991) defined job satisfaction as an affective state describing feelings about one's work. She also suggested that much of the literature on job satisfaction when related to social work is similar or even the same as the burnout literature. Literature on job satisfaction can be divided into three theoretical categories, personal, social, and organizational. Job satisfaction has been associated with the size of the organization, individual demographics such as age, gender, marital status, and education (Glenn and Weaver, 1982; Jayaratne, Chess and Kunkel, 1986; Jayaratne, Tripodi and Chess,1983). She suggested that studies in either burnout or job satisfaction should consider the historical and organizational context in which they occur. Weaver (1980) examined a large sample of American workers and found that blacks were less job satisfied than whites, that there were no sex differences in job satisfaction, and there was a positive association between job satisfaction and education, age, income, and occupation.

Other research into job satisfaction and burnout has included occupations such as nurses (Dolan,

101

1987; Randall and Scott, 1988), school psychologists (Huebner, 1994), school-based educators (Wolpin, Burke and Greenglass, 1991), protective services personnel (Jayaratne, Himle and Chess, 1991), and ministers (Glass, 1976; Turton and Francis, 2002; Wittberg, 1993).

Job satisfaction and nonwork situations

Gleason-Wynn and Mindel (1999) were concerned to develop a simple and economical theoretical model that connects the interrelationships between the constructs of environment factors and personal factors with job satisfaction. They argued that in spite of a growth in research related to job satisfaction much of the focus has been on burnout. No studies, they suggested, had investigated job satisfaction and job retention of nursing home social workers. Working in this area evokes many negative stereotypes and yet demands highly qualified social workers. There is research on job satisfaction and job turnover which found significant and consistent correlations (Barber, 1986; Gleason-Wynn, 1994; Siefert, Jayaratne and Chess, 1991). These papers suggested that dissatisfied workers are more likely to seek other employment or change jobs than those more satisfied with their job.

Iaffaldano and Muchinsky (1985) suggested that there is an elusive relationship between job satisfaction and job performance. They suggested that various reviewers have attempted to reconcile inconsistencies among individual study results by concluding that there is no strong pervasive relation between workers' job satisfaction and productivity.

Bacharach, Bamberger and Conley (1991) examined work-home conflict among nurses and engineers. They argued that the amount of empirical research was relatively small on examining how role stress at work 'spills over' into the worker's home-life, as well as how personal and

family well-being at home influence the attitudes and feelings that workers have in their jobs. They were concerned to examine role conflict at work, which may result in negative attitudes/behaviours at home. Bacharach, Bamberger and Conley (1991) cited Burke, Weir and Duwors (1980), Greenhaus and Beutell (1985), and Greenhaus, Bedeian and Mossholder (1987), and suggested that these studies have identified the incompatibility between the inherent pressures of work roles and those of the home role as a critical dimension of personal and family well-being at home. They also suggested that the relationship between the impact of role stress at work and the non-work realm (home) has been ignored. They were concerned to examine the degree to which work is perceived as interfering with home or family life. They acknowledged that Burke, Weir and Duwors (1980) examined how the number of hours worked affected home life, and how work scheduling, autonomy and task challenge, number of children, and management support and recognition have influenced job satisfaction (Jones and Butler, 1980; Peck, Staines and Lang, 1980; Love, Galinsky and Hughs, 1987). Studies have examined the impact of the home or family environment upon organizational and career commitment (Steffy and Jones, 1988), job stress (Kahn, Wolfe, Quinn and Snoeck, 1964) and job satisfaction (Porter and Steers, 1973; Andrisani and Shapiro, 1978).

Hart (1999) argued that the relationship between work and non-work situations warranted investigation because researchers have found that the work domain contributes relatively little to peoples' overall level of psychological well-being. Non-work domains, such as family, friendship, health, leisure, and marriage, have been found to be more important (Campbell, Converse and Rogers, 1976; Headey, Glowacki, Holmstrom and Wearing, 1985; Lance, Lautenschlager, Sloan and Varca, 1989). Hart (1999) made a second point that in a growing body of evidence in the work and family conflict literature, there is a suggestion that work and

non-work domains tend to spill over into one another, rather than being two separated aspects of life (Adams, King and King, 1996; Frone, Russell and Cooper, 1992; Williams and Alliger, 1994). Hart (1999) used the dynamic equilibrium theory of stress (Hart, Wearing and Headey, 1993, 1995; Headey and Wearing, 1989) which integrates the perceived-quality-of-life literature with the cognitive-relational approach. According to the dynamic equilibrium theory, stress results from a broad system of variables that include personality characteristics, environmental characteristics, coping processes, positive and negative experiences, and various indexes of psychological well-being. Hart (1999) cited Lazarus (1990) who noted that stress cannot be located in any one of these variables. Rather, stress only occurs when a state of disequilibrium exists within the system of variables relating people to their environments, provided that this state of disequilibrium brings about change in peoples' normal levels of psychological well-being (Hart, 1996). This suggests that stress is a relatively abstract construct that cannot be assessed directly. Instead, stress at work can only be understood by assessing a complex system of variables (including home, family, friendships, recreational activity, and privacy among others) and establishing how these variables relate to one another over time.

Job satisfaction and the clergy

The personal circumstances of all parochial clergy in the Church of England, are that their job and their home life are invariably interconnected. This is almost entirely due to the requirement that, as a condition of their appointment, they live in a tied house in the parish in which they are the minister. This makes the content of the previous paragraphs relevant to this section of the chapter.

Glass (1976) developed a minister's job satisfaction scale for the Methodist church which has

been adapted in this research for use with Church of England clergy. Glass' (1976) scale did not cover all aspects of the minister's job satisfaction. He found that the area of the minister's relationships and support determined the degree of job satisfaction. These relational aspects of the minister's job were covered by 44% of the questions in the scale. A further 24% of the scale came from those categories which dealt with job satisfaction. Glass argued that possibly the most important product of his research was in the development of a scale of job satisfaction for ministers rather than the findings. Glass concluded in his article that greater attention should be given to helping the minister learn to deal with both his own feelings about his work and how he can express his own uniqueness and to learn how he can build significant relationships of trust and support with the 'important others' in his professional/organisational life.

Francis and Rodger (1994a) cite numerous studies that indicate the value of using personality theories to indicate differences in a wide range of work related employment. There are, though, few studies by comparison that are concerned with psychological research into the clergy and job satisfaction. Francis and Rodger (1994a) cited Dittes' (1971) article in which he referred to the analysis of the psychological studies into clergy in which he found that there was no consistent attempt to create a uniform approach. Dittes (1971) labelled the findings as scouting parties, suggesting that there was much to be achieved in this area. Francis and Rodger (1994a) cited six studies that have been undertaken among clergy or ordinands in England and that the study being reported upon was exploratory. Francis and Rodger (1994a) used the short form Revised Eysenck Personality Questionnaire with 170 male full-time stipendiary parochial clergy within one Anglican diocese, together with indices of role prioritization, role influences, role conflict, and dissatisfaction with ministry. Of the four aims of the research the fourth was to chart the relationship between personality and dissatisfaction with ministry. They acknowledged that

105

dissatisfaction with ministry can be measured in a number of different ways and they chose to use a self indicator related to thoughts of leaving the clerical profession for secular employment. Of their four conclusions the final one indicated that the data demonstrated that clergy who scored high on the neuroticism scale and clergy who scored high on the psychoticism scale were significantly more likely to have entertained thoughts of leaving the ministry than clergy who scored lower on these personality dimensions.

Ministerial job satisfaction questionnaire

Glass (1976) developed the ministerial job satisfaction scale. The scale consists of 25 questions arranged for Likert type responses. Initially the scale was intended to cover eight aspects of a minister's job; administration; relationships and support; denominational involvement; ecumenical involvement; community involvement; working conditions; wages and benefits; and intrinsic aspects. Under 'traditional functions' sub-headings included administration, preaching, teaching, priest, counselling, visiting, professional, and continuing study. There were five sub-headings under 'relationships and support', supervisors, fellow ministers, congregation, family, and general. The remaining headings had no sub-headings. The headings were developed after identifying the various aspects of the minister's job including factors which influenced job satisfaction. Initially 206 Likert type items were conceived covering all the identified aspects of the minister's job. No attempt was made to have a uniform number of items in each section. Initially the concern was to establish a body of statements which were then subject to examination, with the assistance of a review panel, for face validity, clarity, relative difficulty, and possible redundancy. The final number of items was 102 which included questions in each section of the outline proposed above.

Glass (1976) administered this series of questions to the ministers of four of the 11 districts of the North Carolina Annual Conference of the United Methodist Church. The total number of ministers in the four districts was 218. The response rate of 70.6% of useable questionnaire was achieved. Responses to each item ranged from 'strongly agree' to 'strongly disagree'. Each question score was assessed by a numerical number (for example, 5 for 'strongly agree' to 1 for 'strongly disagree') and each respondent's score was calculated as the sum of their scores on the total set of items. The total scores were then ranked, and respondents in the top and bottom quartiles were utilized as the criterion groupings for purposes of scale analysis. This method produced a t-value for each item. The 25 items with the highest t-scores (a value of 5.36 or higher) were selected to comprise the Ministerial Job Satisfaction Scale. The number of items in the final scale was limited to 25 largely for the sake of economy in administering the instrument.

Although there were significant areas of the minister's job that were important contributors to the job satisfaction scale, there were also significant areas of the minister's work that were not represented in the scale. Factors under the heading 'Traditional Functions' appeared to have little influence upon feelings of satisfaction with only 'professional and continuing studies' being included in the final scale. It is surprising that core activities of the minister's work such as preaching, priest, teaching, counselling, and administration did not contribute to the final scale measuring job satisfaction. Glass (1976) did not give details of those questions relating to those topics, and he also failed to give details of the questions under the heading 'wages and benefits' that were not part of the final questionnaire. In Glass'(1976) opinion these areas had been part of previous investigations as well as being central to the church's ministry since the beginning, were not contributors to job satisfaction.

Glass (1976) suggested that his questionnaire was a more comprehensive measure than any other scale available at the time. Although no actual results of the sample were published Glass (1976) suggested that the importance of the research was in the compiling of a questionnaire that was specific to a work environment that had not been comprehensively researched before. He argued that, more specifically, it was the discovery of the specific dimensions of job ministerial satisfaction that was significant. Furthermore, the discovery that 'relationships and support' were more important than the 'traditional functions' of the ministry in assessing job satisfaction is consistent with the much later view of Hart (1999) above who argued that the relationship between job satisfaction and non-work situations was more important than just examining the work situation in isolation.

Glass (1976) felt that it was significant that the importance of the minister's general satisfaction about his job were related to 'intrinsic aspects' and 'relationships and support' which took up almost two-thirds (64%) of the questions in the questionnaire. In chapter 9 below (table 9.1) it will be seen that the overall level of agreement about adequacy in the different roles of the minister was generally high. Only those roles of 'visitor', 'counsellor' and 'evangelist' scored below 50%. The first two of these roles demands interpersonal skills for which little training is given, and the role of 'evangelist' is traditionally the skill associated with an extravert personality, which Francis (1991) suggested is not typically the personality profile of Anglican clergy. For Glass (1976), his findings suggested that job satisfaction among ministers should be approached from the perspective of what clergy feel about the relationships and support that are important, particularly with their supervisor. It is not clear from this research who is the supervisor. In the Methodist church the structure is different to the Anglican church. In this research it is not clear if the Methodist district superintendent or the area superintendent is the designated supervisor.

For Anglican clergy, supervision was a work activity that only 15% of respondents to this research survey indicated that they engaged in (Table 5.13).

Glass (1976) concluded that it would not be beneficial to ministers to extend their training in seminaries. He suggested that clergy need to be helped to deal with their own feelings about work and how they can express their own uniqueness by building their own network of significant relationships of trust and support with 'important others' in their professional/organizational life. He also hinted that the Methodist's denominational supervisors need to learn skills that are traditionally associated with counselling skills in order to facilitate the supervisory relationship as a creative and encouraging encounter.

Conclusion

The parallel between counselling, social work, and those involved in the helping professions and clergy is difficult to ignore. Clergy, like those social workers involved in unrelenting face to face encounters with the public, are subject to similar demands, pressures, and expectations. As Kirkcaldy, Thome and Thomas (1989) found, those involved with the demands of the public perceived their job to be more stressful than other professions. Clergy, unlike social workers, do not have set hours and offices that are only open for five days a week from nine to five. Their disposition within society is such that they are exposed to pressures for longer periods and those pressures are more than just for personal attention. Social workers may feel a sense of responsibility towards their clients but they do not hold within their remit the spiritual health of their caseload.

Anglican clergy are in a unique position in this country in that they are paid a stipend which

means they are self employed, as a stipend is expenses for office, not a salary. This uniqueness means that they are not employed by the parish, the diocese, the bishop or the Church Commissioners who pay them their stipend. In employment law they are employed by God. This means that although the parish pays a quota to the diocese, which either covers the stipend or is subsidised by other parishes in the diocese, the priest is independent of employment laws and at no stage is an employee of an institution or the parish. This independence, I suggest, influences their attitude to their job as a minister in the church. On the one hand they may feel secure in their post, if they have the freehold of the living, and yet on the other they are floating as they do not own the property they occupy. Success in this floating situation is important as it shows that what they are doing is gaining support, recognition, and encouragement in their vocation. Success would mean that they experience job satisfaction in spite of the uncertain position they occupy.

Another expression of job satisfaction is to do with whether clergy expect to experience satisfaction in the ministry. The emphasis in scripture is often perceived to be that ministry is about sacrifice, giving not receiving, going the second mile, dying to self. This masochistic emphasis can be seen as the sort of experience that does not encourages feelings of pleasure or job satisfaction, unless the person takes pleasure in pain and discomfort in the course of their ministry. Furthermore this suggests that clergy may not be aware of the normal range of emotions that other carers experience in the course of caring for others. This also suggests that to assess clergy, in terms of job satisfaction, is to place them within the secular employment world. This unholy environment is where over the centuries trade unions have sought for better working conditions for workers in order that they should have some degree of job satisfaction. In spite of the difference of the world of work with the world of ministry, there are some very

human similarities. Those similarities have already been mentioned in the paragraphs above in that clergy are humans in a world of stress and conflicts and that they cannot, in the final analysis, absent themselves from feelings about what they do. To cut off, or in psychoanalytic terms, to split off from the world in which you live, is a dangerous psychological position to hold.

As Locke (1984) suggested earlier, employees value completing a whole piece of work with a definite, visible end or outcome. This gives them a sense of achievement. Although, for clergy, there are some aspects of their activity that could be seen as having a definite visible end, for example taking a Sunday service or conducting a funeral, there are many other aspects that never appear to end. Among those aspects of the ministry could be the never ending cycle of Christian festivals and the annual religious calender that has to be addressed year in and year out. This can contribute to frustration and cause clergy to feel that they are on a roundabout from which they cannot escape.

Part 2

Chapter 5

Pastoral Care of the Clergy Project

Contents

Introduction

The nine sections

Sample

Method of delivery

Response rate

Age

Marital status

Length of ordination

Years of service in present parish

Number of churches

Present position

Full time assistant curate

Ministry team

Theological conviction

Theological opinion

Charismatic position

Leaving the ministry

Practices of the clergy

Psychosomatic/medical condition since ordination

Psychological condition since ordination

Conclusion

113

Pastoral Care of the Clergy Project

Introduction

The purpose of this chapter is to describe the research questionnaire related to this project. The first section of the chapter gives an outline of the contents of the nine sections of the questionnaire. The second describes the sample from the Church Commissioners' database of stipendiary clergy. The third section examines the delivery method which is followed by a section on the response rate. The fifth contains a table of the ages of the clergy who responded to this questionnaire and this is followed by a table outlining the marital status of the respondents. The seventh section examines the various lengths that each of the respondents had been ordained, and this is followed by a table that lists the years of service each of the respondents has served in their present parish. Section nine outlines the number of churches for which each respondent was responsible and this is followed by a table that indicates the present position that each respondent occupies. Sections 11 and 12 give the responses to questions relating to assistance in their parishes. The next three sections contain tables that indicate the theological conviction, theological opinion and charismatic position of the respondents. Section 16 shows the response to the question about leaving the ministry and this is followed by a table outlining the practices of the clergy. The final two sections in this chapter are concerned with the responses concerning the psychosomatic/medical conditions that each clergy had suffered from and the psychological conditions they had experienced since ordination. The chapter ends with a conclusion.

The nine sections

The questionnaire is divided into nine sections and each questionnaire contained 380 questions. A copy of the questionnaire is to be found in Appendix one.

Part one of the questionnaire contained 59 questions concerning clergy expectations of the ordained ministry. The purpose of this section was to examine what clergy wished would happen in their ministry, rather than what they had experienced. A definition of 'expect' was printed on the final page of the questionnaire and said that *expect* meant 'that which you have hoped for' rather than that which they had experienced. These questions were arranged for Likert scaling on a five-point scale: *agree strongly, agree, not certain, disagree,* and *disagree strongly.* Each question was a statement and the respondents were asked whether they agreed or disagreed with that particular expectation and according to their response, to put a ring around their answer. Questions were about what they expected of bishops, archdeacons, parish, and personal relationships that surrounded parish ministry.

Part two was concerned with the respondent's role as a parish priest and asked whether they agreed or disagreed with 30 statements about their experience of parish ministry. These questions were arranged for Likert scaling on a five-point scale: *agree strongly, agree, not certain, disagree,* and *disagree strongly.* Each question was a statement and the respondents were asked whether they agreed or disagreed with that particular experience and according to their response, as above, to put a ring around their answer. The questions were concerned with pastoral support and their feelings about the various roles they perform in the exercise of their ministry.

Part three of the questionnaire asked the respondents about their positive or negative feelings about 68 aspects of their ministry. These questions were arranged for Likert scaling on a five-point scale: *very positive, positive, unsure, negatively,* and *very negatively.* Each question was a statement and the respondents were asked how they felt about that particular experience and

115

according to their response, to put a ring around their answer. The questions concentrated upon their feelings about specific ministry activities, their current spiritual state, their relationships with various members of the clergy, their belief in prayer, and miscellaneous activities that they undertake from time to time.

Part four contained 34 questions about their awareness and experience of counselling and the number of occasions that they have needed to ask for help in their personal lives and in their ministry. Questions were concerned with respondent's awareness of the existence of a diocesan pastoral care/support scheme available for clergy and their families, had they used this facility, how they perceived this facility, and how often they had sought help from the bishop, archdeacon, rural/area dean, fellow clergy, a spiritual director, counsellor, or friends?

Part five of the questionnaire explained that although the questionnaire was about them personally this section contained questions that were especially personal. There were a total of 45 questions regarding their memories of childhood. The first 11 questions were about events during the first 18 years of their lives and each item was assessed on a dichotomous scale: yes and no. Then followed 26 questions that asked them to describe their memories of their mother/maternal carer and father/paternal carer. They were asked to circle a number on a scale 1 to 7 that reflected their experience. Questions contained extremes of experiences such as *Not strict* to *Strict,* and *Loving* to *Unloving.* The final eight questions asked the respondents to describe their feelings before they were 18 years old, in similar format to the previous 26 questions, and in a similar vein asked the respondents to circle the number on the scale 1 to 7. Questions contained extremes such as *Free from anxiety* to *Anxious,* and *Secure* to *Insecure.* Space was made available at the bottom of pages 15, 16, and 17 of the questionnaire for

respondents to make their own descriptions of events before they were 18 years old, and additional descriptions of their mother/maternal carer or father/paternal carer, if the suggested descriptions were inadequate.

Part six asked demographic questions about sex, age, marital status, length of ordination, and present position as well as asking respondents to indicate if they had suffered from any of a list of psychosomatic/psychological/medical conditions since their ordination. The section continued with a question about whether they had ever considered leaving the priesthood. Then followed a request for information about their present position and if they had a full time assistant curate and a ministry team. Respondents were then asked what their assessment was of their theological/personal conviction with regard to evangelical verses catholic, liberal verses conservative, and charismatic verses non-charismatic. The section ended with 16 questions about practical and personal activity in the parish.

Part seven, labelled as part seven (A) in the questionnaire, was concerned with personality. Personality was assessed by the short-form Revised Eysenck Personality Questionnaire (Eysenck and Eysenck, 1985). This instrument contains 12-item scales on extraversion, neuroticism, and psychoticism, together with a 12-item lie scale. Each item is assessed on a dichotomous scale: yes and no.

Part eight, labelled as part seven (B) in the questionnaire, consisted of a instrument to measure burnout. This was revised from the Maslach Burnout Inventory (Maslach and Jackson, 1986) which was modified by Francis and Rutledge (1997) to provide an instrument more suited for the measurement of burnout of clergy. The revision, used under licence from the Consulting

Psychologists' Press, California, resulted in an instrument of 30 items: ten items for each of the three sub-scales of Emotional Exhaustion, Depersonalisation, and Personal Accomplishment. These questions were arranged for Likert scaling on a five-point scale: *agree strongly, agree, not certain, disagree,* and *disagree strongly.* Each question was a statement and the respondents were asked whether they agreed or disagreed with that particular expectation and according to their response, to put a ring around their answer. The measure of a five point Likert scale was different to the original seven point scale of the Maslach Burnout Inventory. This meant that the responses were consistent with those of parts one to three and part nine of the questionnaire.

Part nine, labelled as part eight in the questionnaire, was a revised form of a questionnaire published by Glass (1976). The instrument revised by Turton and Francis (2002) from the original instrument contained a 24-item one dimensional instrument arranged for Likert scaling on a five-point scale: *agree strongly, agree, not certain, disagree,* and *disagree strongly.* Each question was a statement and the respondents were asked whether they agreed or disagreed with that particular expectation and according to their response, to put a ring round their answer.

Sample

The questionnaire was mailed to 2000 male stipendiary parochial clergy working in the Church of England with at least five years experience since ordination to the diaconate. The database was obtained from the Church Commissioners.

Method of delivery

The booklet, containing all nine sections, was posted with a letter to the selected clergy during

118

September 1999, together with a Freepost business reply envelope to encourage a prompt response. An identification number was stamped on each booklet so that those who had not replied could be sent a follow-up letter. A follow up letter was sent to non-respondents in January 2000 asking for a response, and a further letter and another copy of the questionnaire was sent in May 2000. A final letter and copy of the questionnaire was sent in September 2000 to those who had not responded.

Response rate

Just 33 of the questionnaires were not successfully delivered, and completed questionnaires were received from 1,278 of the respondents making an overall response rate of 64.97%. Rutledge (1999) in a postal survey of male and female clergy had a response rate of 78% from male clergy. Louden (1998) in a postal survey of Roman Catholic clergy sent 3518 questionnaires to all parish priests in England. He received 1482 completed questionnaires representing a 42.2% response rate. Musson (2000) in another postal survey of male and female clergy had a 60% response rate from male clergy. Francis (2001) in a survey of all clergy identified on the Evangelical Alliance mailing list sent a questionnaire to 2570 pastors, just 754 clergy completed the survey representing a 29% response rate.

Age

Table 5.1 shows the range of ages of the respondents. The question asked in the questionnaire was 'What is your age?'. This was followed by 11 options, in five year groupings with boxes for them to indicate their choice. All the respondents were male parochial stipendiary clergy.

119

Table 5.1 Age

Age range	N	%
25 - 29	1	.1
30 - 34	25	2
35 - 39	109	8
40 - 44	203	16
45 - 49	248	19
50 - 54	296	23
55 - 59	145	11
60 - 64	205	16
65 - 69	43	3
70 and over	3	.2

The survey results indicate that 10% of respondent were aged between 30 years and 39 years. Respondents aged between 40 years and 49 years totalled 35%. Respondents aged between 50 and 59 totalled 34%, and respondents aged between 60 years and 69 years totalled 19%.

Musson (2000) in a postal survey of male and female clergy found that the response rate for male clergy responding to the questionnaire aged between 30 and 39 years totalled 13%; male clergy aged between 40 and 49 years totalled 19%; male clergy aged between 50 and 59 years totalled 32%; male clergy aged between 60 and 69 years totalled 35%; and for clergy aged 70 and over totalled 1%. The total number of male clergy in this sample was 332. Rutledge (1999) in a postal survey of male and female clergy found that 4% of male clergy were aged under 30 years; 20% of male clergy were aged between 30 and 39 years of age; 28% of male clergy were aged between 40 and 49 years of age; 30% of male clergy were aged between 50 and 59 years of age; 17% of male clergy were aged between 60 and 69 years of age; and 1% of male clergy were over 70 years of age.

Marital status

Table 5.2 shows the responses of those subjects who provided marital status information. The respondents were asked 'What is your marital status?'. This was followed by a list of seven possible situations with boxes by the side for them to indicate their response.

Table 5.2 Marital status

Marital status	N	%
Single	124	10
Married	1056	83
Widower	11	1
Divorced	18	1
Widower but remarried	9	1
Divorced but remarried	44	3
Separated	15	1

It can be seen from the above survey results that the vast majority of respondents (83%) were married. The next largest group of respondents were those who were single (10%) with those who had been divorced but remarried totalling 3% being the third largest group. The remaining conditions of widower, divorced, widower but remarried, and separated, all scored 1%. Musson (2000) in a smaller survey of male and female clergy found that of the male clergy 22% were single, 72% were married, 3% were widowed, and 3% were divorced. Rutledge (1999) found that in a postal survey of male and female clergy that 15% of male clergy were single, 84% of male clergy were married, and 1% of male clergy were widowed.

Length of ordination

Table 5.3 shows how long the respondents had been ordained. The respondents were asked

'How long have you been ordained?'. This was followed by a list of nine possible periods in five year groupings.

Table 5.3 Length of ordination

Number of years	N	%
Under 5 years	18	1
5 - 9 years	169	13
10 - 14 years	254	20
15 - 19 years	236	18
20 - 24 years	179	14
25 - 29 years	155	12
30 - 34 years	127	10
35 - 39 years	123	10
40 years and over	17	1

In spite of requesting a database of clergy with a minimum of five years ordained service, 18 (1%) of the respondents indicated that they had been ordained for under five years. There were 13% of respondents had been ordained for between five and nine years. This survey results also indicate that the largest group of respondents (38%) had been ordained for between 10 years and 19 years. A further 26% of respondents had been ordained for between 20 years and 29 years, and 20% of respondents had been ordained for between 30 years and 39 years. Rutledge (1999) in a postal survey of male and female stipendiary clergy found that 16% of male clergy had less that five years ordained experience. There were 14% of male clergy who had between five and nine years ordained experience, and 24% of male clergy who had between 10 and 19 years ordained experience. A further 28% of male clergy had between 20 and 29 years ordained experience, and 17% of male clergy had between 30 and 39 years ordained experience. Finally 1% of male clergy had over 40 years of ordained experience.

Years of service in present parish

Table 5.4 shows the years of service in their present parish. The respondents were asked 'How long have you been in your present parish?'. Then followed six possible options starting with under three years.

Table 5.4 Years of service in present parish

Number of years	N	%
Under 3 years	330	26
3 to 4 years	208	16
5 to 6 years	216	17
7 to 8 years	149	12
9 to 10 years	114	9
11 years or more	261	20

More than one in every four respondents (26%) indicated that they had been in their present parish for under three years. The next largest number of respondents (20%) were those who had been in their present parish for 11 or more years. Those respondents who had been in their present parish for between three and four years amounted to 16%. A similar percentage (17%) had been in their present parish for between five and six years. Those respondents who had been in their parish for seven to eight years amounted to 12%, and those who had served their parish for between nine and ten years amounted to 9% of respondents.

Number of churches

Table 5.5 shows the number of churches for which the respondents were responsible. The respondents were asked 'For how many churches are you responsible?'. This was followed by six possible options ranging from one to six or more.

Table 5.5 Number of churches

Number of churches	N	%
One church	606	47
Two churches	307	24
Three churches	173	13
Four churches	90	7
Five churches	46	4
Six or more churches	56	4

The survey results show that nearly half of all respondents (47%) were responsible for just one church. A further 24% of respondents were responsible for two churches, and a further 13% were responsible for three churches. Just 7% of respondents were responsible for four churches, and a further 4% of respondents were responsible for five churches. A similar percentage of respondents (4%) were responsible for six or more churches.

Present position

Table 5.6 shows the clerical status of each respondent. The respondents were asked 'What is your present position?'. This was followed by five possibilities starting with 'non-stipendiary'.

Table 5.6 Present position

Status	N	%
Non-stipendiary	9	1
Incumbent	896	70
Priest in charge	181	14
Team Rector	95	7
Team Vicar	95	7

The largest group of respondents (70%) indicated that they were incumbents. There were 14% who indicated that they were 'priests in charge', and a further 7% indicated that they were 'team

rectors'. A similar percentage (7%) indicated that they were 'team vicars', and 1% indicated that they were 'non-stipendiary' priests.

Musson (2000) found in a smaller sample of male and female clergy that, of the male clergy, 78% were incumbents, 5% were team rectors, and 6% were team vicars. His survey did not ask for information about non-stipendiary positions or priests in charge. Rutledge (1999) in a postal survey of male and female clergy found that 67% of male clergy were described as incumbents, 8% of male clergy were priests in charge, 4% were team rectors, and 5% were team vicars.

Full time assistant curate

Table 5.7 indicates those respondents who had a full time curate. Respondents were asked 'Do you have a full time assistant curate?'. They were asked to indicate either yes or no.

Table 5.7 Full Time assistant curate

Question	YES %
Do you have a full time assistant curate	26

To have indicated that they had a full time assistant curate would suggest that these respondents were known as training priests. There were 26% of respondents who indicated that they had a full time assistant curate.

Ministry team

Table 5.8 shows the survey result to the question 'Do you have a ministry team?'. They were asked to indicate either yes or no.

Table 5.8 Ministry team

Question	YES %
Do you have a ministry team	61

The existence of a ministry team in a parish suggests that respondents are supported both pastorally in the parish as well as in their public ministry. Ministry teams vary in their composition but are generally there to undertake duties both publically and pastorally in the parish. There were 61% of respondents who indicated that they had a ministry team.

Theological conviction

Table 5.9 shows the distribution of respondents according to their theological conviction. Respondents were asked 'Please indicate where you feel you are on the following scale'. This was followed by the terms 'evangelical' and 'catholic' and printed in between were the numbers 1 to 7. Number 1 has been interpreted as *very very evangelical,* number 2 has been interpreted as *very evangelical,* and number 3 has been interpreted as *evangelical.* Number 7 has been interpreted as *very very catholic,* number 6 has been interpreted as *very catholic,* and number 5 has been interpreted as *catholic.* The score of 4 has been interpreted as *neutral.* In table 5.9 the scores of *very very evangelical, very evangelical,* and *evangelical* have been added together and the scores of *very very catholic, very catholic,* and *catholic* have been added together.

Table 5.9 Theological conviction

Position	N	%
Evangelical	475	37
Neutral	162	13
Catholic	629	50

It will be noted that half (50%) of all respondents were of a catholic conviction and just 37% indicated that they were of an evangelical conviction There were 13% of respondents who indicated they were neutral.

Musson (2000) on a smaller sample of male and female clergy found 27% of male clergy were evangelical, 27% of male clergy were catholic, and 46% of clergy were neutral. Rutledge (1999) in a sample of male and female clergy found that a total of 54% male clergy described themselves as catholic or very catholic, 31% described themselves as evangelical or very evangelical, and 15% described themselves as middle of the road.

Theological opinion

Table 5.10 shows the distribution of theological conviction between liberal and conservative respondents. Respondents were asked 'Please indicate where you feel you are on the following scale'. This was followed by the terms 'liberal' and 'conservative' and printed in between were the numbers 1 to 7. Number 1 has been interpreted as *very very liberal,* number 2 has been interpreted as *very liberal,* and number 3 has been interpreted as *liberal.* Number 7 has been interpreted as *very very conservative*, number 6 has been interpreted as *very cconservative*, and number 5 has been interpreted as *conservative.* The score of 4 has been interpreted as *neutral.* In table 5.10 the scores of *very very liberal, very liberal* and *liberal* have been added together, and described as *liberal.* The scores of *very very conservative, very conservative,* and *conservative* have been added together and described as *conservative.* Those respondents who indicated four on the table have been described as *neutral.*

Table 5.10 Theological opinion

Theological position	N	%
Liberal	514	42
Neutral	179	15
Conservative	527	43

There is almost an equal division among the respondents in their theological persuasion with 42% indicating they were liberal and 43% indicating that they were conservative. There were 15% of respondents who were neutral. Musson (2000) on smaller sample of male and female clergy found that of the male clergy 30% were liberal, 36% were neutral, and 33% were conservative.

Charismatic position

Table 5.11 shows the response to the theological position regarding clergy involvement in the charismatic movement. Respondents were asked 'Please indicate where you feel you are on the following scale'. This was followed by the terms 'charismatic' and 'non-charismatic' and printed in between were the numbers 1 to 7. Number 1 has been interpreted as *very very charismatic,* number 2 has been interpreted as *very charismatic,* and number 3 has been interpreted as *charismatic.* Number 7 has been interpreted as *very very non-charismatic,* number 6 has been interpreted as *very non-charismatic,* and number 5 has been interpreted as *charismatic.* The score of 4 has been interpreted as *neutral.* In table 5.11 the scores for *very very charismatic, very charismatic,* and *charismatic* have been added together and described as *charismatic.* The scores for *very very non-charismatic, very non-charismatic,* and *non-charismatic* have been added together and described as *non-charismatic.*

Table 5.11 Charismatic position

Position	N	%
Charismatic	427	35
Neutral	231	19
Non-charismatic	573	46

Nearly half of the respondents (46%) indicated that they were non-charismatic. There were 35% of respondents who indicated that they were charismatic, and a further 19% indicated that they were neutral. Musson (2000) found that 49% of respondents said that they had not been influenced by the charismatic movement, 38% indicated that they had been influenced by the charismatic movement, and 14% were not sure either way.

Leaving the ministry

Table 5.12 shows the responses to the question asking how often had the respondents, since ordination, considered leaving the priesthood. The respondents were asked 'Have you, since ordination, ever considered leaving the priesthood?'. This was followed by four suggested options. The first was 'no', then 'once or twice', then 'several times', and finally 'frequently'.

Table 5.12 Leaving the ministry

Frequency	N	%
Never	698	56
Once or twice	368	30
Several times	134	11
Frequently	42	3

The above table indicates that over half (56%) of respondents had never considered leaving the ministry, but that nearly one in every three (30%) had considered leaving the ministry once or

twice. A further 11% had considered leaving the ministry several times, and 3% had frequently considered leaving the ministry. This compares with Musson (2000) who found that, with a smaller sample of male and female clergy, 63% of male clergy had never considered leaving the ministry, 24% of male clergy had considered leaving once or twice, 8% of male clergy had considered leaving the ministry several times, and 5% of male clergy had considered leaving the ministry frequently.

Practices of the clergy

Table 5.13 contains the 16 questions that relate to activity that clergy engage in during the course of their ministry. The question started with the introduction 'Which of the following do you practice?' *(parochial duties permitting)* followed by the individual questions. All the questions were assessed on a dichotomous scale: yes and no. The themes contained in this table can be divided into activity that takes place daily, weekly, yearly, and finally activity that varies over the year. Another possible theme in this table could be activity inside the parish, activity outside the parish, activity in the diocese, and time taken personally.

Table 5.13 Practices of the clergy

Question	Yes %	No %
I take a day off each week	89	11
I go on retreat at lease once a year	46	54
I participate in an annual peer review process about my ministry	35	65
I see a spiritual director	55	45
I go to confession	24	76
I see a personal counsellor	11	89
I consult a work supervisor	16	84
I say the daily office	70	30
I go to a support group weekly	9	91
I attend most chapter meetings	89	11
I attend most archdeacon's visitations	84	15
I attend most deanery synods	80	19
I undertake in-service training each year	69	31
I go to a weekly prayer group in the parish	38	62
On those weekends when I do not have any services I take time off	65	35
I take my full annual leave entitlement	68	31

There were 89% of respondents who took a day off each week whereas 11% indicated that they did not take a day off each week.

Just 46% of respondents indicated that they went on a retreat at least once a year but 54% of respondents did not go on retreat.

There were 35% of respondents who indicated that they participated in an annual peer review process about their ministry, whereas 65% of respondents did not engage in a peer review process about their ministry.

Over half of the respondents (55%) saw a spiritual director, whereas 45% did not.

Just under a quarter of respondents (24%) indicated that they went to confession, whereas over three quarters of them (76%) indicated that they did not go to confession.

Just over one in every ten (11%) of respondents indicated that they saw a personal counsellor whereas 89% did not see a personal counsellor.

There were 16% of respondents who indicated that they consulted a work supervisor and a further 84% indicated that they did not consult a work supervisor.

Seven in every ten (70%) respondents indicated that they said the daily office, whereas 30% did not say the daily office.

Under one in every ten respondents (9%) indicated that they attended a weekly support group whereas 91% indicated that they did not go to a weekly support group.

Nearly nine in every ten (89%) respondents indicated that they attended most chapter meetings whereas just over one in every ten (11%) indicated that they did not attend most chapter meetings.

There were 84% of respondents who indicated that they attended most archdeacon's visitations and a further 15% indicated that they did not attend most of the archdeacon's visitations.

Eight in every ten respondents (80%) indicated that they attended most deanery synods whereas 19% did not attend.

Nearly seven in every ten respondents (69%) indicated that they undertook in-service training each year whereas 31% did not undertake in-service training.

Just 38% of respondents indicated that they went to a weekly prayer group in the parish whereas 62% indicated that they did not attend a weekly prayer group.

Just under two in every three respondents (65%) indicated that they took time off on those weekends that they did not have any services to conduct. Over one in every three (35%) did not take time off on weekends when they did not have to conduct services.

Over two in every three of the respondents (68%) indicated that they took their full annual leave entitlement, whereas 31% indicated that they did not take their full annual leave.

Psychosomatic/medical condition since ordination

Table 5.14 contains the results of the question 'Since ordination have you suffered from ...' which was followed by nine psychosomatic/medical conditions. The respondents were asked to tick as many boxes as appropriate. The nine conditions were angina, asthma, chronic indigestion, diabetes, frequent headaches, insomnia, migraines, psoriasis, and stomach complaints.

Table 5.14 Psychosomatic/medical condition since ordination

Condition	YES %
Angina	3
Asthma	9
Chronic indigestion	9
Diabetes	3
Frequent headaches	11
Insomnia	16
Migraines	11
Psoriasis	4
Stomach complaints	19

There were 3% of respondents who indicated they had suffered from angina, and a further 9% indicated they had suffered from both asthma and chronic indigestion.   There were 3% of respondents who had had diabetes, but a much larger percentage of respondents (11%) indicated they had suffered from frequent headaches.   Insomnia was suffered by 16% of respondents, and a further 11% indicated they had had migraines since they were ordained.   Just 4% of respondents indicated they had suffered from psoriasis whereas nearly one in every five (19%) of respondents indicated they had suffered from stomach complaints.

Psychological condition since ordination

Table 5.15 contains the survey results of the question 'Since ordination have you experienced ...' which was followed by four psychological conditions.   The respondents were asked to tick as many boxes as appropriate.   The four conditions were acute anxiety, depression, a nervous breakdown, and suicidal thoughts.

Table 5.15   Psychological condition since ordination

Condition	YES %
Acute anxiety	21
Depression	30
A nervous breakdown	3
Suicidal thoughts	8

There were three in every ten respondents (30%) who indicated that they had suffered from depression since they were ordained.   A further 21% indicated that they had experienced acute anxiety with 3% indicating that they had had a nervous breakdown since being ordained.   A not insignificant group of 8% of respondents indicated that they had had suicidal thoughts since they had been ordained.

Conclusion

The previous tables suggest that the survey obtained responses from a broad cross section of clergy in the Anglican Church.   The results suggest that not all are happy and content with their position and that many have suffered from psychosomatic and psychological conditions which could be attributed to stress.

The next chapter examines the responses to those questions that enquired about the memories that clergy had of their childhood.   The perception by clergy of their parents and the difficult experiences that they could remember that happened in the first 18 years of their lives are also examined.

Chapter 6

Images of childhood

Contents

Introduction

Parenthood

Memory

Memory, recovered memory, and childhood trauma

Brothers and sisters

Events before the age of 18 years

Childhood perception of mother/maternal carer

Childhood perception of father/paternal carer

Personal feelings before 18 years

Conclusion

Images of childhood

Introduction

This chapter looks at the responses to questions about childhood experiences and relationships before the age of 18 years. The rationale behind these questions lies in the assumption that we are the product of our past and that past formative experiences can impinge upon the present. The respondents indicated the importance of these subjects through their answers in part five of the questionnaire and by the additional comments made on three pages of the questionnaire. These additional responses, in written form, are the result of respondents being offered the opportunity to make their own observations about their childhood and their parents in spaces provided at the bottom of pages 15, 16, and 17 of the questionnaire. A total of 280 respondents completed these boxes. Some respondents completed all three boxes, some completed two, and some completed just one. The comments cover a wide variety of subjects and include reference to traumatic, painful, and abusive situations in childhood. There were some respondents who added very positive remarks about their upbringing.

The central theme of the chapter is the perception of clergy of their childhood. An natural part of clergy childhood must include their relationship with their mother/maternal carer and father/paternal carer. This theme of childhood accounts for the first section of the chapter which examines parenthood. The questionnaire asked the respondents to look backwards in their lives at childhood experiences and so the next section examines memory. The chapter continues by examining the results of the questionnaire. The first set of results are about the respondents' brothers and sisters, followed by the recalled events of childhood before the age of 18 years. Then follows two sets of responses that reflect the childhood memories of the respondents'

mother/maternal carer and father/paternal carer. The final set of results is concerned with the respondents' descriptions of their personal feelings before they were 18 years old. The chapter ends with a conclusion.

The questions raised in this chapter concern the accuracy of the memories and how these memories may have influenced, or are influencing, clergy in their ministry and their ability to care for others and be cared for themselves. There are concerns around the general mental health of clergy but the nature of this research is not able to answer them. There are also questions relating to how emotionally balanced are clergy who, on the whole, are well educated, and hold responsible positions in the church and community.

Parenthood

Lewis (2002) referred to a 1944 radio talk entitled 'What about Fathers?' where the then current leading child psychologist, D.W. Winnicott (1957) said that fathers were needed to help the mother feel well in body and happy in mind and to give her moral support especially in the matters of discipline. In the opinion of Lewis (2002) it is this attitude towards the father's role that suggests that fathers were of only marginal importance when it came to the care of his children. Many of the clergy who responded to this questionnaire came from this background attitude towards fathers.

Jersild (1957) described mothering in terms of physical contact and presence that meets the infant's needs. He related mothering to the need of the child for human companionship by being spoken to, sung to, rocked, stroked, squeezed, nuzzled, cuddled, and fussed over in countless ways. These activities involve contact that is affectionate, comforting, tender, and playful. The

most important significant person in a child's life is their mother or mother substitute and developmental psychologists point to the need for bonding to take place between mother and child for effective child care to develop. In the early days and months of a child's life mothers take responsibility for feeding the child either naturally with breast milk or with a bottle as well as engaging in all the other activity associated with child rearing. There is no such person as the perfect mother but Winnicott (1965) coined the phrase 'the good enough mother' which, in normal circumstances, is accepted as a reasonable definition of the average mother. This early contact with the child normally has a lasting effect through to adulthood, in that mothers seem to be universally seen as 'special' in western culture. The annual celebration of motherhood on 'Mothering Sunday' is a cultural recognition of the importance and value of motherhood and the lasting relationship that they have with their children. The celebration of 'Fathers Day' later in the year is less popular. Bowlby (1995) citing Ainsworth, Blehar, Waters and Wall (1978) suggested that there is evidence that the pattern of attachment a child, undamaged at birth, develops with its mother is the product of how its mother treats it. The same is true of the way the father treats the child from birth.

When referring to the influence of a parent on a child Bowlby (1995) suggested there is much clinical evidence that a mother's feelings for, and behaviour towards, her baby are deeply influenced by her previous personal experiences, especially those she had with her own parents. There is similar evidence of this in regard to father's attitudes, although less plentiful. The evidence from systematic studies of young children is impressive with regard to the tendency of children to copy their parent's example, it shows that the influence that parents have on the pattern of caring that their children develop starts very early. Bowlby (1995) cited Zahn-Waxler, Radke-Yarrow and King (1979) who found, for example, that not only aiding and comforting

139

others in distress is a pattern of behaviour that commonly develops as early as a child's second year of life, but that the form it takes is much influenced by how a mother treats her child. Children whose mothers respond sensitively to their signals and provide comforting bodily contact are those who respond most readily and appropriately to the distress of others.

Referring to the disturbed patterns of behaviour in parents and studies of abusing mothers, Bowlby (1995) cited Morris and Gould (1963), Steele and Pollock, (1968), Green, Gaines and Sandgrum, (1974), and DeLozier (1982) who have demonstrated that mothers who expect and demand care and attention from their own children, have during interviews, described that they too had been made to feel responsible for looking after their parents, instead of the parents caring for them. Most, perhaps all, parents who expect their children to care for them have experienced very inadequate parenting themselves. All too often they create major psychological problems for their children. Bowlby (1995) also argued that this inverted parent-child relationship lies behind a significant proportion of cases of school refusal and agoraphobia and probably of depression.

Bowlby (1995), referring to the behaviour of men who ill-treat girl-friend or wife, suggested that such behaviour is a mixture of anger and despair. Further clinical evidence suggests that this is often behaviour that occurs when the partner is either pregnant or there is a young child being nursed. Citing Gayford (1975), Bowlby (1995) suggested that those men who batter their partners have themselves been battered as children.

Bowlby (1995) suggested that adverse childhood experiences have two kinds of effects. First, they make the individual more vulnerable to later adverse experiences. Second, they make it

more likely that they will meet with further such experiences. Of the many types of psychological disturbances that are traceable to one or other patterns of maternal deprivation, the effects on parental behaviour and thereby on the next generation are potentially the most serious. Therefore a mother, who has suffered from adverse experiences during childhood, grows up to be anxiously attached and is prone to seek care from her own child and thereby lead the child to become anxious, guilty, and perhaps phobic.

Having examined motherhood we will now examine some of the literature on fathers and fatherhood. Lewis (2002) argued that fathers entered the political policy agenda in Britain at the end of the 1980s. The debate revolved mainly around the responsibilities of fathers to maintain and to care for their children. The government policies affecting fathers have been concerned mainly about their role as breadwinners and about their role as carers only insofar as it can help secure their obligation to maintain. Legislation in the late 1980s and early 1990s encouraged the perpetuation of an essential link in the minds of fathers between cash support and care. Little recognition had been given to the need to develop the caring role of fathers independently of mothers and independent of the provider role. The fear was a perpetuation of the early nineteenth-century poor law thinking that if mothers could get maintenance for their children this would only encourage immoral behaviour. The practices of fatherhood were thus linked to marriage and to the role of provider, which has made it difficult to develop a set of independent fatherhood practices centered as much on care as on cash.

Lewis (2002) suggested that Britain has the highest divorce rate in Europe and has had one of the fastest growth rates in unmarried motherhood over the past decade. These two realities have served to fuel the prevailing climate of fear about fathers' commitment to their families. Little

is known about changes in the behaviour of fathers, what evidence there is suggests that trends towards both more caring and more distant fathering may coexist. The Christian approach to the family is reflected in the belief of Halsey (1993) who stated that 'the traditional family is the tested arrangement for safeguarding the welfare of children and that only a post-Christian country could believe otherwise.' In Halsey's view the greed and individualism engendered during the Thatcher years were largely responsible for the disintegration of the traditional family. Morgan (1995) while not blaming individualism, would like to provide more incentives, for example, in the form of tax allowances to two parent families. Lewis (2002) believed that the assumptions behind this literature are that men are instinctively uncivilized and that family responsibility is the only thing that ties them into communal living.

Referring to the role of father in the family Skynner and Cleese (1993) suggested that it is best when the father takes the main responsibility for good order and discipline in the family. Referring to research into unhealthy families, it was when the father took over the main responsibility for control and discipline that change and progress was observed.

Skynner and Cleese (1993) emphasised the importance of openness especially with fathers. They suggest that if the father acknowledges his own personal problems then they can be contained and they do not spill over on to the children. Cleese asked the question 'But there are always going to be conflicting demands from work and home. How can a couple reduce the friction this causes?' Skinner answered 'The key fact is this: if both partners, and their families are together for enough *quality* time, then absences and crises can be easily coped with.'

Having examined some comments on both mothers and fathers we will now turn to the literature

on parents and parenthood. Bowlby (1995) argued that the provision by both parents was important as a secure base for a child or an adolescent to make sorties into the outside world and to which they can return. It is important for them to know for sure that they will be welcomed when they get home, nourished physically and emotionally, comforted if distressed, and reassured if frightened. There is evidence in studies of adolescents and young adults, as well as of school children of different ages from nursery school up, that those children who are most stable emotionally and make the most of opportunities, are those who have parents who, whilst always encouraging their children's autonomy, are none the less available and responsive when called upon. Unfortunately, of course, the reverse is also true. Bowlby (1995) suggested that should one or other parent become ill or die, the basis to the emotional equilibrium of the child, adolescent, or young adult, is at once apparent.

Jacobs (1998) referred to parenting and the relationship with their children, and suggested that during adolescence sons, daughters, and parents often do not quite know how to manage intimate feelings which previously had been expressed naturally, such as a hug or a kiss, since each is, in some way, conscious of the sexuality of the other. In adult life, triangular relationships are a common feature. Boys have to make a transition from directing their love towards mother in childhood, to sexual intimacy with other women from adolescence onwards. The woman to whom the young man is later attracted often has some psychological resemblance to his mother. The significance of fathers for boys is that they drive boys out of the Oedipus complex. Men often fail to recognise that women want mothering as much as men do; there are often problems because a man takes a woman's wish for comfort as a sexual sign, and not as an expression of her wish for him to nurture her.

Skynner and Cleese (1993) suggested that a balanced family should not have an attitude of 'children must be seen and not heard'. In the balanced family the children are always consulted very fully - even the youngest one - before the parents take a decision. Everyone in the family is encouraged to have their say. In fact, the children are free to discuss not just the decision, but even how the parents use their authority in taking them. So children in these families have outspoken views and the parents can enjoy and approve of that. The striking thing is that, perhaps just because they are normally so fully consulted, they are prepared to accept the parent's authority, even when it really goes against their wishes.

Mussen, Conger, Kagan and Huston (1990) suggested that there are many different types of child rearing patterns determined by the subcultures and social class groups that the parent happens to be part of. Some parents in one sub group punish children physically for misbehaving, whereas parents in another social class seldom resort to physical punishment. In general terms, parents' use of physical punishment declines as children grow older, and physical displays of affection such as caressing tend to be replaced by other ways of expressing affection and approval. As a child's language improves, parents can make greater use of verbal guidance, explanations, and reasoning. In support of this Mussen, Conger, Kagan and Huston (1990) citing Maccoby (1984) quoted 'The more the child can speak intelligibly, the more efficient the parent becomes in responding to the child's bids for attention and help'.

According to Belsky (1984) there are three other factors that influence child rearing practices. First, concerns forces emanating from within the parent (for example, personality; expectations; beliefs about the goals of socialization, the nature of children, and effective socialization techniques). Second, relates to the attributes of the child (for example, personality characteristics

144

and cognitive abilities). Third, is described as 'the broader social context in which the parent-child relationship is embedded (for example, marital relations; social networks; and occupational experiences of the parents)'. The need for discipline and boundaries is a universally accepted requirement of child rearing, regardless of which culture a child is born into. There are many different ways that discipline is exercised but one of the most common ways of describing discipline is by using the term strict. The word conveys an attitude of limitation and is commonly used by children to describe their parents. The exercise of discipline is popularly attributed to the father, but invariably the reality is that the mother is the exerciser of discipline, often because she is the one with the most contact with the child. Strictness can be a positive or negative experience. Getting the right balance is critical for the happiness of the child.

As an introduction to the next section on memory Clark (2002) submitted that the relationship between early recollections and various mental disorders has a long history of research. Clark quoted numerous articles (pages 71-75) that cover clinical disorders that can result from traumatic memories of early childhood experiences. The list includes those diagnosable conditions that relate to substance-related disorders, schizophrenia, mood disorders, anxiety disorders, dissociative disorders, eating disorders, conduct disorders, antisocial personality disorders, borderline personality disorders, and histrionic personality disorders.

Memory

Brown, Scheflin and Hammond (1998) suggested that Janet and Freud are influential historical writers on the subject of memory. Brown, Scheflin and Hammond (1998) wrote that Charcot (1887) and Janet (1889) investigated patients suspected of having been traumatized. Janet directed a laboratory for the study of hysteria. He presented his theory of hysteria in the

145

landmark book, *L'Automatisme Psychologique* (1889). According to Janet, traumatization is the outcome of the inability to cope effectively in the face of some real threat. These 'vehement emotions' interfere with normal memory processing and consciousness and cause a 'dissociation'. Janet and Freud developed their understanding of hysteria within the same intellectual Zeitgeist. They shared a 'fundamental idea that memory lies at the rood of neurosis' (Kihlstrom, 1993). Breuer and Freud (1893-1985) asserted that uncovering the memories of traumatic sexual seduction was a necessary focus of treatment because 'hysterics suffer mainly from reminiscences'. In Freud's early work, hypnosis was the royal road to accessing these memories of childhood seduction. Freud also used the interpretation of dreams presented by his patients. Later Freud dramatically changed his use of hypnosis, and his views on the cause of hysterical symptoms, and abandoned his earlier seduction theory in favour of his oedipal theory contained in 'On sexuality, three essays on sexuality and other works (Freud, 1991)'. Masson (1984) challenged this change of belief as he had access to Freud's unpublished papers. Masson (1984) found that although Freud did, indeed, change his views it was not primarily because of accumulating scientific evidence against his original theory. Rather, it was Freud's own fears about the professional and societal implications of his seduction theory. Masson (1984) argued that for Freud to acknowledge the validity of childhood seduction would necessitate an admission of widespread childhood sexual molestation within Victorian society, particularly within the Victorian family. He argued that Freud simply did not want to pursue the negative career implications of the seduction theory, with its potential to reveal the underbelly of Victorian society. Masson (1984) also noted that Freud's seduction theory was poorly received by his male colleagues.

Having looked briefly at the history of research into memory this section turns to more modern

146

research and understanding of memory. Brown, Scheflin and Hammond (1998) put forward the view that there are many different opinions on memory. They discuss two theories, the Trace theory and the Constructivist theory that are on opposite sides in the debate about memory.

Trace theory assumes that the mental and/or biological representation, in memory, of a given stimulus event is a more or less exact copy of the real event. The Constructivists theory assumes that the mental and/or biological representation of a given stimulus event is a more or less nonveridical representation of a real event.

Brown, Scheflin and Hammond (1998) stated that from the turn of the century until about the late 1970s Trace theory was the dominant memory theory. Trace theory was supported by empirical research pioneered by Penfield (1958) who tried to determine the function of the brain by electrically stimulating specific brain areas and asking the patient to give a report. Penfield (1958) submitted that patients reported what seemed like highly specific and richly detailed memories of remote events, often minor events, when certain areas of the brain were stimulated. As a result Penfield made a compelling argument that the brain permanently and accurately stored *all* experiences. He argued that the reason the greater proportion of an individual's experiences could not be remembered, was simply a function of failure to establish the right retrieval conditions.

The origin of the Constructivist memory theory is generally attributed to Bartlett (1932). Bartlett set about to study the normal processes of remembering using memory stimuli closely resembling that commonly dealt with in real life. He researched memory using meaningful stimuli and was especially interested in social factors that influenced remembering. Bartlett used a process of

147

giving subjects a story to remember. They were asked to remember the details accurately. In his research, subjects rarely remembered the details accurately, although the general meaning of the story was retained reasonably well over repeated recall sessions. According to Bartlett (1932) accuracy of reproduction, in a literal sense, is the exception not the rule. In other experiments on serial remembering Bartlett studied how stories and pictures were orally transmitted from one person to another. As with his previous findings the stories and pictures underwent numerous small changes as they passed from person to person, so that the final results bore little resemblance to the original material.

Neisser (1976) developed a Neo-Constructivist theory that basically was a revival of Bartlett's (1932) earlier conclusions. He contended that remembered experiences are hardly copies of original stimulus events, and while the memory sometimes preserves the gist of the stimulus event in a more or less accurate manner, the total memory representation contains significant inaccuracies in detail, simply because it was never an exact copy of the stimulus event in the first place. Neisser's (1976) cognitive psychology is essentially an application of a two-stage theory of information processing. He argued that the activity of memory was a two-stage process. Initially there was a pre-attentive, global process stage followed by a focal attentive, detailed analysis, and synthesis stage for information processing.

The Tace theory is difficult to apply to the data in this research as over 50% of respondents were over the age of 50 years and the likelihood of them having frequently rehearsed the information asked for in the questionnaire over the previous 30 years or so is doubtful. Furthermore the environment in which they completed the questionnaire might not have been conducive to the accurate recall of childhood memories.

148

The Constructivist theory has implications for the debate on the accuracy of memories of individual abuse and trauma. This theory also has implications on the childhood memories of clergy who completed the questionnaires as a number of them revealed stressful and traumatic events in their childhood. In contrast to the implications contained in the paragraph above Dorahy (1997) quoted Seigel (1996) who noted empirical findings which suggest that individuals over the age of 35 years are more likely to recall events from their childhood than are younger individuals. These findings indicate that a natural developmental pattern may regulate, in part, the ability to spontaneously recall autobiographical memories from our childhood (Seigel, 1996). Dorahy (1997) and Seigel (1996) did not refer to the accuracy of the memories.

Memory, recovered memory, and childhood trauma

There are different theories about the severity and, therefore, consequences of trauma in early formative years (Hetherington, 1999). In a table of levels of stress the highest level of stress is related to the death of either a parent or close loved one. Very close behind this is the trauma of moving house and the breakup of marriages and families. One of the greatest traumas, with long term effects, is that of separation from parental influence in early years, especially if a child is hospitalised. If a significant period lapses in care by parents/parent substitutes during the very early years this can leave emotional scars that remain and can evolve into psychosomatic/medical conditions in adulthood.

The accuracy of traumatic childhood memories are the subject of research and comment by McCulley (1994). Concern has been expressed about recovered memory by Rogers (1992). Rogers (1992) suggested that those who claim to remember events of abuse, for example Satanic Ritual Abuse, could fall into a classification of Munchausen syndrome. Skepticism has been

expressed that those who remember early events of childhood do so because of unintentional therapist suggestions. Underwager (1992) attacked recovered memories by saying:

> To have recovered repressed memories, to have flashbacks to events that they never knew about before, and had no memories of before, that, I say yes, indubitably, is a false memory, and that those events never occurred' (Videotape).

McCulley (1994) further quotes Van der Kolk (1994) who refered to a definition of psychogenic amnesia as 'The predominant disturbance is one or more episodes of inability to recall important personal information, usually of a traumatic or stressful nature, that is too extensive to be explained by ordinary forgetfulness'. McCulley (1994) argued that, with regard to Satanic Ritual abuse, there is no longer room for denial and disbelief - for evading the grim reality of satanic ritual abuse - by recourse to memory research which simply does not apply. 'Solid scientific inquiry does not allow us that luxury; neither should Christian conscience'.

McCulley (1994) argued that in studies of normal memory there is a high degree of malleability and potential distortion over time. Pines (2002) suggested that memories are influenced by our current experiences. The childhood memories recalled by teachers, for example, can be seen as reflecting actual events from childhood. They can also be seen as the results of a process of memory selection that colours the past and reflects the teacher's experience as an adult. For McCulley (1994) memories are sorted by category in the hippocampus of the brain, and later information of the same kind may contaminate the earlier material. But van der Kolk (1993) contended that with severe, repeated trauma, especially when that trauma occurs early in life, the stress of the experience may overload the circuitry of the brain's limbic system, preventing the information from reaching the hippocampus. Instead, the trauma is engraved in the sensorimotor processes, and is dissociated from the victim's conscious awareness. There are those who doubt

150

the ability to remember events before the age of three and yet there are those who believe that, even though the details may not be specifically recalled, the emotion or emotions surrounding trauma are as current in the present as they were during the distant event. Van der Kolk (1993) contended that when triggering events break through the amnestic barrier the person is enabled to retrieve, often in bits and pieces, the memory of traumatic events. What is experienced are flashbacks, affects, and bodily sensations. These memories, proposes van der Kolk (1993), are to be trusted since the body cannot lie.

Dorahy (1997) stated that researchers have noted several differences between traumatic and non-traumatic memory. With non-traumatic memory (explicit memory) there are reconstructive errors on recall, but with severe traumatic events there appears to be less susceptibility to error over time (Koss, Tromp and Tharan, 1995; Yuille and Cutshall, 1989). This view is supported by Van der Kolk, Blitz, Burr and Hartmann (1984). Van der Kolk (1994) and van der Kolk and Fisler (1995) considered that as the content of severe traumatic stimuli is so intense it is imprinted onto memory rather than assimilated into memory. This suggests that the recollection of these events is likely to be an accurate depiction of the original event because over time the traumatic memory is less likely to be affected by the reconstructive processes that influence non-traumatic memories.

McCulley (1994) quoting Spiegel (1993) suggested that those with 'a history of trauma have been found to have an almost universal etiology of such extreme chronic dissociative disorders as multiple personality disorders'. Loewenstein (1993) referred to a number of authors who concluded that virtually all patients with multiple personality disorders, a group generally reporting the most extreme levels of childhood sexual, physical, and emotional abuse, report

amnesia.

Brothers and sisters

Table 6.1 contains four questions which were introduced in part five of the questionnaire with a statement: 'Although this questionnaire is about you personally, the following questions are especially personal'. The respondents were given a possible dichotomous answer of either 'yes' or 'no'.

In table 6.1 there are no obvious themes. One observation is that a significant number of clergy have come from families in which they shared the love, care, and support of parents with either brothers or sisters. Very few have experienced adoption and the implications of those respondents who were the only child is difficult to project.

Table 6.1 Brother and sisters

Question	Yes %
Are you an only child	18
Do you have a brother(s)	61
Do you have a sister(s)	58
Were you adopted as a child	2

In the response to the question 'Are you an only child?' 18% of respondents said 'yes'. Mussen, Conger, Kagan and Huston, (1990) cited Thompson (1974) who suggested that only children are frequently described in negative terms, for example 'maladjusted, self-centred and self-willed, attention-seeking and dependent on others, temperamental and anxious, generally unhappy and unlikeable and yet somewhat more autonomous than a child with siblings'. These comments

have been researched many times and the findings have been mixed and, in some cases, contradictory. Mussen, Conger, Kagan and Huston, (1990) also cited Falbo and Polit (1986) who conducted a systematic analysis of over 100 relevant studies of only children in which they found that only children do not generally suffer any developmental disadvantage from being an only child. They suggested that only children surpass those with many siblings in intelligence and achievement motivation. They also suggest that compared with children in large families, only children, firstborns, and children in two-child families probably receive more parental attention, which helps the child acquire more sophisticated intellectual skills, such as vocabulary, as well as more mature behaviour patterns.

In the response to the question 'Do you have a brother(s)?' 61% of respondents indicated 'yes'. In the response to the question 'Do you have a sister(s)?' 58% of respondents indicated 'yes'. Jersild (1957) argued that children in the same family will, at some stage of their development, show rivalry towards each other. They will also be influenced by the emotional currents in the family which will affect them and their relationships with their siblings and their parents. The experiences a child has with their peers from the age of two or three and on into adolescence will help them in the social aspect of their development. A child's relationship with its peers is part of the weaning process through which they change, from complete dependence on others, into becoming a person who can hold their own and move into adulthood as an equal with others around them. Mussen, Conger, Kagan and Huston (1990) stated that for American children, over 80% of them have one or more brother(s) or sister(s). Mussen, Conger, Kagan and Huston (1990) cited Lamb (1982), who suggested that sibling interactions are reciprocal and are more egalitarian than parent-child relationships. From interaction between siblings children learn patterns of loyalty, helpfulness, and protection as well as conflict, domination, and competition.

'Siblings set and maintain standards, provide models to emulate and offer advice to consider ... and serve as confidants and sources of social support in times of emotional stress' (Lamb, 1982). In response to the question 'Were you adopted as a child?' 2% responded 'yes'. The response to this question suggests adoption is an exception among clergy as well as in society as the majority of children remain with their natural parent or parents for the whole of their upbringing.

Events before the age of 18 years

Part five of the questionnaire was introduced with the following question. 'Before you were 18 years old did any of the following happen within your family?' The seven situations contained in the next table of results are seven events that can cause emotional distress because they are about physical and emotional separation. The separation is either from significant persons in their lives or significant environments. The type of separation will have been either permanent, as in the case of a parent or parents dying, or temporary as in the case of hospitalisation or attendance at a boarding school. Miller (1993) contended that children who experience obvious separation and/or desertion from parents can experience traumatic results in both the immediate period afterwards and/or in later life

.

Table 6.2 shows the percentage of respondents who indicated that these traumatic events happened in their families before they were 18 years of age.

Table 6.2 Events before the age of 18 years

Question	Yes %
Did either or both parents die	11
Did a death occur in the immediate family	31
Did you move house more than twice	37
Did your parents separate	6
Did your parents divorce	4
Were you in hospital for a long period	11
Did you go to boarding school	23

Over one in every ten (11%) of respondents reported that either their mother or father, or both, died before they were 18 years old.

Nearly three times as many respondents (31%) experienced the death of a member of their immediate family. It is pure conjecture as to who these persons might have been, but there is a reasonable chance that grandparents would have been among them.

Moving house more than twice was experienced by 37% of respondents. The uprooting of a family from one place to another is an acknowledged stressful event to all involved. The breakup of families through separation or divorce is invariably accompanied by anxiety and worry for a child.

Just 6% of respondents indicated that they had experienced parental separation and 4% experienced divorce. Long periods of separation from either parent are an acknowledged cause of anxiety in children. When this separation is accompanied by illness or accidents and the separation is an enforced one because of the need for medical and nursing attention the periods of anxiety are often a confusing experience for the child.

Over one in every ten respondents (11%) experienced long periods in hospital. The placement of children in boarding schools has a similar emotional effect on children as a prolonged stay in hospital. One respondent did not have this reaction and indicated 'Not sure I would equate boarding school as an unhappy or painful experience.' But this is probably the exception rather than the rule.

There were nearly one in every four (23%) of respondents who indicated that they had gone to boarding school. This suggests that a large number of respondents suffered from separation anxiety through this experience.

Childhood perception of mother/maternal carer

The thirteen scales in table 6.3 below indicate the recollection of respondents feelings of their mother/maternal career. The question was worded 'As a child how would you describe your MOTHER/MATERNAL CARER?'. Respondents were asked to indicate on a scale of one to seven the number that reflected their experience of their mother/maternal carer on each of the lines that contained opposites of emotional experiences. The results of the scores of *not not not strict, not not strict,* and *not strict* have been added together and described as *not strict*. The scores of *very very strict, very strict,* and *strict* have been added together and described as *strict*. This has been applied to each of the 13 sets of emotions below. Those that indicated four have been described as *neutral*.

The overall picture appears to be a positive rather than a negative attitude towards the mother/maternal influence in their lives, and yet on the other hand there was only one item that scored under ten percent on the negative aspects of care. This suggests that there were

significant proportions of clergy who appeared to have had problems with their mother/maternal carer. The following tables reflect the feelings and observations of children (now adults) towards their parents. It is assumed that these findings have been influenced by the care or non-care that each respondent experienced during the first 18 years of their lives.

Table 6.3 Childhood perceptions of mother/maternal carer

Description	%	Neutral %	%	Description
Not Strict	30	33	37	Strict
Close	63	19	18	Distant
Involved	68	17	15	Uninvolved
Caring	79	11	10	Uncaring
Sensitive	63	19	17	Insensitive
Supportive	74	13	13	Unsupportive
There	77	12	11	Never there
Non-judgmental	46	22	33	Judgmental
Unselfish	72	14	14	Selfish
Loving	80	11	9	Unloving
Uncritical	44	22	34	Critical
Accepting	65	22	13	Rejecting
Giving	77	12	10	Ungiving

The first set of percentages are special in that they show, in this table, a higher percentage for the 'negative' or *strict* (37%) responses than for the 'positive' or *not strict* (30%) responses to mother, as well as having the highest percentage of respondents who are neutral (33%) in their perception of their mother.

Bowlby (1995) highlighted the need for children to be emotionally nurtured in a creative and secure way. He examined the consequences of maternal depravation and concluded that if a child was seriously deprived of love and affection then there would be negative consequences in later life. Almost two in every three (63%) respondents described their mother/maternal carer

as close. This was not the experience of 18% of respondents who indicated that their mother/maternal carer was distant. A further 19% were neutral in their assessment of their mother/maternal carer.

The perception that the respondents felt that their mother/maternal carer was involved was indicated by 68% of respondents. There were, though, 15% who indicated that their mother/maternal carer as uninvolved, and a further 17% who described them as neutral.

Nearly eight in every ten (79%) of respondents indicated that their mother/maternal carer was caring. In contrast just 11% of respondents were neutral, and a further 10% described their mother/maternal carer as uncaring.

There were nearly two in every three (63%) respondents who described their mother/maternal carer as sensitive, however almost one in every five (19%) of respondents was neutral, and 17% indicated that their mother/maternal carer was insensitive.

As many as 74% of respondents indicated that they perceived their mother/maternal carer as supportive, however just 13% were neutral, and a similar proportion (13%) indicated that their mother/maternal carer was unsupportive.

Slightly more than three in every four respondents (77%) indicated that they perceived their mother/maternal carer as being 'there' whereas 12% of clergy were neutral, and a similar number (11%) described them as 'never there'.

Under half of the respondents (46%) indicated that their mother/maternal carer was non-judgmental, whereas one in every three (33%) indicated that they were judgmental. However 22% of respondents described their mother/maternal carer as neutral.

As many as 72% of respondents indicated that their mother/maternal carer was unselfish, whereas 14% felt that they were selfish, and a similar proportion (14%) described them as neutral.

An understandably high proportion of respondents (80%) indicated that their mother/maternal carer was loving. Surprisingly 9% indicated that they were unloving, and slightly more (11%) indicated that they were neutral.

Over one in every three respondents (34%) indicated that they would have described their mother/maternal carer as critical as a child. Over one in every five (22%) felt neutral, whereas just 44% of respondents felt that their mother/maternal carer was uncritical.

Just over two in every three of respondents (65%) found that their mother/maternal carer was accepting. But more seriously 13% found that they were rejecting, and a further 22% indicated that they were neutral.

Over three quarters of respondents (77%) indicated that would have described, as a child, their mother/maternal carer as giving. Whereas just 10% indicated that they were ungiving, and an even larger proportion (12%) indicated that they were neutral.

Childhood perception of father/paternal carer

Respondents were asked to indicate on a scale of one to seven the number that reflected their experience of their father/paternal carer on each of the lines that contained opposites of emotional experiences. The question was worded similarly as the previous one. 'As a child how would you describe your FATHER/PATERNAL CARER?'. In this table the scores of *not not not strict, not not strict,* and *not strict* have been added together, and described as *not strict*. The scores of *very very strict, very strict* and *strict* have been added together, and described as *strict*. This has been applied to each of the 13 sets of emotions below. Those respondents that indicated four in their response have been described as *neutral*. The following tables reflect the feelings and observations of children (now adults) towards their father/paternal carer. It is assumed that these findings have been influenced by the care or non-care that each respondent experienced during the first 18 years of their lives.

The general picture of the results suggest a change of emphasis in attitude to father/paternal carer as against the mother/maternal carer. There is a tendency of respondents to have a greater negative image of their relationship with their father/paternal carer who is seen in terms of the distant, authority figure. The possible ambivalent feelings of the respondents towards their father/paternal carer are reflected in the consistent percentage of respondents who were neutral in their responses to this question. The average neutral percentage results is 21% for the thirteen sets of emotions.

Table 6.4 Childhood perception of father/paternal carer

Description	%	Neutral %	%	Description
Not Strict	27	23	50	Strict
Close	41	20	39	Distant
Involved	44	20	36	Uninvolved
Caring	66	20	14	Uncaring
Sensitive	45	23	31	Insensitive
Supportive	63	18	19	Unsupportive
There	49	20	31	Never there
Non-judgmental	41	23	36	Judgmental
Unselfish	63	19	18	Selfish
Loving	65	19	15	Unloving
Uncritical	38	25	37	Critical
Accepting	57	26	17	Rejecting
Giving	68	17	15	Ungiving

The traditional view of the father/paternal carer, as being strict, is supported in the response to this part of the table with half of all respondents (50%) indicating that they perceived their father as strict.   Just over a quarter (27%) of the respondents did not experience their father as strict, and a similar percentage (23%) were neutral in their response to this question.

Just over four in every ten respondents (41%) indicated that their father/paternal carer was close, and a similar proportion (39%) experienced them as distant. However 20% were neutral in their feelings about their father/paternal carer.

There were 44% of respondents who felt that their father/paternal carer was involved, whereas 36% of them indicated that they were uninvolved. A further 20% were neutral in their feelings about their father/paternal carer.

Two in every three respondents (66%) indicated that their father/paternal carer was caring

whereas just 14% indicated that they were uncaring. The fact that 20% of respondents described them as neutral suggests that a sizeable portion of clergy did not have a creative relationship with their father/paternal carer.

Under half of the respondents (45%) indicated that their father/paternal carer was sensitive, whereas 31% indicated that they were insensitive. Over two in every five (23%) of respondents perceived their father/paternal carer as neutral suggesting that over half of the respondents where uncertain about them.

Nearly two in every three respondents (63%) indicated that their father/paternal carer was supportive, but 19% found them unsupportive, and a similar percentage (18%) were neutral in their assessment of their supportive involvement in their lives.

Just under half of the respondents (49%) indicated that their father/paternal carer was 'there' for them. Nearly one in every three (31%) experienced them as 'never there' pointing to the possibility of the father/paternal carers being emotionally absent in their lives. There was a further 20% of respondents who indicated that their father/paternal carer was neutral, he was neither 'there' or 'never there'.

Over two in every five (41%) of respondents perceived their father/paternal carer as non-judgmental, whereas over one in every three (36%) found them judgmental. A further 23% of respondents were neutral in their perception of their father/paternal carers, neither judgmental or non-judgmental.

Nearly two in every three (63%) respondents indicated that their father/paternal carer was unselfish, whereas 18% perceived them as selfish. A further 19% of respondents indicated that they perceived their father/paternal carer as neutral.

Compared with their attitude to their mother/maternal carer, respondent's perception of the ability of their father/paternal carer to be loving is much less with just 65% indicating them as loving. Nearly one in every five (19%) found their assessment of them as neutral, and 15% of respondents experienced their father/paternal carer as unloving.

A similar percentage of respondents indicated that their father/paternal carer was uncritical (38%) as critical (37%). One in every four respondents (25%) were neutral in their assessment of this aspect of their relationship with their father/paternal carer.

Over half of respondents (57%) perceived their father/paternal carer as accepting in their childhood. But a further 17% of respondents found them as rejecting, which coupled with the 26% who were neutral or uncertain of this aspect of their childhood perceptions of them, suggests that many respondents experienced mixed feelings about their father/paternal carer during their early and formative years.

Over two in every three respondents (68%) indicated their father/paternal carer was giving. This compares with just 15% of respondents finding them as ungiving. There were though a further 17% of respondents who were neutral in their assessment of their father/paternal carer in this matter.

Personal feelings before 18 years old

Table 6.5 below contains the final question in section five of the questionnaire where the respondents were asked 'Before 18 years old how would you describe your feelings?'. They were asked to indicate on a score of one to seven how they would describe their feelings from a list of eight opposite emotions printed immediately below the question. For example, in this table, the scores of *very very free from anxiety*, *very free from anxiety*, and *free from anxiety*, have been added together and described as *free from anxiety*. The scores of *very very anxious, very anxious*, and *anxious* have been added together and described as *anxious*. This has been applied to each of the eight sets of emotions in table 6.5. Those that indicated four in their response have been described as *neutral*.

There is a very mixed response to this question with significant numbers indicating painful and uncertain times up to the age of 18 years. Among the eight suggested descriptions there are percentages of 47%, 54%, and 43% being those respondents who experienced great uncertainty and possible conflict in their formative years. There is a sense in which any negative experience in a child's upbringing will have been painful and deserves great concern.

Table 6.5 Personal feelings before 18 years old

Description	%	Neutral %	%	Description
Free from anxiety	35	17	47	Anxious
Cared for	74	13	12	Uncared for
Loved	76	12	13	Unloved
Fearless	32	24	54	Fearful
Happy	62	20	18	Unhappy
Confident	40	17	43	Lacking Confidence
Secure	60	15	24	Insecure
Not Lonely	52	16	31	Lonely

Nearly half of all respondents (47%) indicated that they would describe their feeling before the age of 18 years as anxious, whereas 35% of respondents indicated that they were free from anxiety. A further 17% were uncertain how they felt and are described as neutral.

Just under three in every four respondents (74%) described their personal feelings before the age of 18 years as cared for. But 13% of respondents were uncertain and describe their feelings before the age of 18 as neutral, whereas a further 12% described their experience as uncared for.

Similar to the previous paragraph, 76% of respondents described their feelings before the age of 18 years as loved, whereas 13% indicated that they were unloved, and a further 12% described their feelings as neutral.

More than half (54%) of respondents describe their feelings before the age of 18 years as fearful whereas 32% describe themselves as fearless. Nearly one in every four (24%) describe their feelings as neutral before the age of 18 years.

Just over three in every five (62%) respondents indicated that they were happy in their first 18 years, whereas nearly one in every five (18%) indicated that they were unhappy. A further one in every five (20%) indicated that they were neutral in their first 18 years.

More respondents indicated that they were lacking confidence (43%) than those who felt confident (40%) in their first 18 years. Some 17% of respondents indicated that they were neutral in their response to this question.

The survey results indicate that 60% of respondents felt secure in the first 18 years of their lives, whereas 24% of respondents indicated that they felt insecure. A further 15% of respondents indicated that they were neutral in their answer to this question.

It was Bowers (1964) who suggested that clergy were, on the whole, lonely in their childhoods and in this survey 31% of respondents indicated that this was true for them. Nonetheless over half of the respondents (52%) indicated that they were not lonely, and a further 16% were neutral in their response to this question.

Conclusion

Questions raised at the beginning of this chapter were concerned with the accuracy of memory, how memories have influenced the ability of clergy to care and be cared for, and how emotionally balanced are clergy. The contents of the chapter suggest that clergy have experienced the normal conflicts and confusions of family life. It is not possible to determine the accuracy of their memories except to suggest that those who have acknowledged memories of trauma in early years have been honest enough to admit them. In Appendix 2 there are examples of specific memories that suggest accurate recall of some events of their past. The suggestion by Bowlby (1995) that care and sensitivity in early years produced a caring and sensitive child may well apply to clergy. But the opposite may also be true that neglect and deprivation in early childhood experiences may have produced caring and sensitive adults. The need of research into how clergy function in the light of their own pathology is evident from this chapter. Questions that need to be asked concern how ministers with a possible background of fear, anxiety, insecurity, lacking confidence, and loneliness manage to engage in a ministry that demands confidence, authority, clarity, love, and emotional strength. There are those respondents who seem to

indicate that they have experienced normal, balanced, secure, confident, and fulfilling experiences during childhood.   It is to these clergy that a burden of responsibility exists to support and understand those within the church who struggle with their past.   The ability to recover and not be negatively influenced in adulthood trauma is possibly a credit to the clergy of the church. What is not discernable is whether clergy from deprived backgrounds are as balanced as those clergy from relatively secure backgrounds.

It is possible that the results of this chapter will have influenced the findings in the next chapter which examines the results to questions about the expectations of clergy of their bishop or 'father in God', mother church, and those who appear to be in authority in their lives.

Chapter 7

Clergy expectations: the church structures

Contents

Introduction

Expectations of bishops

Expectations of archdeacons

Expectations of the deanery

Expectations of the parish

Experiences of the hierarchy

Conclusion

Clergy expectations: the church structures

Introduction

The purpose of this chapter is to examine clergy expectations of the Anglican church with particular emphasis on bishops, archdeacons, the hierarchy, fellow clergy, and the parochial situation they all experience. This chapter concentrates on four areas of expectations of different aspects to the ordained ministry and one area of experience of the ordained ministry. The first four tables are concerned with clergy expectations of bishops, of archdeacons, deanery, and parish. The final table appertains to clergy experiences of the hierarchy. The first four tables are from questions in part one of the questionnaire. The fifth table contains questions that are from part three of the questionnaire.

Part one of the questionnaire contained a total of 59 questions. At the beginning of part one of the questionnaire the instructions for respondents stated that this section was concerned with their expectations of the ordained ministry. It was suggested that they read each question starting with 'In my ordained ministry I expect to...'. All the questions were arranged for Likert scaling on a five-point scale: *agree strongly, agree, not certain, disagree,* and *disagree strongly* with the respondents being asked to circle their answer. A definition of 'expect' was contained on page 28 of the booklet and in this context was defined as 'that which you have hoped for rather than that which you have experienced'. Pearsall (1999) defined expect as '1) regards as likely to happen, do, or be the case. > suppose or assume: 2) believe that (someone) will arrive soon' and expectations as 'belief that something will happen or be the case'. 'Expect' and 'expectations', as defined by Pearsall (1999) suggest that the reaction is initially dependent upon 'belief'. It is a belief that cannot be substantiated until something happens and the expectation is transformed

169

into experience. In tables 7.1 to 7.4 the scores of *agree strongly* and *agree* have been added together and those of *disagree* and *disagree strongly* added together.

The final table contains questions from part three of the questionnaire. Part three of the questionnaire contained 68 questions about clergy experiences and the instructions were different to those in part one of the questionnaire. Part three explained that the questions were about clergy positive or negative feelings. Respondents were asked to read each sentence starting with 'Do you feel positively or negatively about ...' followed by the question. All the questions were arranged for Likert scaling on a five-point scale: *very positively, positively, unsure, negatively,* and *very negatively* with the respondents being asked to circle their answer. In table 7.5 the scores of *very positively* and *positively* have been added together and those of *negatively* and *very negatively* have been added together.

The chapter raises questions concerned with the relationships that parochial clergy have with their fellow priests. The chapter raises questions about the effectiveness of structures in supporting and encouraging clergy in their ministry, as well as questions about the relationship of clergy to bishops and archdeacons. There are also concerns that clergy may be unclear about what they feel about the traditional way they are supported and relate to those appointed to oversee their work. There is also a question as to whether the clergy take seriously the relationship they have with their bishop and archdeacon, who are so often removed from the parochial situation.

Expectations of bishops

The position of a bishop within a diocese is laid down in The Canons of the Church of England

170

(2000). Canon C18.1 states:

> Every bishop is the chief pastor of all that are within his diocese,
> laity as well as clergy, and their father in God; it appertains to his
> office to teach and to uphold sound and wholesome doctrine, and to
> banish and drive away all erroneous and strange opinions; and,
> himself an example of righteous and godly living, it is his duty to set
> forward and maintain quietness, love and peace among all men.

The survey results in this section suggest three themes. Initially there is the suggestion that the respondents felt that pro-active behaviour by the bishop was agreeable behaviour. The second theme suggests that there is less enthusiasm for bishops who are authoritarian. The third theme suggests that, so long as the bishop is not too personally involved in the priest's life, the priest is more inclined to have positive responses towards the bishop.

Davey (1995) quoted a Gallup Survey of 1986 prepared for the Archbishop's Commission on urban priority areas. In reply to the Gallup Survey question 'In which areas of your ministry, if any, do you feel a lack of support or valuation or management?' the greatest area of criticism was lack of support from parishioners, and the hierarchy. This lack of support from professional colleagues and from the church's hierarchy has the negative effect of creating uncertainty and doubts about self-worth (Davey, 1995).

Table 7.1 Expectations of bishops

Question	Agree %	Uncertain %	Disagree %
In my ordained ministry I expect to ...			
Be contacted by my bishop about my welfare	73	12	15
Have a review with the bishop after my institution	62	18	20
Experience a regular appraisal consultation with my bishop that is helpful and positive	73	11	16
Be visited by my bishop for yearly parish visits	31	25	44
Experience supportive annual parish visits by my bishop	33	25	43
Be visited by my bishop when I am unable to work because of illness	68	16	16
Be visited by my bishop when in hospital	56	22	21
Know that the bishop will visit the chapter meeting annually	46	25	29
Be allocated a spiritual director by my bishop	7	15	78
Have available a pastoral care/support scheme paid for by the bishop (diocese)	68	19	13

It seems that when the bishop initiates concern for the priest, 73% of respondents indicated that they would see this as a positive move. But 15% indicated that they disagreed with this expectation, and a further 12% were uncertain as to what to feel about being contacted by the bishop about their welfare.

There were 62% of respondents who agreed with the expectation that a review, by the bishop, should take place after their institution. But one in every five (20%) disagreed with this expectation, and nearly one in every five (18%) were uncertain.

The acceptance of a helpful and positive appraisal by the bishop, on a regular basis, was the expectation of 73% of the respondents, but 16% disagreed with this expectation, and 11% were uncertain what to expect.

A majority of respondents (44%) did not expect the bishop to visit them in their parish on a yearly basis, and one in every four (25%) were uncertain what to expect. But under one in every three respondents (31%) did agree with this expectation. It may be that to expect a bishop to visit every clergy in his diocese is not reasonable. The difference between 'regular appraisal' and 'yearly visits' suggests that respondents might have been concerned with too much 'oversight' of their work and ministry.

There were 43% of respondents who indicated that they disagreed with the expectation that their bishop should make supportive annual visits. With one in every four (25%) being uncertain, and one in every three (33%) agreeing with this expectation, clergy, on the whole, appear to be cautious about a bishop's visit to the parish.

A majority (68%) of respondents indicated that they expect a visit by the bishop when they are unable to work because of illness, 16% were uncertain, and 16% disagreed with this expectation.

Just 56% of respondents indicated that they expected to be visited by the bishop if they were in hospital. There were over one in every five (22%) being uncertain, and 21% disagreed with this expectation. It seems that although there is a majority who would like to be visited by the bishop when in ill health, a significant proportion see this sort of activity as questionable or undesirable. This may reflect some uncertainty in the type of relationship that those who disagreed with this expectation and those who had uncertain expectations, had with their bishop. Not all clergy find that their relationship with their bishop is creative or helpful.

In the Diocese of Canterbury (1996) paper it states that:

173

Beginning in 1997 regular annual visits by a bishop or archdeacon
will be made to deanery chapters. This is one of a number of
proactive care activities that the Archbishop's staff have instituted
for the care of clergy in the Canterbury Diocese.

Under half (46%) of the respondents expected an annual visit from the bishop to the chapter

meeting. Under one in every three (29%) disagreed with this expectation, and one in every four

(25%) were uncertain whether to expect the bishop at the chapter meeting annually. This suggests

that about half of all clergy possibly prefer to have the chapter meeting to themselves or to have

the bishop visit for specific purposes and by invitation only.

A significant majority (78%) of respondents did not expect the bishop to allocate a spiritual

director to them. This suggests there is a limit to the amount of personal involvement that is

acceptable in the priest's life. The choice of a spiritual director is possibly a very personal

decision, determined by recommendation, knowledge, and theological orientation. Often the

choice of a spiritual director has taken place at theological college and has been used during

seminary training and found to be the sort of person to whom they can relate. There was, though,

15% of respondents who were uncertain about this question, and just 7% who agreed that the

bishop should allocate a spiritual director to them.

Over two in every three (68%) of respondents expected to have available a pastoral care/support

scheme paid for by the bishop (diocese). Although these schemes are not present in every

diocese, in those dioceses that have them, they are not always used by clergy or their families.

The provision of such a caring resource is important to 68% of the respondents, whether used or

not. There are under one in every five (19%) of respondents are uncertain about such a pastoral

provision for them, and 13% disagree that such a provision should be expected. All of the

schemes set up in dioceses are totally confidential, yet some clergy possibly prefer to use an outside organisation. This may reflect the caution among clergy to admit need within their own diocese. Also there may be a stigma attached to having emotional problems in the minds of clergy and there may be a fear that, in spite of protestations to the contrary, the bishop will hear of a priest's personal problems.

Expectations of archdeacons

There are four possible themes in the questions that ask respondents about their expectations of archdeacons. First, there are many clergy who seem concerned about their archdeacon being involved in their parochial activities. Second, there are the questions that express concern about the welfare of the priest. Third, there is the question about the possible visit of the archdeacon to the deanery chapter meeting. Fourth, there is the question about the priest being allocated a spiritual director by the archdeacon.

The results in table 7.2 below imply that the priests' relationship with the archdeacon is less unambiguous than with the bishop. This may be due to the perceived 'authority' of the archdeacon as being different in their role and position within the diocese, than that of the bishop. The traditional role of the archdeacon is possibly one that is seen as having responsibility for the buildings and structures of the diocese. Often, in the annual archdeacon's charge, the theme is about buildings maintenance or some other aspect of diocesan structure and discipline. The results point to a lower *agreed* response, greater *uncertainty*, and greater *disagreement* than those in table 7.1. This then places the role of archdeacon as less personal and more practical. Although there is a tendency within dioceses to expect the archdeacon to take on a 'deputy bishop' role, this is not altogether accepted by the clergy. No one can really replace the bishop

in his role as 'father in God' and from a psychological perspective there is an important emotional expectation that the 'father' of the diocese should not be undermined or diminished by anyone, least of all the archdeacon.

Table 7.2 Expectations of archdeacons

Question	Agree %	Uncertain %	Disagree %
In my ordained ministry I expect to ...			
Be contacted by my archdeacon about my welfare	63	20	18
Have a review with my archdeacon after my institution	40	26	34
Experience a regular appraisal consultation with my archdeacon that is helpful and positive	53	23	25
Experience supportive annual parish visits by my archdeacon	43	25	33
Be visited by my archdeacon when I am unable to work because of illness	62	20	19
Be visited by my archdeacon when in hospital	53	27	20
Know that my archdeacon will visit the chapter meeting annually	48	25	27
Be allocated a spiritual director by my archdeacon	3	13	84

Under two in every three respondents (63%) expected the archdeacon to contact them about their welfare, compared with 73% of the respondents expecting the bishop to be concerned about their welfare. One in every five respondents (18%) indicated that they disagreed with this expectation, and a further 20% were uncertain about being contacted by the archdeacon about their welfare.

The expectation that the archdeacon should have a review with them after their institution was agreed with by just 40% of respondents. Over one in every four (26%) of respondents were uncertain about their expectation, and over one in every three (34%) disagreed with this expectation, thus it seems that the archdeacon may not be perceived as being involved in

parochial matters in this way by many clergy.

More than half of respondents (53%) expected that the archdeacon should be involved in regular appraisal consultations. The remainder of the respondents (23% and 25%) were either uncertain or disagreed with this expectation suggesting, again, that the archdeacon may not traditionally be seen in this type of diocesan/managerial activity.

Just 43% of respondents indicated that they expected a supportive annual parish visit from the archdeacon, with one in every four (25%) being uncertain, and one in every three (33%) disagreeing with this expectation.

Under two in every three respondents (62%) indicated that they expected the archdeacon to visit when ill at home, with one in every five (20%) being uncertain, and under one in every five (19%) disagreeing with this expectation.

Only 53% of respondents indicated that they expected the archdeacon to visit them in hospital, with over one in every four (27%) being uncertain, and one in every five (20%) disagreeing with this expectation. It is possible that clergy sense that the archdeacon is not expected to act pastorally in the same way as the bishop. With increasing numbers of bishops expecting archdeacons to take on pastoral responsibility, the clergy seem reluctant to accept that the archdeacon is capable of this personal supportive activity.

The expectation that the archdeacon will visit the chapter meeting annually is similar to that of bishops. Nearly half (48%) of the respondents indicated that they agreed with this expectation,

and 25% were uncertain, whereas 27% disagreed with this expectation. It feels as though the clergy are less willing to open up their regular gatherings for the hierarchy to visit and wish to have some control over who attends.

The expectation that the archdeacon should allocate a spiritual director has a very small response. Just 3% of respondents indicated that they agreed with this expectation, and 13% were uncertain. There were 84% of respondents who indicated that they disagreed with this expectation. Clergy seem very sensitive to anyone dictating to them about their spiritual lives and it feels that they want to have control over this aspect of their spiritual activity.

Expectations of deaneries

The pastoral role of the rural/area dean a diocese is contained in The Canons of the Church of England (2000). Canon C23.1 states:

> Every rural dean shall report to the bishop any matter in any
> parish within the deanery which it may be necessary or useful
> for the bishop to know, particularly any case of serious illness
> or other form of distress among the clergy .

Of the four questions in this section two are about the role of the rural/area Dean as chair of the deanery and two are about the pastoral role of the rural/area dean towards the priests in the deanery.

The relationship between parish clergy and the first tier of managerial oversight, namely the rural/area dean, paints an uncertain picture. It might not be generally agreed that rural/area deans are the first level of managerial oversight, as rural/area deans are variously appointed after consultation with the clergy of the chapter. The appointment is often seen as more work and

responsibility rather than promotion. Also the relationships between clergy appear from the survey results to be ambivalent. In the Diocese of Canterbury (1996) paper it is suggested that the deanery chapter is there to provide opportunities for clergy to experience support from one another and have a sense of belonging. It continues:

> Care for one another within the chapter is one of the most
> important reasons for commitment to chapter gatherings. Those
> who feel that they have 'no need of the chapter' are nevertheless
> depriving others of the support and care they could be offering,
> among whom may well be clergy far more isolated than themselves.

Table 7.3 Expectations of deaneries

Question	Agree %	Uncertain %	Disagree %
In my ordained ministry I expect to ...			
Know that the rural/area dean will report to the bishop on matters that reflect distress in my personal life	63	16	21
Be visited by the rural/area dean for an annual visitation	43	23	35
Attend all chapter meetings	73	8	19
Know that the churchwardens are reporting to the rural/area dean on matters of my well being	39	24	38

The results to this set of questions seem to reflect clergy ambivalence with authority. Nearly two in every three (63%) respondents indicated that they were aware that one of the responsibilities of the rural/area dean was to report to the bishop any known problems in their personal lives. However, over one in every five (21%) of respondents seem to be resistant to the notion of anyone reporting to the bishop about their welfare, and 16% were uncertain about how they felt.

The activity of the rural/area dean is possibly not generally spoken about or discussed except when there are matters, discussed at rural/area deans' meetings with the bishop, that impinge on

the parish clergy or their parish. Over two in every five (43%) of respondents indicated that they would expect an annual visitation by the rural/area dean. This relatively small response suggests that this is a reaction to 'authority'. There were 35% of respondents who indicated that they disagree with this expectation, possibly because they felt it was a waste of time. There were, though, 23% of respondents who indicated that they were unsure about what their expectations were if the rural/area dean visited for an annual visitation.

There was, though, a clear majority of respondents (73%) who expected the rural/area dean to attend all chapter meetings, whereas under one in every five (19%) did not see this as a priority. There were 8% who were uncertain about the expectations to attend all chapter meetings. Chapter meetings can be informal occasions where there is much discussion and sharing, and the priest may not be threatened by the presence of the rural/area dean.

The response to the final question suggests that the respondents were ambivalent about churchwardens having responsibility to report to the rural/area dean on their personal welfare matters. There were 39% of respondents who indicated that they were aware that their churchwardens would report to the rural/area dean on matters of their well being. A similar number of respondents (38%) indicated that they disagreed with this expectation, and under one in every four (24%) were uncertain what to expect. Churchwardens are not generally seen in this role and clergy would be concerned that any communication would only be made with the rural/area dean with the priest's prior permission.

Expectations of the parish

The position paper on the Pastoral Care of the Clergy issued by the Canterbury Diocese (1996)

states that:

> The churchwardens of a parish are the bishop's lay officers,
> and, as such, have a particular responsibility for the well-being
> of the clergy, readers and their families. Churchwardens are
> responsible for alerting their rural/area dean concerning moments
> of difficulty and joy in the lives of those ministers who hold the
> bishop's licence. This responsibility applies when pastoral concern
> is appropriate beyond the normal ministry of the churchwardens
> and parishioners themselves.

Paragraph three of that paper argues that almost all clergy work within a constituency which is,

or should be, a community in which appropriate care is given and received. Parish clergy not only

give care to the parishioners among whom they live and work, but usually receive a great deal of

care and support from them.

There are just three themes in this section of the chapter. Initially, there are questions concerned

with the ability or otherwise of churchwardens to provide pastoral care for the priest. Next,

there are questions concerned with pastoral care that might come from the Parochial Church

Council or from church members. Finally, there are questions that are concerned with the

support of the priest in the ministry to the parish. The relationship between the parish priest and

the different levels of responsibility held in the parish appear to follow a similar theme to that of

the deanery. The priest appears to be concerned with having a professional role within the

church, whilst maintaining appropriate distance with the parish, parallel with appearing human.

An overview of the results in table 7.4 point to a willingness by the priest to be supported in

parochial work, but also a degree of uncertainty and possible rejection when personal matters are

implied. The picture is one in which the priest appears to want to be responsible, in control, and

able to set boundaries on parishioner's involvement with them within the parish. The clergy seem to want to share ministry activity as much as possible with gifted members of the parish. The results seem to suggest that the work of the ministry should, in principle, be shared by all church members. However, there seems to be less enthusiasm when it is the priest who is on the receiving end of care by the parish. It might be seen as inappropriate for the senior carer in the parish to be perceived of as in need, or the process may be that the priest needs to create boundaries between the parish and the vicarage in which they feel safe.

Table 7.4 Expectations of the parish

Question	Agree %	Uncertain %	Disagree %
In my ordained ministry I expect to ...			
Be visited and cared for by churchwardens	67	19	14
Have churchwardens who understand the pressures of being a parish priest	87	8	5
Be encouraged to take a yearly retreat by the PCC	76	12	12
Be visited and cared for by the PCC	38	31	30
Be offered resources by the PCC that will make the task of parish priest easier	90	6	4
Have PCC meetings as a means of support and encouragement in my parish ministry	63	18	19
Receive the occasional gift from church members in appreciation of my ministry	32	27	41
Be offered help by church members to keep the parsonage in a good state of repair	36	21	42
Experience church members giving pastoral support to me and my family	70	18	12
Have a ministry team within the parish for support and encouragement.	74	16	10

Over two thirds (67%) of respondents indicated that they expected churchwardens would take responsibility for a caring relationship with the incumbent. However possible conflict and poor relationships with churchwardens can be experienced and, therefore, 14% of respondents did not

expect the churchwardens to visit or care for them. With under one in every five (19%) uncertain, it feels like many respondents were cautious about their relationship with their churchwardens. The above apparent reticence is not shown in the expectations of churchwardens to understand the pressures of being a parish priest. The results showed that 87% of respondents indicated that they expected churchwardens would be capable of understanding the pressures of being a parish priest. With 8% being uncertain and 5% disagreeing with this expectation it suggests that some clergy do not share how they feel with their churchwardens.

Not all clergy need encouragement to take a yearly retreat. However, to be encouraged to take a yearly retreat by the Parochial Church Council would imply that the Parochial Church Council might accept responsibility for paying for this activity. Although 76% of respondents indicated that they expected this of the Parochial Church Council, the combined total of those who disagreed and were uncertain (uncertain 12% and disagree 12%), means that just under one in every four (24%) of clergy either do not want such personal information being known by the Parochial Church Council, or are uncertain as to what such encouragement might mean.

Although churchwardens are, on the whole, acceptable in visiting and caring for the incumbent, the response to a similar suggestion by the Parochial Church Council is very different. Only 38% of respondents indicated that they expected to be visited and cared for by the Parochial Church Council. This may reflect the possibility that Parochial Church Councils and incumbents tend to have an ambivalent relationship. It may also be a reflection on the number of people on the Parochial Church Council making such a comprehensive response difficult to cope with. Furthermore, the Parochial Church Council will include different personalities who might use such activity as a means of becoming the incumbent's 'favourite'. This possible explanation is

supported by 30% of respondents indicating that they disagreed, and a further 31% being uncertain about their expectations.

The expectation that the Parochial Church Council should offer resources for the work of the ministry gains the agreement of 90% of the respondents. This may also reflect the known role of the Parochial Church Council which is to support the clergy in their ministry and, therefore, all the respondents are doing is reflecting the stated aims and purpose for the existence of the Parochial Church Council. The reluctance of 4% of respondents to agree with this expectation, and a further 6% who are uncertain suggests that there is a small proportion of clergy who may have experienced a negative relationship with the Parochial Church Council or who are of the opinion that involvement in the parochial ministry is not a matter for the laity.

Nearly one in every five (19%) respondents indicated that they did not expect Parochial Church Council meetings to be a source of support and encouragement. There were 18% of respondents who indicated that they were uncertain that the Parochial Church Council should have this role. There were, though, 63% of respondents who indicated that they agreed that the Parochial Church Council should be a means of support and encouragement. It seems that some priests are reluctant about whether the Parochial Church Council is the right means of gaining support in parish ministry. The role of the Parochial Church Council is primarily about the control of the parish finances and so their supportive role may be limited.

The possibility of receiving occasional gifts from church members is expected by 32% of respondents. This may reflect the actual situation, in that the majority of priests do not want to feel indebted to their congregations through the receiving of personal gifts. As over four in every

184

ten (41%) respondents indicated that they are negative in their expectations, and over one in every four (27%) are uncertain, it seems that the receiving of gifts is low down on the priority of expectations of parish clergy.

Help in the parsonage is not expected by 42% of respondents. This may be because the parsonage tends, for some priests, to be just a place of occupancy rather than a home. Furthermore, when parsonages are treated by clergy as their very special homes, intrusive visits by church members undertaking decorating and repair activities seem not to be encouraged. There is, though, 36% of respondents who did expect help in the parsonage, but over one in every five (21%) were uncertain. As parsonages are tied accommodation, their condition can sometimes be poor. To invite church members into homes that are not cared for to the same standard as the homes of some church members, may be a source of embarrassment.

In contrast, the expectation that church members should give pastoral support to the priest and family is agreed by 70% of respondents. It is not clear how 'pastoral support' might have been interpreted, but 70% seem to expect pastoral support for their family. It may be that as the question included 'my family' this was interpreted as a means of offsetting the sense of guilt that the priest may feel about spending long periods, including evenings and weekends, out of the home. But 12% of respondents did not expect pastoral support and 18% were uncertain if they want pastoral support for themselves and their families.

The final question suggests that just under three in every four (74%) of respondents indicated that they expected a ministry team to be part of the parish structure. This group (ministry team) can consist of church members, lay and ordained who are involved in leadership and pastoral

activities. Their support activity can include public worship as well as pastoral activity undertaken in the name of the church. These groups can comprise of the whole of the Parochial Church Council, or a sub-committee of the Parochial Church Council, or a group of people not involved with Parochial Church Council responsibilities. Not all respondents appear keen about ministry teams, as they might be seen as a threat or possibly just another 'meeting' to attend. There is also the tendency for such groups to be seen as the 'vicars favourites' and for the ministry team to be seen as a divisive group. There were 10% of respondents who responded by not expecting a 'ministry team' in the parish and this response suggests that these clergy probably preferred to do everything in the parish without help. With the development of multi-parish benefices, the growth of ministry teams is gaining momentum but 16% of respondents were still uncertain what to expect.

Experiences of the hierarchy

There are two themes in this section. First, there is the theme surrounding the relationship clergy have with their bishop and secondly there is the theme of clergy relationship with their archdeacon. An examination of the results suggest that there is a mixed response to these eight questions. There are very similar positive responses to each parallel question as in questions one and five and two and six, three and seven, and four and eight. Similar parallel responses are evident in the negative feelings of the respondents as in questions one and five, two and six, three and seven, and four and eight. The consistency of the results suggests that there is a pattern among clergy about their relationship with the bishop and archdeacon. In spite of the overall positive response of clergy to bishop and archdeacon, there is a large proportion of respondents who are unsure and a smaller proportion who feel negatively about their experiences with bishops and archdeacons. With so much emphasis in the Anglican church on the role of the bishop and

his responsibilities towards the clergy, as well as towards the church, there is a surprising percentage of clergy who felt negatively about their bishop and archdeacon.

Bishops are sometimes remote and distant figures who are seen on rare occasions such as diocesan events. The exception is either the annual parish visit or the annual or bi-annual appraisal session, or possibly the annual confirmation service. Such visits can be fraught with anxiety or they can be occasions to look forward to. Generally speaking, clergy try to contact their bishop or archdeacon only when there is a need for specialist advice or a ruling on a difficult pastoral matter concerning, for example, a baptism or wedding. With the advent of the ordination of women, some clergy have opted for episcopal oversight with the flying episcopal visitor. This can mean less contact with a bishop than usual. Contact with archdeacons is often equally infrequent, happening on official and diocesan occasions.

Tale 7.5 Experiences of the hierarchy

Question	Positive %	Unsure %	Negative %
Do you feel positively or negatively about ...			
Your relationship with your bishop	72	18	10
The parish visit by your bishop	65	26	9
The appraisal session with your bishop	48	33	19
Pastoral care given by your bishop	56	24	21
Your relationship with your archdeacon	72	19	10
The parish visit by your archdeacon	64	26	10
The appraisal session with your archdeacon	43	36	20
Pastoral care given by your archdeacon	55	25	20

Bishops are generally seen to have a large amount of influence in a diocese and their views are considered to be important in the running of the diocese. Therefore their relationship with clergy

ideally should be a positive one. But, surprisingly, less than three in every four (72%) of respondents indicated that they felt positively about their relationship with the bishop. With 10% of respondents feeling that they had a negative relationship with their bishop, and 18% being unsure, it feels as though many clergy have experienced difficulties with their bishop.

Parish visits can be ambivalent occasions when a bishop calls and spends a whole day with a priest. This is reflected in just 65% of respondents agreeing that they felt positively about the parish visit by the bishop. With 26% of respondents indicating that they were unsure about the parish visit, and a further 9% who felt negatively about the bishop's visit to the parish, possibly suggests that the parish visits to some clergy have not been happy occasions.

Appraisal of clergy is handled differently in every diocese. But with many, the bishop is involved at some interval in the cycle of appraisal activity. Appraisal of clergy might be seen by bishops as a way of getting to know their clergy and of assessing whether they might be suitable for a move to a new parish. The results of this question show that under half (48%) of respondents indicated that they found the appraisal session with the bishop a positive experience. With 33% feeling unsure, and a further 19% feeling negatively about appraisal by the bishop, there is a hint that maybe the bishop is not the right person to conduct clergy appraisal.

The feelings about the pastoral care by the bishop show that only 56% of respondents indicated that they felt positively. The pastoral care given by a bishop will probably be cursory and sketchy as the amount of time available for this task is limited. This is in contrast to the avowed and confessed role that the care of the clergy is their primary task. From the 24% of respondents who were unsure and the 21% who were negative about the pastoral care their bishop gave, it

188

seems that either the bishop is failing or that their understanding of pastoral care is broader and less personal than the clergy expect.

There were 72% of respondents who indicated that they had a positive feeling about their archdeacon, which is in contrast to the 10% of respondents who felt negatively about their archdeacon. The role and feelings about archdeacons suggest that they are not popular, as they seem to be expected to have a quasi episcopal role as well as being responsible for the fabric of diocesan churches. With under one in every five (19%) of respondents being unsure about their relationship with the archdeacon, suggests that archdeacons are members of the hierarchy who have difficulties with some clergy of the diocese.

Archdeacons undertake parish visits as part of the pastoral care of the clergy. Parish visits are possibly seen by the senior staff of the diocese as a way of getting to know clergy. It is an activity that seems to receive as much enthusiasm as the bishop's parish visit. Only 64% of respondents felt positively about the archdeacon's visit, and a further 26% felt unsure what they felt. With 10% of respondents who indicated that they felt negatively about a parish visit by the archdeacon, some clergy seem to have had less than comfortable encounters with their archdeacon.

The archdeacon is often involved with the bishop in the appraisal scheme of a diocese. Sometimes this can mean appraisal sessions every two or so years. Only 43% of respondents indicated that they found the appraisal session with the archdeacon a positive experience. There were 20% of respondents who felt negatively about appraisal with the archdeacon, and a further 36% who were unsure what to feel.

There were 55% of respondents who indicated that they felt positively about the pastoral care given by the archdeacon. With 25% of respondents feeling unsure, and a further 20% feeling negatively about the pastoral care given by the archdeacon, it feels as though the archdeacon, like the bishop, may have a different concept of care that may be more distant and impersonal than that expected by the parish clergy.

Conclusion

This chapter demonstrates that there is uncertainty among clergy in their relationships with bishops and archdeacons. A further example of uncertainty is the role of the rural/area dean in table 7.3 which is not overtly positive. The ability of the structures of the diocese (the bishop and archdeacon) to support and encourage clergy is not clear. From table 7.1 and table 7.2 it could be interpreted that bishops and archdeacons only have a limited ability to support clergy. It may be that there are sections of diocesan clergy who relate positively to bishops and archdeacons and sections who do not relate to them well. The bishop is primarily responsible for the work and ministry of the clergy, yet in table 7.1 just 43% of respondents did not expect a supportive annual parish visit by their bishop, and 33% of respondents in table 7.2 did not expect supportive annual parish visits by the archdeacon.

These expectations are not totally translated into experience. In table 7.5 there were 72% of respondents who were positive about their relationship with their bishop and archdeacon. There were 56% of respondents who were positive about the pastoral care given by their bishop, and 55% of respondents were positive about the pastoral care given by their archdeacon. This leaves many clergy who were either negative or unsure about the pastoral care provided by the bishop and archdeacon. These figures suggest that almost half the clergy may be suspicious of the

influence of their bishop and archdeacon, and only just over half of clergy may be positively influenced by these people.

The heart of the gospel is about relationships and yet a significant number of clergy have a problem seeing the bishop and archdeacon in a positive light. Why this is so is difficult to ascertain. It could be that either expectations of bishops and archdeacons are unrealistic or the infrequency of contact gives insufficient time to develop a meaningful level of communication and trust.

Very separate, and often very different from the expectations of the hierarchy, are the expectations of clergy's personal lives. The next chapter examines the expectations of clergy of friends, their partners, professional support, and a spiritual director.

Chapter 8

Clergy expectations: personal and professional life

Contents

Introduction

Expectations of friends

Expectations of clergy partners

Expectations of professional support

Expectations of a spiritual director

Conclusion

Clergy expectations: personal and professional life

Introduction

This chapter examines the responses to those questions that concentrated on expectations of clergy of friendships within and outside the parish, expectations of their partners, expectations of their professional life, expectations of the professional support within the diocese, and expectations of the professional support obtained from a spiritual director. The questions are from section one of the questionnaire which contained a total of 59 questions. At the beginning of section one of the questionnaire, the instructions for respondents stated that this section was concerned with their expectations of the ordained ministry. It was suggested that they read each question starting with 'In my ordained ministry I expect to ...' then read the question and think 'Do I agree with it?' All the questions were arranged for Likert scaling on a five-point scale: *agree strongly, agree, not certain, disagree,* and *disagree strongly* with the respondents being asked to circle their answer. A definition of 'expect' was contained on page 28 of the booklet and in this context was defined as 'that which you have hoped for rather than that which you have experienced'. Pearsall (1999) defined expect as '1) regards as likely to happen, do, or be the case. > suppose or assume: 2) believe that (someone) will arrive soon' and expectations as 'belief that something will happen or be the case'. 'Expect' and 'expectations', as defined by Pearsall (1999) suggests that the reaction is initially dependent upon 'belief'. It is a belief that cannot be substantiated until something happens and the expectation is transformed into experience. In the following scales the scores of *agree strongly* and *agree* have been added together and those of *disagree* and *disagree strongly* added together.

Wright and Blackbird (1986) suggested that it is commonly observed that the pressures and

expectations surrounding the ministerial role create problems of both a personal and an interpersonal nature for the pastor. Warner and Carter (1984) reported data on the hypothesis that the pressures and expectations on the role of the minister often results in a diminished quality of life of the pastor as reflected in a high incidence of burnout, loneliness, and impaired marital adjustment. They concluded that pastors experience a deficit of interpersonal involvement, while conversely experiencing significantly more interpersonal involvement related to the pastoral role. Blackbird and Wright's (1985) study was stimulated by observing a group of pastors and their wives. This group of pastors expressed the opinion that they were not able to form close friendships as lay persons were able to, and if they did develop close relationships that were 'special', the congregation disapproved. This led them to the view that congregations develop 'antifraternization' norms, applicable to pastors but not to lay persons. After interviews with 20 pastors, their understanding developed and they found that although antifraternization norms may be a factor in inhibiting pastors' friendships, there was the reported concept of what pastors called the 'box on the pedestal' phenomenon. Pastors often reported that they felt 'boxed in' by their parishioners' expectations concerning the ways in which they should and should not behave. This resulted in feeling that they were not free to behave spontaneously or express themselves openly (be themselves). Judd, Mills and Burch (1970) reported that of those pastors who had left the ministry, most had close friends among lay leaders in their congregations. But a smaller proportion of ex-pastors consulted their lay leader friends about major decisions in their lives than current pastors. Taylor and Chatters (1988) examined the support factors among a national sample of black Americans and concluded that the multifaceted roles and functions of churches in black communities make them second only to the family as an important social institution. In their survey the majority of respondents reported that they received assistance from church members.

194

Clergy relationships and expectations of the denominational executives have been examined by Judd, Mills and Burch (1970). Their study of the United Church of Christ examined the issue of pastors seeking advice from professional peers. Similar to the Church of England, the denominational executives had little formal power over the pastors except in the all-important area of job change.

Questions raised in this chapter are about whether clergy are comfortable with their professional and personal lives. This is extended into the willingness of clergy to share with friends inside or outside the parish. What are the current feelings about the role of clergy partners? How do clergy perceive the professional experts in the community? Finally do clergy see the use of a spiritual director as a resource for themselves and does it include support in their ministry?

Expectations of friends

There are two themes in this section. First, the theme is about sharing and praying with friends in the parish. Second, the theme is about sharing and praying with friends outside the parish. Burdsal, Newton, Burdsal and Yates (1983) suggested that the laity often have a very demanding image of what they expect from a parish priest. Burdsal Newton, Burdsal and Yates (1983) complemented this observation by suggesting that lay people see themselves as partners with the ordained clergy in the ministry of the church. Cameron (2000) argued that the role of pastor is distinctive and central to the working life of a congregation as they are the chief pastor, they are in sole charge, and can only allow lay help if it is carefully controlled. Cameron (2000) suggested that there are three ways in which the clergy can interact with lay members of the church. The first is as spiritual director. Second, as worship leader and worshipper, and third, as organisational leader relating to colleagues and working with the purpose of together running

the congregation and undertaking its work. It is out of the interaction with the laity of a parish, therefore, that friendships can develop. But if a priest challenges the beliefs and practices of the congregation they are likely to encounter conflict. This point is supported by Jarvis (1976) who argued that conflict is inevitable. Cameron (2000) examined the role of clergy as colleagues in five church congregations in an English city. She found that those clergy who were competent as organisers and administrators were highly valued by the core activists members of the church but that the clergy were highly ambivalent towards this role.

Reeves (1980) commented that leisure is an important means of enabling people to be themselves. She argued that the value that is placed on leisure is related to the ability of clergy to be themselves. One obvious way of engaging in leisure is to relax with friends, but to some clergy the pressure of working every weekend, when non-clergy friends would themselves be relaxing, often means that interaction or joint activity is prevented or inhibited. Theological students, whilst training for the ministry, are sometimes encouraged to believe that a close friend or friends in the parish is not a good thing. General experience over the years seems to have produced this advice and yet not all students who become incumbents seem to have taken this advice or suggestion seriously as the following tables suggest. The other side of the picture is that the following tables show that there is greater willingness among clergy to have personal friends outside the parish with whom they would consult about problems in the parish than to consult with friends inside the parish. The general picture from table 8.1 suggests that the existence of friends both inside and outside the parish with whom clergy would share problems, is not a universally accepted activity. The total number of respondents who are uncertain, added to those who disagree, paints a picture of distinct caution where sharing problems with friends is concerned. Special friendships can cause problems because they can create resentment and

196

hostility within a parish. It is possible that in parishes where the priest has special friends, there is a tendency for these friends to be seen as favourites of the incumbent, as they have easy access to the vicarage. As it is necessary for the incumbent to be aware of the need for confidentiality when dealing with the personal situations of parishioners, having special friends, regardless of how trustworthy they may be, could be a problem. Suspicions might arise, albeit incorrect, that the incumbent might let slip personal information to the wrong person.

Table 8.1 Expectations of friends

Question	Agree %	Uncertain %	Disagree %
In my ordained ministry I expect to ...			
Consult with my personal friends in the parish about problems in the parish	22	20	58
Have a group of friends in the parish with whom I regularly pray	52	22	25
Have special friends in the parish for support and encouragement	45	26	29
Consult with my personal friends outside the parish about problems in the parish	58	20	22
Have a group of friends outside the parish with whom I regularly pray	32	36	32
Visit special friends outside the parish for support and encouragement	74	15	11

The sharing of problems with personal friends in the parish is disagreed with by 58% of respondents. This may be because of the training they received at theological college, but it could also be seen as an attempt to maintain professional boundaries. This disagreement with the question is not shared by over one in every five (22%) of respondents who seem to want to consult with personal friends in the parish about problems in the parish. A further one in every five (20%) are uncertain that problems are to be shared within the parish.

The expectation of regularly praying with friends in the parish is seen by 52% of respondents as an activity they agreed with. This may be a result of their theological persuasion or past experience but there are one in every four (25%) respondents who disagree with this expectation, and over one in every five (22%) of respondents who were uncertain. It may be that the latter two groups of respondents did not have prayer meetings as a normal part of the parish activity, or that prayer meetings with friends were not spiritually or socially expected or acceptable, or there was not be a tradition of this type of activity in the parish.

There were 45% of respondents who agreed with the expectation to have special friends in the parish for support and encouragement. But under three in every ten (29%) of the respondents disagreed with this expectation and over one in every four (26%) were uncertain how they felt. This suggests that clergy saw the possibility of close friendships within the parish as a phenomenon to be avoided, especially if parishioners were more keen on personal friendships with them than they were.

Over half (58%) of respondents agreed with the expectation that they would consult with their personal friends outside the parish about problems in the parish. It is possible that clergy found this a more acceptable activity than sharing problems with friends in the parish. But one in every five (20%) of respondents were uncertain and over one in every five (22%) disagreed with this expectation.

The penultimate question in this section suggests that under one in every three (32%) of respondents indicated that they expected to have friends outside the parish to pray with. The remainder (32%) disagreed or were uncertain (36%) about such activity. To choose to pray with

friends outside the parish might be logistically difficult and awkward to arrange.

The response to the final expectancy of in this section, that respondents expected to visit special friends outside the parish for support and encouragement, suggested that this was a major activity of the priest's day off. There were 74% of respondents who agreed that they expect to visit special friends outside the parish for support and encouragement. Although 11% disagreed with this expectation and 15% were uncertain, it feels like a significant number of clergy in the church get out of the parish for support and encouragement with special friends.

Expectations of clergy partners

There are two themes in this section. The first theme is about support in the parish ministry by the priest's partner and secondly, support in the home by the priest's partner. The use of the word 'partner' was deliberate as it doubles for either a male or female priest, as well as the partner of a homosexual priest. The responses in this section show a general agreement that to rely on partners for the work of the ministry is unacceptable. The exception to this general trend is when the partner is to be a confidante of the incumbent when problems are in evidence. The role of the partner in any parish situation is seen as important by many traditional congregations and there is, sometimes, a projected expectation that the priest's partner should have a definite role. There are also expectations that the priest's partner should be available for the parish especially if the priest is out. This is, of course, an individual matter for each person, but currently, there is an increasing tendency for clergy partners to have their own careers and only get involved in parish affairs and activities when it suits them. Some of the traditional roles expected of the priest's partner are reflected in the questions. In all the responses there is a majority of respondents who are not in favour of their partners taking on these traditional roles.

Table 8.2 Expectations of clergy partners

Question	Agree %	Uncertain %	Disagree %
In my ordained ministry I expect to ...			
Get support from my partner in caring for the needy in the parish	33	22	45
Rely on my partner to be an unpaid curate	4	4	92
Rely on my partner to answer the telephone when I am out on parish business	32	10	58
Rely on my partner to visit the elderly in the parish	2	5	93
Rely on my partner to lead the Sunday School	2	3	95
Rely on my partner to visit young families	3	3	93
Share problems in the parish with my partner	71	14	15

There were 45% of respondents who disagree with the expectation that their partner should be caring for the needy in the parish. This is compared with 33% who agree with the expectation, and 22% who are uncertain what to expect. The possible reason for this difference is that the priest and partner are sometimes seen as the ministry team in the pastoral ministry of the parish.

The response to the question that there is an expectation that partners should be unpaid curates had 92% disagreeing, strongly implying that the majority of clergy do not want this to be the situation in the parish. There is, though, a small percentage (4%) who are in agreement with this expectation, and a further 4% who are uncertain. These latter two groups of respondents could be the more older clergy who still hold on to the traditional expectation that the partners of clergy are an essential part of the parish pastoral team.

Nearly one in every three (32%) respondents agreed with the expectation that their partner should answer the telephone when they were out of the house. The majority of respondents (58%), though, do not agree with this expectation, which suggests that many partners are either working

or not available for this particular role in the parsonage. There were 10% who were uncertain what they felt about their partner answering the telephone when they were out of the house.

The following three questions reflect the traditional expectations that parishes have of a priest's partner. There is almost maximum disagreement with the expectation that clergy partners should visit the elderly (93%), lead the Sunday School (95%), and visit young families (93%). The small proportion of those who have agreed (2% visit the elderly, 2% lead the Sunday School, 3% visit young families) with these expectations may, as suggested in a previous paragraph, reflect the older generation of clergy in the survey. A similar percentage of respondents (5% visit the elderly, 3% lead the Sunday School, 3% visit young families) were uncertain how they felt.

The results of the final question in table 8.2 suggested that clergy are able, on the whole, to see their partner as a source of support by sharing with them problems that occur in the parish. There were 71% of respondents who agreed with this expectation that they would share problems in the parish with their partner. There were, though, 15% who did not expect to rely on their partners in this way. A similar number (14%) were uncertain about sharing problems in the parish with their partner. The issue of confidentiality is a possible explanation for those disagreeing and being uncertain with this expectation. Although there may be an assumption by parishioners that the priest shares all matters with their partner, the issue of confidentiality is one that the priest may feel strongly about. The confessional ministry of the priest may make it imperative that they do not share anything with their partner.

Expectations of professional support

There are two themes in this section, personal support through professionally trained experts, and

professional specialised help for the work of the ministry. The response to the expectations in this section suggested that clergy who require help in the parish, believed it should principally come from the diocese. Clergy disagreed with the expectation that they should seek support outside the parish at their own personal expense. Most dioceses have a list of specialists to whom the parish priest can call upon at no cost to themselves. Sometimes these specialists are employed by the diocese, or have been recruited because of retirement, or have offered their services, free of charge, in the hope of gaining some future income from the parish as a result of their professional advice. There is a further group of volunteers who are resident incumbents who, for example, offer counselling and work supervision at no cost to the priest or to the diocese. Professional counsellors and supervisors are available in most dioceses and there are lists of recommended names in many diocesan handbooks and publications. The responses to these questions suggest that clergy do not see the use of outside help positively. This may just reflect an independence of spirit, or it may suggest that, as the role of the parish priest is unique within society, clergy are reluctant to have to explain the intricacies of the dynamics of parish life to uninformed experts.

Table 8.3 Expectations of professional support

Question	Agree %	Uncertain %	Disagree %
In my ordained ministry I expect to ...			
Have access to specialised help when I need it	94	4	3
Consult with a professional counsellor for personal care and support (paid for by me)	9	20	72
Consult with a professional supervisor for personal care and support (paid for my me)	6	19	75
Consult with a professional counsellor for regular work consultation (paid for by me)	5	18	77

A significant majority of respondents (94%) expected to have access to specialised help in the parish, when needed. It is unclear why a small group of respondents (3%) disagreed with this expectation, except they might have felt they should not need to ask for help under any circumstance. There were 4% of respondents who were uncertain if they should expect to have access to specialised help in the parish.

Although 72% of respondents indicated that they do not expect to have to pay for a professional counsellor for personal care and support, there were 20% who were uncertain. A small percentage agreed with this expectation (9%) and these respondents may be those who had already been in contact with a professional counsellor.

The idea of work supervision is not a common concept among clergy, in spite of it being an essential activity in most caring professions. A majority of respondents (75%) disagreed that they should use a professional supervisor for personal care and support. With 6% of respondents prepared to pay for the support of a professional supervisor, there was a further 19% who were

uncertain.

Although 77% of respondents did not expect to use a counsellor as a resource for work consultation, 5% of respondents were prepared to do this. There were 18% of respondents who were uncertain about using a counsellor for regular work consultation.

Expectations of a spiritual director

The use of a spiritual director appeared to be a popular activity as the overall response to these questions suggested. There are two themes in this section. The first is that the spiritual director had an agreed religious role in supporting clergy. Second, the spiritual director should not, on the whole, be used for non-religious or non-spiritual purposes. It is possible that the majority of respondents who disagreed with the use of a spiritual director as a work supervisor, counsellor, or with problems in public life, were those who had had a traditional view of the role of a spiritual director.

To be a spiritual director can be the result of training, reputation, or availability through an organisation such as a monastery, abbey, priory, convent, or theological college. The diversity of the use of a spiritual director is possibly dependent upon the frequency of contact. It is not, though, possible to ascertain if the respondents saw their spiritual director once a year or once a week. Although there is a difference between the role and training of a spiritual director and that of a counsellor or work supervisor, it is possible that a priest consulting a spiritual director, could allow the boundaries between the different roles to become blurred. Spiritual directors are generally held in high regard by those using them, and they are often used over a long period, on a regular basis. The development of the relationship with a spiritual director seems, from the

responses to the questions, to be on traditional lines with very few respondents using them in anything other than the traditional sense.

Table 8.4 Expectations of a spiritual director

Question	Agree %	Uncertain %	Disagree %
In my ordained ministry I expect to ...			
Seek help from a spiritual director for help with my personal life	65	19	16
Seek help from a spiritual director with regard to my walk with God	77	12	11
Visit a spiritual director on a monthly basis	14	28	58
Use a spiritual director as a work supervisor	8	18	74
Use a spiritual director as a counsellor	33	23	44
Meet with a spiritual director for help with my public life	24	27	50
Seek help from a spiritual director when there are conflicts within the parish	45	24	29

The majority of respondents (65%) agreed with the expectation that a spiritual director was the person from whom they would seek help in their personal lives. Under one in every five (19%) respondents were uncertain whether a spiritual director was an appropriate source of personal help, and 16% did not agree that a spiritual director was the right person from whom to expect personal help.

The largest percentage of respondents in this section agreed that a spiritual director was there for spiritual reasons. There were 77% of respondents who agreed that when they needed help with their walk with God they would consult with a spiritual director. Over one in every ten (11%) disagreed with this suggestion, and a further 12% were uncertain whether they should seek help from a spiritual director with regard to their walk with God.

The frequency of visiting a spiritual director will vary from person to person but 58% of respondents disagreed that a visit to a spiritual director was necessary on a monthly basis. There were 14% of respondents who agreed that visiting a director monthly was acceptable, and 28% were not certain whether they agreed or disagreed.

Spiritual directors have various types of training and some are qualified as counsellors and supervisors as well as being qualified in spiritual direction. A majority of respondents (74%) disagreed that it was appropriate to use a spiritual director as a work supervisor. With 18% being uncertain and a further 8% agreeing with this suggestion it seems as though there are a variety of ways in which spiritual directors are seen by respondents.

As mentioned in the paragraph above spiritual directors can be trained as counsellors and possibly find this useful in their relationship with clergy needing spiritual direction. There were, though, 44% of respondents who disagreed that it was appropriate to use a spiritual director as a counsellor. But one in every three (33%) agreed that it was, for them, appropriate to use their spiritual director as a counsellor. These two figures are balanced by the 23% of respondents who were uncertain whether to use a spiritual director as a counsellor.

There were 50% of respondents who indicated that they disagreed that they should use a spiritual director for help in their public life. There were though, 24% of respondents who agreed with this expectation, and a further 27% who were uncertain.

Under half of the respondents (45%) indicated that they agreed that they would seek help from a spiritual director when there were conflicts in the parish. There were, though 29% of

respondents who disagreed with this expectation, and a further 24% who were uncertain.

Conclusion

The responses to the results in this chapter suggest that clergy are neither comfortable nor uncomfortable with sharing their personal and professional lives with friends or a spiritual director. They were, though, very willing to share with their partners, but largely unwilling to share with a professional counsellor or work supervisor. The use of caring professionals in the community was clearly unpopular, and the use of spiritual directors seemed to be of help in their spiritual rather than the emotional lives. The rejection of these areas of support suggests that clergy are inclined to be independent in their choice of help, possibly even believing that outside help or support is sought only as a last resort, and, if at all possible, not at all. This could suggest that clergy are comfortable with their own abilities, believing that they have all the gifts necessary to carry out the ministry of the church, and in many areas this may be true. It is also possible that clergy feel insecure in their ministry, and it is these feelings that inhibit their willingness to be open with professional people. With many clergy their personal relationships appear to be a means of help and support . It is, though, those friends who live outside the parish who possibly offer the greatest support. The role of partners suggests a strong rejection of traditional expectations reflecting the change in the patterns of ministry in the modern church. But it is to partners that clergy turn, on the whole, when they need to unburden the problems of the parish.

It is possibly the personal and intimate relationships that clergy experience that provide the basis of the public roles and pastoral ministry that take up so much of clergy energy. The next chapter examines the project results of clergy attitudes and feelings in their different roles and the ministry of pastoral care that they undertake.

207

Chapter 9

Clergy experiences: ministry and their public life

Contents

Introduction

Clergy experience of their many different roles

Clergy experience of caring

Clergy experience of work

Clergy experience of pastoral care in the parish

Clergy experience of the negative

Conclusion

Clergy experiences: ministry and their public life

Introduction

This chapter explores clergy experiences of ministry within the parish with particular emphasis on their public life. The chapter contains five tables covering clergy feelings about their role, their ministry of caring, their work activity, pastoral care in the parish, and some negative experiences. The first, table 9.1, is from part two of the questionnaire. At the beginning of part two, the instructions for respondents explained that this section of the questionnaire was concerned with their role as a parish priest. Before reading each question the respondents were asked to start with 'Do you as a parish priest, agree that..' followed by the question. Having read the question they were asked to think 'Do I agree with it?'. All the questions were arranged for Likert scaling on a five-point scale: *agree strongly, agree, not certain, disagree,* and *disagree strongly* with the respondents being asked to circle their answer. The questions in table 9.1 were the final 13 questions in part two of the questionnaire. In table 9.1 the scores of *agree strongly* and *agree* have been added together and those of *disagree* and *disagree strongly* have been added together.

The remaining four tables (tables 9.2 to 9.5) are taken from part three of the questionnaire and are concerned with the positive and negative feelings that clergy experience in their parochial ministry and in their public life. Part three of the questionnaire contained 68 questions about clergy experiences and the instructions were different to those in part two of the questionnaire. Part three of the questionnaire explained that the questions were about clergy positive or negative feelings. Respondents were asked to read each sentence starting with 'Do you feel positively or negatively about ...' followed by the question. All the questions were arranged for Likert scaling

on a five-point scale, *very positively, positively, unsure, negatively,* and *very negatively* with the respondents being instructed to circle their answer. In tables 9.2 to 9.5 the scores of *very positively* and *positively* have been added together and those of *negatively* and *very negatively* have been added together.

Questions raised in this chapter ask how long can clergy effectively perform so many functions well, when many congregations contain experts in many of the fields that they have to work in. Therefore do clergy have too many roles? What do clergy excel at? Is it possible to limit the excessive hours that clergy work?

Clergy experience of their many different roles.

In table 9.1. there appears to be four themes. First, there is the expectation of a priest having theological knowledge that enables them to function as a preacher, teacher, priest, evangelist, and theologian. Second, is the expectation of leader and administrator, reflected in the roles of team leader, trainer, congregational leader, and administrator. Third, the theme is concerned with the experiences of pastoral care in the roles of pastor, visitor, and counsellor. The final theme relates to the negative experiences that clergy have in the course of their ministry.

In the questions in table 9.1 a majority of respondents have a positive expectation of the different roles they undertake. The one that appears to cause some concern is that of evangelist. Although the overall response seems to suggest that clergy have confidence in what they do, the level of competence in these roles will depend upon training, experience, natural ability, opportunity, and maturity. Some priests will feel more comfortable in one particular role than another, according to their personality and personal gifts and preferences. However, all thirteen

210

roles are, one way or another, expected of parish clergy. All these roles require a degree of expertise, and although training is given in some of them at theological college, some of the roles might be impossible to provide training for prior to being ordained. It is questionable that any one person can perform all the roles with the same degree of competence.

The numerous roles that a parish priest exercises are not limited to the list in table 9.1. Clergy's multifaceted functions in parochial life can be a source of conflict and ambivalence, as well as pleasure. For example, visiting the very young in school followed by ministry to the elderly dying, all within the space of a few hours, requires a dramatic change in attitude, sensitivity, and self-awareness, not normally expected of the average care worker. The emotional demands of such human situations must have some effect upon the clergy. All the roles and experiences of clergy appear to require dedication and commitment.

Table 9.1 Clergy experience of their many different roles

Question	Agree %	Unsure %	Disagree %
Do you, as a parish priest, agree that ...			
You are adequate in your role as a preacher	80	13	8
You are adequate in your role as teacher	74	17	9
You are adequate in your role as team leader	64	26	10
You are adequate in your role as trainer	55	32	13
Your are adequate in your role as congregational leader	76	18	6
You are adequate in your role as an enabler	68	25	7
You are adequate in your role as a priest	74	20	6
You are adequate in your role as pastor	69	22	9
You are adequate in your role as a visitor	43	31	27
You are adequate in your role as a theologian	51	31	17
You are adequate in your role as a counsellor	46	35	19
You are adequate in your role as an administrator	51	23	27
You are adequate in your role as an evangelist	34	40	26

Although 80% of respondents agreed with the suggestion that they were adequate in their role as a preacher, there were 13% who were unsure of their role as a preacher, and under one in every ten (8%) disagreed with this statement. The public role of preaching can be a burden for those who find this sort of public activity difficult but it can also be a pleasure for those who enjoy it and are good at thinking on their feet. The role of preaching in a parochial setting is the sole responsibility of the incumbent. They are expected to preach at every main service every Sunday and the incumbent is solely responsible for control of the pulpit.

In the role of teacher, 74% of respondents felt that they were adequate, but under one in every ten (9%) disagreed with the statement, and 17% were unsure. Teaching can take place during preaching as well as on special occasions. Many parishes have bible studies that are times of specific teaching and special courses can be organised to instruct new members of the church. Specific teaching can be undertaken on specialised subjects such as pastoral care, or for a more advanced understanding of the bible.

The role of team leader had 64% of respondents agreeing that they were adequate. Not all parishes have ministry teams to share the work of the ministry with, and not all priests expect or desire to have ministry teams in the parish. There was under one in every ten (9%) who disagree that they were adequate in this role, and over one in every four (26%) who were unsure of their adequacy.

Training has a different demand on clergy and is often related to specific tasks like instructing groups of the congregation on subjects such as visiting, leading services, reading lessons, leading groups, preaching, and outreach. Not all clergy feel that these activities should be undertaken

212

by the laity and, therefore, some clergy do not provide training in these areas. It could be that to train requires even greater skills than teaching. The responses to these questions indicated that over half (55%) of respondents felt that they were adequate in this role. There were 13% who disagreed that they were adequate in this role, and under one in every three (32%) who were unsure about their role as trainer.

The role of congregational leader involves leading services, being chair of the Parochial Church Council, representing the local congregation at ecumenical activities, and generally being the spokesperson for the parish church in their area. This particular role had over three in every four (76%) respondents agreeing that they were adequate as congregational leader. It is a role that normally is not delegated to the laity, but in a busy parish with assistant clerical staff, the role can be shared by other clergy. There were 18% who were unsure of their adequacy in this role, and 6% who disagreed that they were adequate as congregational leader.

Pearsall (1999) defined enable as '1) provide with the ability or means to do something and 2) make possible'. The clergy role of enabler requires the priest to encourage others in the work of the ministry through a process of delegation. Over two in every three (68%) respondents agreed that they were adequate in this role, but one in every four (25%) were unsure in their response to this question. As the need for resources for the delegated tasks are normally scarce, and churches often have financial problems, 6% of respondents agreed that they were not adequate in this role.

As every respondent was a ordained Anglican priest, it is surprising that not more than 74% of respondents felt that they were adequate in their role as a priest. In the context of this question

feeling adequate or inadequate is an emotional response to what is perceived as a very special calling. It is possible that some respondents felt that it was inappropriate for a priest to feel adequate in the calling that God had ordained them to. This might imply that they felt self reliant. It appears, though, that being called to the priesthood does not automatically transfer adequacy to all the respondents. One in every five (20%) respondents were unsure how they felt, and 6% disagreed that they were adequate in their role as a priest. This suggests that many clergy are uncertain about their role as a priest in the Anglican church.

The role of pastor in the church is central to the ministry of the church. It requires skills in caring, sensitivity, as well as energy in visiting and organising. Not all clergy are naturally pastors and this is reflected in the 69% of respondents who agreed that they were adequate in the role of pastor. Over one in every five (22%) were unsure about their role, and under one in every ten (9%) disagreed that they were adequate in their role as pastor.

Only 43% of respondents agreed that they were adequate in their role as a visitor. There is often, in a church congregation, an unconscious expectation that the priest is the best person to do the visiting in the parish. Currently in the Anglican church parishes can be very large and, therefore, to visit every house would be impossible. Visiting cannot be a priority as many families are out working during the day. If visiting is left to the evening, then the ability of the priest to visit homes is severely restricted when there are so many meetings and other evening activities to attend. Visiting for specific purposes, for example, for funerals, baptisms, weddings is often achieved by making agreed appointments. As under three in every ten (27%) respondents disagreed that they were adequate in their role as visitor and over three in every ten (31%) indicated that they were uncertain, this suggests that the era of the traditional visiting by the

parish priest is over.

An important aspect of the role of the clergy is the need for them to understand theology in order to interpret, to their congregation, the subtleties of biblical exposition. But only 51% of respondents agreed that they were adequate in their role as theologian, and 31% were unsure that they were adequate as theologians. The level of theological education that a priest receives may be such that clergy no longer feel confident in their theological understanding. Further more, they may no longer be expected to offer a theological explanation to the community for events that happen in society and the world. There were 17% of respondents disagreed that they were adequate in their role as a theologian. It is, though, possible that some clergy feel ill-equipped or uncertain in their understanding of theology and its application to life today.

At one time the local parish priest was the counsellor for all the ills and problems within the parish. This role is no longer possible, as the complexity of society, the presence of professional counsellors and the time available, make counselling an activity that is often limited to spiritual matters. There is also the tendency of parishioners to only want 'spiritual' counsel, and the clergy are often only expected to counsel during times of crisis, for example during serious illness and bereavement. Counselling training tends not to be provided at theological colleges as there is a tendency for training for the priesthood to emphasise just pastoral activity. With only 46% of respondents feeling adequate in their role as counsellor, it is likely that these respondents were those who would see their role as giving advice on spiritual matters and pointing their clients towards God and the perceived expectations of the bible. As over one in every three (35%) were unsure of their role and under one in every five (19%) disagreeing that they were adequate in their role as a counsellor, this suggests that counselling is a role only undertaken with confidence by

215

approximately half of the clergy who responded to this question.

The role of administrator in a parish is an activity that many clergy feel that they are not adequately trained for or maybe feel reluctant to take too seriously. There were 51% of respondents who felt that they were adequate in this role, which suggests that some clergy may have a different administrative burden than others. By way of an example, if an incumbent has a number of active churchyards in a multi- beneficed living, there are numerous practical and historical demands made upon them. There are often requests to search registers as an increasing number of people try to trace their forbears and families. Also the demands of the diocese to complete returns, the administrative results of Parochial Church Council meetings, and dealing with the daily post bag, can make administration a major component in an incumbent's daily activity. With 27% of respondents disagreeing that they were adequate in the role of administrator, and a further 23% who were uncertain, this made half of the respondents unable to respond positively to this question.

The church holds that one of the central teachings of the scriptures is that the gospel should be preached. The role of evangelist is to convince non-believers of the truth of the Christian faith, especially by public preaching. In the ordinal the bishop asks the priest 'Will you then, in the strength of the Holy Spirit, continually stir up the gift of God that is in you, to make Christ known to all men?' (Church of England (1980). *The Alternative Service Book 1980*). The priest is trained to preach at theological college and is expected to be the central evangelist of the parish. The role of the evangelist is not restricted to preaching, but can involve a variety of activities designed to encourage interest in, and adherence to, the teachings of the gospel. Over one in every three (34%) respondents felt that they were adequate in the role of evangelist. This

suggests that the role of evangelist for many clergy is not a priority. It also intimates that some did not feel that parish clergy were intended to be evangelists. With over one in every four (26%) of respondents disagreeing with the question, and 40% being uncertain, there are a total of two in every three (66%) of the clergy of the Anglican church are either reluctant, or refuse, to take on this specialist role.

Clergy experience of caring

In table 9.2 there are four themes concerned with caring. The first is ministry to the poor and needy. Second, is ministry to the sick. Third, is ministry to the bereaved, and finally there is ministry to those experiencing emotional pain or suffering. There is an overall positive response to these questions, with the exception of the first where 25% of the respondents were unsure. In *The Alternative Service Book* 1980 (Church of England, 1980) and in the ordinal, the bishop states in The Declaration that the priest 'is to minister to the sick, prepare the dying for their death' and to 'Remember always with thanksgiving that the treasure now to be entrusted to you is Christ's own flock ... serve them with joy.' The ministry of care is the 'service' that is expected by the bishop of all parish priests. For some clergy this aspect of their ministry takes up a large proportion of their time and energy. It also stretches the charitable resources of the local church because the needs of the poor and needy are often great. In spite of scarce resources, the clergy often find this aspect of their work the most rewarding and the results of this section indicate some of the highest levels of satisfaction in this chapter. These responses suggest that clergy are capable of giving of themselves and providing a caring ministry. Because of the nature of this aspect of their work, clergy are often alone and involved in difficult and complex family situations.

Table 9.2 Clergy experience of caring

Question	Positive %	Unsure %	Negative %
Do you feel positively or negatively about ...			
Caring for the poor and needy	69	25	6
Visiting the sick at home	90	8	3
Visiting the sick in hospital	88	8	5
Visiting the bereaved	97	2	1
Being with the bereaved	96	4	1
Parishioners expressing emotional pain	87	11	3
Being with those in distress	90	9	2

Caring for the poor and needy has the lowest positive response in this section.   This may, in some way, be related to the welfare state in that all in need, in the community, have access to state benefits. But not all are able to manage their affairs in a satisfactory way and it is often those on state benefits who get themselves into debt because they have such scarce resources.   Some churches have charitable funds that are available for distribution to those whom the incumbent considers deserving.   Some Parochial Church Councils make available a limited amount of money for the parish priest to distribute according to the needs of individuals in the parish. There are also local and national charities that make available resources for the care of the poor and needy. Not all parishes, though, have access to these funds and many priests are left with only their own stipend as a means of helping parishioners. This particular question gained a 69% positive response from the respondents suggesting that there might be a problem with resources for the poor and needy.   But 25% of respondents were unsure how to respond to this question, and 6% were negative about caring for the poor and needy. The negative response suggests that these respondents might be those who were reluctant to use their own personal resources to distribute to those in need in the parish, or they may have to cope with frequent and demanding visits by homeless persons.

Visiting the sick at home is often seen as a kind-hearted activity. There is, possibly, an expectation, or even demand, that the incumbent should visit in the parish rather than anyone else. It is a source of pride that the vicar has been to see them, whereas there would not be the same response if a lay member of the visiting team went visiting in place of the clergy. Along with visiting the sick there is normally an opportunity and expectation that clergy will pray for the sick person. Parishioners often invest in the parish priest a spiritual expertise almost bordering on a type of 'power' that makes their prayers more effective than anyone else. Nine in every ten (90%) of respondents indicated that they had positive feelings about visiting the sick at home. It feels that they are, on the whole, happy with the projections of parishioners about their ability to pray and help the sick at home. Just 8% of respondents were unsure with this question, and 3% felt negatively about visiting the sick at home.

Visiting the sick in hospital has almost as positive a response as that of visiting the sick at home, with 88% of respondents having positive feelings. Unless the parish priest is a part-time hospital chaplain the incumbent visits, in hospital, only those members of the community that live in the parish. This type of visiting, therefore, can be a spasmodic activity depending on who is in hospital at any one particular time. Hospital visiting often takes place at the request of a parishioner or church member. But not all respondents felt that this was a positive activity as 8% felt unsure, and 5% were negative in their feelings about visiting the sick in hospital.

Visiting the bereaved seemed to be the most positive experience that the clergy have with 97% indicating that they had positive feelings. Visits to the bereaved are frequently related to a subsequent funeral. Often the visit requires an understanding of the emotions of the bereaved and tact is required to help the bereaved come to a decision about the details of a funeral. In

order to effectively meet the needs of the parishioner the priest needs to have some understanding of grief and the stages that humans undergo in the mourning process. With just 2% being unsure, and 1% having negative feelings about visiting the bereaved, it is clear that this appears to be a very positive experience for the majority of parish clergy.

Being with the bereaved has a similar response to the previous question. Clergy are often involved and included in the bereaved family's activities that surround a death. They are invited to the family gathering after the funeral and are seen almost as a guardian *ad litem* for the day. This may, of course, be seen as a public relations exercise by the priest or an opportunity to encourage attendance at church. Whether or not this is the case, 96% of respondents felt positively about being with the bereaved. Only 1% experienced this as negative, and 4% were unsure.

Parishioners seek help from the parish priest for numerous reasons, and often it is because they cannot cope or feel lonely and isolated in the community. Frequently the parish priest's study is a place where those seeking help can express their needs, and let down emotional barriers. Furthermore, the invitation to visit a family in a distressed state can present the incumbent with a situation that demands sympathy and emotional stability. In either situation, clergy can find that they are let into the hidden world of people in emotional pain. Nearly nine in every ten (87%) of respondents answered positively to parishioners expressing emotional pain. Just 3% of respondents found this a negative experience and 11% were unsure of how they felt about parishioners expressing emotional pain.

Emotional distress can manifest itself in many different ways. The parish priest is expected to

be all things to all people. Nine out of every ten respondents (90%) felt positively about being with those in distress. This suggests a degree of emotional maturity and self awareness, but also reflects the type of situation that many clergy have to face in their day to day work experience. There were 9% of respondents who were unsure how they felt about being with those in distress, and just 1% who had negative feelings about being with those in distress. This latter 1% possibly reflects the bad experiences that can sometimes occur with emotionally disturbed and distressed people.

Clergy experience of work

There are three themes in table 9.3. First, there is the work activity of preparing sermons, preaching, and teaching. Second, there is the activity of the priest in the ministry of the church, including that of hearing confessions. Finally, there is the effect upon incumbents from the number of hours they are expected to be available to the parish and community and the spare time they are expected to have to themselves. The overall response is a positive one to teaching and preaching, as is the role of being a priest. There is less enthusiasm to long hours of work and being out of the house for long periods. Each day the parish priest is required to fulfil a deliberate function and role that is unique in the community. The role demands that clergy be available on the telephone, open to callers, prepared for crisis, have a listening ear, prepare for public activity, care for the flock, and be consistent and understanding in every encounter with the community at large. They are expected to have open house for all and are often seen as a source of 'charity' to the homeless and unemployed. This multifaceted role makes demands both emotionally and physically upon a priest's life, and upon their family. The following table contains nine questions that reflect some of the activities that a priest undertakes. The overall response to these questions is a positive one, except when reference is made to the hours of work

and duty that is often expected of them.

Table 9.3 Clergy experience of work

Question	Positive %	Unsure %	Negative %
Do you feel positively or negatively about ...			
Being a parish priest	92	6	2
Preparing sermons	83	11	6
Preaching every Sunday	78	11	11
Being invited to preach in other churches	83	11	6
Teaching	86	11	3
Hearing confessions	63	24	13
Being out of the house for long periods	45	36	19
Being available 24 hours a day	31	18	51
Having a day off each week	88	7	6

Central to the activity of the Anglican priesthood is the basic role of the priest. When a person is ordained to the priesthood, the bishop in the ordinal asks each candidate 'Do you believe, so far as you know your own heart, that God has called you to the office and work of a priest in his Church?' to which the candidate answers 'I believe that God has called me' (Church of England (1980). *The Alternative Service Book 1980*). This is the basis of all that follows on in the ordination service. It is, therefore, not surprising that 92% of the respondents felt positively about being a parish priest. It is a role for which they were called, trained for, and examined in for many years. The 6% of respondents who were unsure about being a parish priest could be those who have had a difficult time in the parish or who feel de-skilled or marginalised by the role. The 2% who felt negatively about being a parish priest are possibly those who, in taking on the role, feel that they have made a mistake but feel trapped by the system.

The preparing of sermons, for most incumbents in the Anglican church, is a weekly activity.

Most parish clergy have at least one sermon to prepare and for many, who still have an evening service, there is a second sermon to prepare. It is not possible to copy the morning sermon in the evening as there is a likely chance that there will be those who go to morning service, who will also attend the evening service. There were 83% of respondents who felt positively about preparing sermons which suggests this is an activity that is looked forward to. Preparing a sermon requires a lot of study and preparation. There are books and aids to preparing sermons and some clergy keep copies of all their sermons and use them again in different circumstances. Others use their previous sermons as a means of observing their own change and growth. Preparing the Sunday sermon is, though, a negative experience for 6% of the respondents. This may mean that not all parish clergy are comfortable with either preparing or delivering their sermon. However 11% of respondents were unsure whether preparing sermons was a positive or negative experience.

Preaching can be seen, by some, as a tedious activity as the subject/theme is set by the church calender and lectionary. There is an obligation for parish clergy to preach on the major festivals such as Easter or Christmas and for some, it may become increasingly difficult to find a fresh approach each year, especially if the priest has been in the living for a considerable length of time. But there were 78% of respondents who felt positively about preaching every Sunday. However as the average stay in a parish is five years, it may be that the use of previous sermons is a way of overcoming the boredom of preparing a sermon on the same subject, for the same people, year after year. But 11% of respondents felt negatively about this question, and a further 11% were unsure whether they felt positively or negatively about preaching every Sunday. For over one in every five clergy preaching every Sunday can, therefore, be a difficult experience.

The opportunity to preach in another church is seen as a positive experience. This possibly reflects the opportunity to say things to a church congregation that cannot be said to your own. It is also an opportunity to see how other clergy perform, and learn from another tradition. With 83% of respondents seeing this as a positive experience it seems that the majority appear to enjoy the opportunity of being out of their own parish occasionally. But 11% of respondents were unsure how they felt about being invited to preach in another church. For many this may be an unusual experience as they may not be very erudite as speakers. But 6% were negative about being invited to preach in other churches.

There is a difference between preaching and teaching. On the whole, it is likely that teaching takes place on many other occasions as well as in the pulpit on Sunday. Clergy are encouraged to engage in on-going teaching in a parish and courses are arranged on a variety of subjects, as well as teaching at house groups and training sessions. Teaching was a positive experience to 86% of the respondents, suggesting that it is an activity the majority of parish clergy enjoyed undertaking. But 3% found it a negative experience, while 11% were unsure what they felt.

The hearing of confessions is not just the remit of the Anglo-Catholic priest. Many churches do not have confessional boxes, and so some priests give out an invitation to the congregation for confessions by appointment in the church. The hearing of confessions can be experienced in different ways. Many priests find that in counselling sessions a congregant will confess to some sin or problem and this will be responded to as if they were in a confessional box. Some priests, because of their theological persuasion, encourage their congregation to confess to God direct as they do not accept the mediator role of the priest as portrayed in the Old Testament. There were, though, 63% of respondents who felt positively about hearing confessions. There were, though,

24% unsure and 13% felt negatively about hearing confessions, suggesting that a sizeable portion of clergy do not have the experience of hearing confessions.

Being out of the house for long periods was only a positive experience for 45% of respondents. The need to attend meetings, meet people, visit parishioners, take services, and many other activities, suggests that clergy are under pressure to be out in the community engaged in the work of ministry. The parish priest, by nature of their appointment, occupies tied accommodation and the demands upon him can be at all hours of the day and night. Being out of the house for long periods can mean that office work is accumulating in their absence and once home, the priest can be preoccupied with the backlog of work, thus not being available for their own or their family's needs. It is not, therefore, surprising, that only 45% of respondents found being out of the house for long periods a positive experience. Under one in every five (19%) felt negatively about being out of the house for long periods, and over one in every three (36%) were unsure what they felt.

Being available for 24 hours a day for the needs of the parish and the community, is not seen as a positive experience by many of the respondents. There were 51% of respondents who felt negatively about this, which possibly reflects the tensions between home and parish. Only 31% of respondents felt positively about being available all day and all night. With 18% being unsure it appears that a large proportion of clergy would prefer not to work under this pressure.

Not all clergy take a day off each week. Some might take more than one day, but the general rule is that clergy are allowed one day off a week. With the long hours that some clergy work it seems important that they take time to relax, either with their family or in some other restful way. With 88% of respondents feeling very positive about having a day off each week, there were 6%

who had negative feelings. This 6% of respondents who had a negative response possibly reflects those who felt that they must always be available in the parish. But 7% were unsure about how they felt, suggesting that there is conflict with some clergy about being available all the time.

Clergy experience of pastoral care in the parish

There appears to be four themes in this section on pastoral care in the parish. Initially there is the giving of pastoral care by the priest and the congregation. Second, there is the sharing of personal views with the church congregation. Third, there is the receiving of pastoral care, and finally, there is the question about moving to a new parish. The overall response to these questions is positive for the first two themes, but in themes three and four the distribution of responses suggests a degree of uncertainty. The need of the local church to be an instrument of pastoral care to the community as well as to themselves is generally accepted. Pastoral care can take many different forms from 'being available', to providing specific services to those in specific need. It is possible that as the size of parishes can vary both physically, as well as in population size, so the ability of one person to undertake the practical pastoral care of a parish is impossible. In previous eras of the church most parishes had assistant curates whose task was to seek out the poor and meet their needs and the size of parishes were smaller and more manageable. It is rare today for a parish to support an assistant curate and it is normal for bishops to designate certain parishes as training parishes, and they are the ones to have an assistant curate.

Many parishes have been encouraged to train lay members of the congregation in pastoral care. Courses are put on by incumbents for their own congregation and training is provided by the

226

diocese or other organisations. But, it is generally felt that, as so many of the historical pastoral

activities of the church have been taken over by the state and voluntary organisations, pastoral

care by the local church is limited to what may be called 'spiritual' matters.

Table 9.4   Clergy experience of pastoral care in the parish

Question	Positive %	Unsure %	Negative %
Do you feel positively or negatively about ...			
Being the pastor of your present church	87	9	4
Sharing personal views with your church congregation	73	19	8
Initiating pastoral activity in the parish	84	13	3
Delegating any of your responsibilities to lay people	92	6	2
Pastoral care given by your churchwardens	67	24	9
Church members being involved in pastoral care	95	4	1
Getting practical help in the parsonage garden	46	23	31
Moving to a new parish	37	36	27

The majority of respondents (87%) felt positively about their role as pastor of their present

church. There were 9% who were unsure, and 4% who were negative in their response to the

question suggesting that not all clergy have positive experiences in the role of pastor of the

church.

It is possible that many churches want to know the views of their pastor. At the initial interview

in the process for appointing a new incumbent, the candidate may be asked about their personal

views on various subjects. But it is also possible that other members of the church congregation

will want to know about the priest's views on sensitive issues. With priests being expected to

have views, for example, on the ordination of women, it would be important that a priest should

share their views with their congregation. But it is likely that there would be a great variety of

interests in the average congregation. The sharing of personal views can be revealing and make a priest feel vulnerable. It is not surprising, therefore, that only 73% of respondents felt positively about being open with their congregation. Nearly one in every ten (8%) felt negatively, and under two in every ten (19%) found sharing personal views an uncertain experience. This suggests that the sharing of personal views is, for some clergy, not an affirmative experience and the act of being vulnerable in a parish for some, is to be avoided.

Pastoral activity is the core of the ministry of the church. Taking the initiative in creating opportunities for pastoral care was seen as a positive thing by 84% of the respondents. There were 13% who were unsure about this question, and just 3% who felt negatively. This final percentage may be a reflection on the busyness of the parish priest, who may have only the time to react to circumstances and no time to seek new opportunities to engage in new pastoral initiatives.

The desire to share the responsibilities of ministry with lay members of the congregation gained a 92% positive response from the respondents. This suggests that either clergy felt able to delegate responsibilities, or they were highly motivated to share pastoral responsibilities with gifted members of the congregation. But 6% of respondents were uncertain, and 2% responded negatively to this question.

The role of churchwarden varies from parish to parish. There are some churchwardens who take seriously their responsibilities, but restrict this to what they might perceive as their legal responsibilities. There are those who seem able to broaden their interest in the ministry of the church and take on pastoral care. Just 67% of respondents felt positively about churchwardens

and pastoral care, suggesting that a sizeable proportion of churchwardens involve themselves in pastoral activity. There were 24% of respondents uncertain, suggesting that churchwardens are not always the most suitable people to be involved in pastoral care. There were 9% who had a negative response, suggesting that maybe these clergy had poor experiences of pastoral care being undertaken by churchwardens.

A significant majority of respondents (95%) felt positively about church members being involved in the pastoral care of the parish. With just 4% being uncertain, and 1% feeling negative about this question, suggests that just a few clergy have doubts about whether church members being involved in pastoral care in the parish is a good thing.

Many rural parsonages have large gardens and there are a few city and inner city parsonages that also have large gardens. Unless there is help in the large parsonage garden, it can be a labourious and time consuming task to maintain. Sometimes the parsonage garden is used for parochial events like garden parties and 46% of respondents felt positively about getting help with gardening, suggesting that these parishes may expect the parsonage garden to look respectable for such public occasions. But under one in every three (31%) felt negatively about help in the parsonage garden, which in the final analysis, is the private place in which clergy and their families can relax. Some incumbents employ a gardener and sometimes this is paid for by the parochial church council. But 23% of respondents were unsure about getting practical help in the garden suggesting that this can be an intrusion into the private life of the priest and their family.

Some clergy who have the 'freehold' of a living can, and do, remain in the same parish for long

229

periods of time. Other clergy, who are possibly team vicars and who do not have the 'freehold', could be more inclined to move on to a new parish after a relatively short time. The average length of stay in a parish is about five years suggesting that the 37% of respondents who felt positively about moving to a new parish were considering such a move. The 27% of respondents who felt negatively about moving to a new parish were possibly those who, either had only been in the parish for a short time, or who were considering staying for an extended period. Moving is a difficult and stressful exercise. There are family considerations and children's educational needs to be taken into account. It is, therefore, understandable that 36% of clergy were uncertain what they were feeling about moving to a new parish.

Clergy experiences of the negative

There appears to be three themes in table 9.5. Initially, there is internal disagreements in the parish, followed by failure to care for the whole parish, and finally being criticised by church members. An analysis of the responses suggest that clergy have mixed reactions to these themes. Although there seems to be a majority who are positive about disagreements in the parish, there is a stronger negative response to the congregation failing to care for those in need. Clergy often have to cope with disagreements and failure, be it within themselves or within their congregation. Clergy, on the whole, have only volunteers to work with and it can be difficult to motivate individuals and groups to take up the challenge of ministry to the parish. Disagreements are not always open encounters, and when they do become open it is sometimes about differences of opinion and maybe differences in theological emphasis.   To obtain the cooperation of a congregation or sub-group within a church, requires clergy to present their arguments and suggestions in such a way that they convince a significant majority that their ideas are workable

and achievable. If there is residual antagonism in a congregation then the task is more difficult. Many congregations are seen as set in their ways and reluctant to change. The management style and personality of the clergy will determine the response of a congregation to different ways of working and ministry. One of the stress factors in clergy working lives is the negative experience of difference ('we do not do it that way'). Although the individual situation need not be serious, there can be an accumulation of different conflicts, sometimes unrelated, that can cause clergy to feel inadequate and under pressure.

Table 9.5 Clergy experiences of the negative

Question	Positive %	Unsure %	Negative %
Do you feel positively or negatively about ...			
Disagreements with the ministry team	38	39	23
Disagreements with churchwardens	42	31	27
Disagreements with the PCC	41	30	29
Being corrected by your church members	43	35	22
Church members failing to care for people	23	25	52
Your church avoiding caring for those in need	10	11	79
Your church ignoring local social issues	10	16	74

The advent of ministry teams is sometimes seen as a means of expanding the ministry of the church and sharing the responsibility of care in a parish. Ideally, these teams are groups of people who have a common purpose and agree to work together in harmony. Disagreements in such a ministry team are seen as a positive experience by 38% of respondents. This seems to suggest that conflict is seen as a creative means of achieving common agreement. However, not all respondents took this point of view, and 23% of respondents felt that disagreements within a ministry team were a negative experience. There were 39% of respondents who felt unsure about disagreements, suggesting that many clergy are ambivalent about what happens in ministry

teams.

Churchwardens have a legal responsibility in a parish and some take this seriously and others are less earnest in their response to being appointed. In multi-parish benefices clergy often have to rely on churchwardens to organise help from sidespersons, to open and close churches for public worship, and undertake many other tasks. Disagreements with churchwardens can be a common experience if they are perceived by clergy as not fulfilling the supportive role expected of them. This, and other situations, can cause there to be disagreements and 42% of respondents saw this as a positive experience, and therefore possibly a way of resolving issues and clearing the air. But some clergy can be afraid of conflict and so to have disagreements is seen as a negative experience, as 27% of respondents indicated. But 31% were unsure what they felt about disagreements with churchwardens, suggesting that some respondents might avoid the stress of disagreements, if at all possible.

The use of the Parochial Church Council as a means of sorting out disagreements and possibly gaining support and cooperation is favoured by 41% of respondents. This type of strategy is not always popular and 29% of respondents felt negatively about disagreements with the Parochial Church Council. There were, though, 30% of respondents who felt unsure about disagreements with the Parochial Church Council, suggesting that some clergy preferred the way of compromise.

As leader of a parish church, clergy have to divide their time, with their congregation, with the community, and with the church hierarchy. This often creates tensions with conflicting demands and loyalties. Some clergy are secure in their personal position and are aware that they are not always right or correct. Being honest about not being perfect seems to be behind the response

232

of 43% of respondents who felt positively about being corrected by church members. Such openness enables debate and sharing, but some personalities are not able to tolerate this type of encounter. This may be reflected in the 22% of respondents who felt negatively about being corrected by a church member. A further 35% were unsure about how they felt and it may be these clergy who avoid conflict and prefer to gain consensus before making a statement or decision.

The image of the church as a caring organisation is possibly dependent upon the ordinary members of the congregation being seen to offer care and support to those in need. There were 52% of the respondents who felt negatively about church members failing to care for people. But 23% of clergy felt positively about this question and this group may be those who prefer to be the caring person themselves. They might also feel that it is a sign of weakness to be always involved in supporting people who should be supporting and maintaining themselves. There were 25% of respondents who were unsure how they felt about caring for people, and this may reflect those clergy who could be seen as hesitant and undiscerning in their leadership of their congregation.

There were 79% of respondents who felt negatively about their church avoiding caring for those in need. To avoid or side step people in need can be a reflection of the lack of expertise in a congregation. It could also be seen as a failure of a conviction that care by the church is central to the teaching of the Christian gospel. There were, though, 10% of respondents who felt positively about this question and this group may be those who feel that too much caring takes place or that it appears to be the same people who are always declaring their needs. There were 11% of respondents who were unsure how they felt, which possibly reflects the ambivalence of

clergy to engaging in social action and who prefer to deal with just the spiritual issues of the community.

The image of the local church is sometimes determined by the number of activities they support or create, as a response to the environment they find themselves in. Proactive events and making available space in church halls for groups to meet, can be seen as a sign of a positive concern for the local community. There were 74% of respondents who felt negatively about the failure of the church to respond to local social issues. As many churches have space and facilities for the community to use, it is important that the local church is seen as a catalyst for social issues. Not all clergy felt negatively about their church ignoring local social issues and 10% felt very positively about the question. This latter group of clergy may be those who find themselves in social situations where local social issues demand specialist knowledge. Clergy in inner city and urban priority areas could be overwhelmed by the diversity and intensity of local need. There were, though, 16% of respondents who were unsure how they felt. This group of clergy may be those who find that they either do not have the resources to meet local issues or they are issues that the local congregation do not want to tackle.

Conclusion

The overall picture in this chapter suggests that clergy are faced with many potential stressful situations and invariably they have to cope alone with this stress. Although they may have recourse to friends and partners, it does not negate the reality that in the final analysis it is the parish priest who is responsible for the pastoral ministry in the parish. The use of ministry teams can be of help, and it is likely that these teams will slowly come to be recognised as part of the care of the local Christian church. The need of ministry teams may be reflected in the many

234

different roles that clergy perform. Some of the results in table 9.1 suggest that clergy are in need of further training. Many might undertake further training, if they did not have so many roles and other responsibilities. The results from this chapter suggest that clergy are generally happy with their traditional roles. What may happen in time is the emergence of ministry teams of well trained and experienced lay workers who will take on a semi-executive role within the parish.

There is a slight contradiction in that 43% of respondents in table 9.1 do not feel adequate in their role as visitor and yet they seem very positive about visiting the sick, bereaved and those in distress. It could be that they interpreted the first as visiting in general and when it came to specific, focussed visiting they had, on the whole received positive responses. Another reason for the positive feelings about visiting those in need could be that they were functioning as a priest and were there to help the needy with spiritual problems and advice. Clergy clearly have a very valuable role in caring for parishioners and can be a source of spiritual comfort, and it is this activity that they can do well. This answers one of the questions at the beginning of the chapter. It would appear that clergy's spiritual role is an activity that they excel at. It is what they are trained for and what they seem to enjoy most.

There is a danger, though, that their effectiveness as the spiritual leader of a parish is jeopardised by the long hours they have to work. There is no obvious solution to the long hours as the national church is having to close churches and amalgamate benefices in order to rationalise the distribution of clergy. It may be necessary to re-examine the role and job specification that clergy have. But this is unlikely to have any effect on the current function of parochial clergy, as they have been taught and have experienced ministry which all these different roles demand.

I therefore conclude that it is unlikely that clergy would be willing to change the current style of parochial ministry. They may have many different roles, but there may also be some comfort in variety of activity. It is also reasonable to accept that the role of spiritual counsellor is vital for clergy and that they could well be encouraged to pursue ongoing training in spiritual direction as a means of reinforcing and encouraging their spiritual skills.

Chapter 10

Clergy experiences: prayer and the inner life

Contents

Introduction

Clergy experience: ministry of prayer

Clergy experience: their personal and spiritual life

Clergy experience: facing the negative

Conclusion

Clergy experiences: prayer and the inner life

Introduction

This chapter continues to explore clergy experiences but with an emphasis on their prayer and inner life as well as some of the negative experiences they have to face. The chapter contains three tables from part three of the questionnaire. Part three of the questionnaire contained 68 questions about clergy experiences. Part three explained that the questions were about clergy positive or negative feelings. Respondents were asked to read each sentence starting with 'Do you feel positively or negatively about ...' followed by the question. All the questions were arranged for Likert scaling on a five-point scale: *very positively, positively, unsure, negatively, and very negatively* with the respondents being asked to circle their answer. In the tables the scores of *very positively* and *positively* have been added together and those of *negatively* and *very negatively* have been added together

There are a number of questions raised in this chapter. In table 10.1 there appears to be a very positive reaction to personal prayer, but what is it about prayer for organisations and institutions that cause clergy to be less enthusiastic? In table 10.2 there are some implied contradictions in the spiritual lives of clergy. Is there a relationship between the spiritual life of clergy and its practical application? Finally the responsibilities of clergy seem to have no bounds and the expectations put upon them seem to suggest that they are to be 'all things to all people'. How do they cope with pastoral visiting, being responsible for church growth as well as their own emotional and spiritual health, plus all the criticisms that are thrown at them?

Clergy experience: ministry of prayer

In this section on prayer there are three themes that cover most of the prayer activity of the parish priest. First, there is praying in public services, that includes the set prayers for Queen and country, government and Prime Minister, and occasionally prayers for missionary societies. Second, there is private prayer with people as well as prayer for themselves. Finally, there are the four areas of prayer for those in personal need because of sickness or poverty. Prayer is seen to be a high priority for the majority of the respondents, indicating that the priests of the Anglican church take seriously the ministry of prayer. In the Ordinal in the Alternative Service Book (Church of England, 1980), the bishop says in the Declaration that the priest is to 'lead his people in prayer and worship, to intercede for them' and:

> Because you cannot bear the weight of this ministry in your own strength, but only by the grace and power of God, pray earnestly for his Holy Spirit. Pray that he will each day enlarge and enlighten your understanding of the scriptures, so that you may grow stronger and more mature in your ministry.

Table 10.1 Clergy experience: ministry of prayer

Question	Positive %	Unsure %	Negative %
Do you feel positively or negatively about ...			
Praying at public services	98	2	0
Praying for healing	80	15	4
Praying for the sick	94	5	1
Praying for the dying	94	5	1
Praying for the poor	79	18	3
Praying for missionary societies	78	18	4
Praying for Queen and country	69	22	9
Praying for government and Prime Minister	84	11	5
Praying with other people	91	7	2
Praying for yourself	80	16	4

In addition to the prayers in the daily office, which, for some priests is said in church at a set time, the priest may also offer to the parish a daily Holy Communion service. Whatever public service the priest is leading he or she will be engaged in prayer. Some priests will have a prayer list which is updated from time to time and this is used as a reminder to them, and to their congregation, that they and others in the parish are being prayed for regularly. The high degree of commitment to public prayer is reflected in the 98% who felt positively about praying at public services. It is clearly an activity that the majority of priests in the Anglican church undertake seriously. There were no negative responses to this question, and only 2% were unsure how they felt about praying at public services.

Praying for healing can be a problematic activity. The credibility of the parish priest may rest on the success of a prayer for healing, and there is also the problem of an acceptable definition of healing. Praying for healing is frequently undertaken at public services and especially at Holy Communion services. Time may be set aside during the service for those who require healing. Those who seek healing would be encouraged to go to a special part of the church at a special time in the service for personal prayer. Praying for healing is sometimes undertaken by specially licenced lay members of the congregation. Some churches also have special healing services which can attract large crowds. Praying for healing had a 80% positive response, suggesting that this was an activity that many undertook. But not all respondents felt positively about praying for healing, as 4% had a negative response to the question. These respondents may be those who felt that praying for healing was an impossible task. But there were 15% who were unsure what they felt, suggesting that this proportion of the respondents either had not tried to pray for healing, or there was some question as to its effectiveness, or they questioned whether praying for healing was appropriate.

Praying for the sick gained a greater response rate than praying for healing, possibly because the expectancy was less intense and demanding. It could be that most people who are sick recover eventually and, therefore, it is easier to take on this activity and see a positive result at the end of the day. Most of the respondents (94%) felt positively about praying for the sick. There was, though, 5% who felt unsure, and 1% indicated a negative response to the question. This may suggest that there are those who feel that paying for the sick is not necessarily an activity that is honest, if the majority of the sick are going to get well regardless of whether the church prays for them or not. Furthermore not everybody who is ill, and recovers, is prayed for by the church.

Praying for those who are dying is very different to praying for those who are sick or in need of healing. The emotions that surround someone dying are often very intense. As the clergy are sometimes seen to be responsible for the spiritual lives of their parishioners in this world and in the next, when the end of life is obvious, the priest can sometimes be the person to whom a family turns. This may suggest that the priest is someone who is needed and important in this special situation. With emotions running high, the comfort of a priest to the dying is seen as a help to easing the emotional pain of the family as well as the client. The enthusiasm with which this ministry is seen by the respondents is reflected in the 94% who felt positively about this ministry. Just 5% of respondents were unsure, and 1% felt negatively about this ministry, implying that there is a minority of clergy who are not sure that praying for the dying is a ministry with which they feel comfortable.

Praying for the poor is not responded to as positively as the four previous questions. Some clergy may feel that they, themselves, are poor in comparison to the average income of some of their parishioners. Others possibly feel that being poor in this country is the result of bad management

241

of money. It is also possible that many of the prayers for the poor are directed to nations and cultures in developing countries. With frequent television coverage of famine, wars, and natural disasters the attention of the church is frequently directed to foreign fields. It is also possible that many clergy feel that there are very few in this country who are poor. With the possible exception of the homeless, the issue of poverty in this country is seen, occasionally, as a relative issue. But 79% of respondents felt positively about the ministry of prayer for the poor. Under one in every five (18%) respondents were unsure, and a further 3% felt negatively about praying for the poor.

Praying for missionary societies obtained a similar response as in the previous paragraph. Many parishes have links with missionary societies and actively encourage financial giving, and interest in the activities that missionary societies engage in. Interest is sometimes encouraged with an annual missionary service and visits by missionaries who are in this country on furlough. With under eight in every ten (78%) respondents feeling positively about praying for missionary societies, it feels as though this is a popular ministry of prayer. But not all respondents were as positive and 18% felt unsure about this ministry and 4% of respondents had a negative feeling about praying for missionary societies.

Praying for Queen and country normally takes place at almost every public service held in the Anglican parish church. The relationship between the Queen and the church is an official one. As head of the Anglican church, it is assumed that the whole church should pray for the Queen as 'for those in authority over you' (1 Timothy 2:2). In almost all the liturgical services there are special prayers for the Queen and the Royal Family. The distribution of percentages suggests that some feel that this formality is not a creative activity, and 9% felt negatively about praying

for Queen and country. But nearly seven in every ten (69%) respondents felt positively about this ministry, and 22% were not sure how they felt. It is possible that the actual power and influence of the Queen is non-existent and therefore her importance and influence is seen as immaterial and does not warrant prayer at every public service.

Praying for government and Prime Minister gains a greater response rate than praying for Queen and Country. It is possible that as the Prime Minister and government have an influence over the daily lives of everyone in the church, praying is, therefore, a positive activity that might have some influence on the country. There were 84% of respondents feeling positively about this ministry which suggests that the church takes seriously its responsibility to support the government of the day. But 11% were unsure and it may be that these, with the 5% who felt negatively about the question, reflect a cynicism that prayer is not going to change or influence macro organisations such as governments.

Praying with other people is an activity that most clergy feel positively about. It is possible that they take every opportunity to pray with their parishioners when they are visiting, and when they are taking meetings. They would also pray with people when they are seeking guidance, direction, and wisdom in decision making. With over nine out of every ten (91%) respondents feeling positively about this ministry, it seems as though the majority of the church feel this is part of their spiritual responsibility. There are, though, 7% of respondents who were unsure about how they feel about this question, and just 2% who felt negatively about praying with other people.

Praying for yourself could appear to be a self indulgent activity. Such activity could be seen as

243

self centred and narcissistic. But prayer for oneself could be a process of self examination and a seeking for guidance in complicated and difficult situations. There were 80% of respondents who felt positive about this activity, and 16% who were unsure. Just 4% of respondents had negative feelings which suggests that a few clergy may be self conscious about praying for themselves.

Clergy experience: their personal and spiritual life

There appears to be four main themes in this section on the personal and spiritual life of clergy. The first is their belief in the spiritual world. Second, there is the priest's relationship with the Holy Trinity. Third, there is the devotional life of the priest, and finally, there is the priest's reliance upon the institutional structures of the church. What seems to mark out this section is the contrast between the priest's faith in God and Jesus, and their lack of trust in the incarnational expression of that faith - the church. The success of the Anglican church is possibly dependent upon the strength and conviction of the individual spiritual life of each priest. In the Ordinal of The Alternative Service Book (Church of England, 1980), there is a strong emphasis on the calling and convictions of each ordinand. The bishop, in the presentation of the candidates says:

> Because you cannot bear the weight of this ministry in your own
> strength but only by the grace and power of God, pray earnestly
> for his Holy Spirit. Pray that he will each day enlarge and enlighten
> your understanding of the Scriptures, so that you may grow stronger
> and more mature in your ministry.

The bishop then asks those who are to be ordained a series of questions, one of which is 'Will you be diligent in prayer, in reading holy Scripture, and in studies that will deepen your faith and fit you to uphold the truth of the Gospel against error?' To which the ordinand answers 'By the help of God, I will.'

Central to a priest's spiritual life is their relationship with God and their conviction that spiritually they is bound up and involved in the spiritual world that the Scriptures teach are available to all of God's children. Without this conviction being perceived as an inner reality, the priest will not be able to function as a pastor and spiritual leader of the congregation. There are personal reasons why these questions will be interpreted differently by each priest. The theological convictions, personal experience, level of understanding, and length of Christian experience of each priest will influence each differently. The use of the terms 'faith', 'walk', 'relationship', 'reliance', 'belief', and 'trust' are generic expressions of which each respondent will have their own understanding. For some priests the terms can take on almost concrete meaning, whereas with other priests, the terms will be understood and interpreted symbolically. What seems to be important is that the individual priest will, with their spiritual convictions, be able to function as a leader in the parish, and are able to convey to the congregation that they are convinced of the truth of the scriptures, and the spiritual life that is taught therein.

Table 10.2   Clergy experience: their personal and spiritual life

Question	Positive %	Unsure %	Negative %
Do you feel positively or negatively about ...			
Your faith in God	95	4	1
Your walk with God	83	14	3
Your relationship with Jesus	91	8	1
Your reliance on the Holy Spirit	79	18	3
Your belief in prayer	88	9	3
Your personal devotions	62	24	3
Saying the daily office	64	16	20
Your trust in the church	40	36	24
Believing in miracles	62	26	12

The term 'faith' is generally meant to indicate some sort of relationship. It is not surprising,

therefore, that 95% of respondents felt positively about their faith in God as this is the possible basis for being a priest. Central to the spiritual life of a priest is faith in God. It is generally accepted by most congregations that the parish priest has a faith in God. What is interesting is that 4% of respondents are unsure and 1% felt negatively about their faith in God. This group of respondents may be those who have had difficult personal experiences, or may be those who are struggling emotionally with the burden of a difficult parish, or who have serious intellectual or academic doubts about the existence of God.

What is meant by a priest's walk with God will be differently understood by each respondent. It would probably be difficult for each respondent to explain what a walk with God means or entails, but it could be summed up in relationship terms. Not all clergy find it easy to relate to people, let alone God, and it is, therefore, not surprising that only 83% of the respondents felt positively about their walk with God. The corollary of this is that some priests could feel they have a better relationship with God than with people. Although this 83% is a significant majority of all clergy, it is far less than would normally be expected of a vocation which emphasises an individual's relationship with God as an essential requirement for ordination. There were 14% of respondents who were unsure of their feelings, and 3% who felt negatively about their walk with God. These respondents might be those who are being honest about how they feel and who could not pretend that all was well in their spiritual lives.

The ability of a priest to relate to a historical figure in the form of Jesus is central to understanding the heart of the Christian gospel. Without this spiritual relationship with Jesus the church would not have a message to share with the world. It feels as though it is easier to relate to God incarnate (in the form of a man called Jesus) than to a spiritual God who is there in

name only. The clergy who responded positively to this question (91%) are the majority of parish priests who have to deal with their congregation's spiritual and emotional needs on a day by day basis. The historical looking back at such a special person in history and understanding his life and teachings is an internal attempt at relating to a notional historical figure, as the real historical Jesus has been lost over the centuries. Not everyone is able to make this intellectual, emotional, and spiritual journey. Although the church has taught from the beginning that Jesus is alive because he rose from the dead and affirms this in the creeds of the liturgy, there were 8% of respondents who were unsure of how they felt, and 1% who indicated that they felt negatively about a historical relationship with a person who is generally been accepted by the academic world of theology to be lost in mythology.

A relationship even more difficult to understand is with that of the third person of the Trinity. In the Alternative Service Book (The Church of England, 1980) the Nicene Creed in its penultimate paragraph states:

> We believe in the Holy Spirit, the Lord, the giver of life, who
> proceeds from the Father and the Son. With the Father and
> the Son he is worshipped and glorified. He has spoken through
> the Prophets.

Although the question asks the respondents about their positive or negative feelings about reliance upon the Holy Spirit, any reliance, it would seem, is only possible if the priest feels that they have a relationship with the Holy Spirit. The difficulty with this question is reflected in under eight in every ten (79%) respondents indicating a positive response. There were 18% who were unsure, and 3% felt negatively about their reliance on the Holy Spirit. With nearly one in every five (18%) being either unsure, or negative (3%) about their feelings about the Holy Spirit it seems as though a sizable group in the Anglican church find the doctrine of the Holy Spirit

difficult to comprehend or believe. As a relationship with the Holy Spirit is, by definition, a pure spiritual relationship, it is possible that these 21% (18% and 3%) of respondents did not feel confident that they had such a relationship.

The daily office is said by many, both in the morning and in the evening, either in the parish church or in their personal devotions at home. How a priest prays is again an individual experience, but 88% of respondents have a positive belief in prayer. Not all clergy are so confident and assured that prayer is an activity to engage in as 9% were unsure of their belief, and 3% were negative about their belief in prayer.

It is unclear whether the respondents reacted to the term 'devotions' or not. Pearsall (1999) defined 'devotion' as 'religious worship or observance > prayers or religious observances'. In this context the activity of the parish priest of saying prayers on a regular basis would be consistent with devotions. In spite of this there was only 62% of respondents who indicated a positive response to this question. The word 'devotion' might have been understood as an old fashioned term or an expression used by a spiritual director or by the bishop when on a parish visit. But 24% of respondents were uncertain how they felt about this question, and 13% were negative about their personal devotions.

There is, among many clergy, a generally accepted daily discipline of prayer. This sometimes means saying the daily office either in church, or at some other convenient time, or it is an activity they undertake alone in their study. It is spoken about at theological colleges and bishops seem to emphasise the importance of this activity as a way of undergirding the spiritual life of clergy. It is a discipline that 64% of respondents felt positive about but 16% were unsure, and one in

every five (20%) felt negatively about. Those who felt negatively about this question possibly felt that being tied to a set form of personal devotions might be too restrictive. Those in the evangelical wing of the Anglican church would tend to want to have their own style of personal devotions with a greater emphasis on extemporary prayer and spontaneous worship.

The lowest positive response in this section was to the question about the trust of clergy in the church. Only four in every ten (40%) respondents felt positively about their trust in the church. It is possible that the respondents interpreted the word 'church' as the institutional organisation with the hierarchical structures and cumbersome administration. Others might have included in their understanding the experiences of the local church that they were incumbent of. It is possible that the respondents reacted to this question with both these experiences in mind. There were 24% of respondents who felt negatively about their trust in the church. Uncertainty about the ability of the church to be a source of trust by 36% of respondents might be an indication that the church is too large an organisation, and too involved in its own internal needs to be aware of the personal needs of individual clergy. This may suggest that the pastoral care that clergy need from the institutional church in order to fulfil their calling, is not forthcoming.

The church has taught from the beginning, that as Jesus performed miracles and the Apostles that followed also performed miracles, it is to be expected that the church should also behave, as scripture suggests, in a similar fashion. But there appears to be a degree of skepticism about miracles as only 62% of respondents indicated that they felt positively about their belief in miracles. It is possible that there is great diversity among clergy as to what constitutes a miracle. There might even be confusion about the difference between miracles and healings as there were 26% of respondents who were unsure about their belief in miracles. But over one in every ten

(12%) were very negative about their belief in miracles. It is possible that controversy surrounds the verification of miracles and it appears that there are some in the church who are unable to accept that miracles are even possible.

Clergy experience: facing the negative

There are no specific themes in the following set of results. Each question represents a situation that some, if not all, clergy experience, from time to time, in their role as a parish priest. Working alone, and subject to the criticisms of congregation and community alike, the parish priest has few to whom they can turn if negative situations and encounters are thrust upon them. If there is a theme to these questions, it is that of personal weakness or vulnerability. It may be that the answers to these questions represent the degree of personal honesty of which clergy are capable. But it is also possible that for clergy to face the negative is the most positive thing that they can do. Being honest about feelings can be a valuable means of showing care and understanding. It is a far cry from the ethos of always having the answer to peoples' problems. Clergy can be vulnerable, without undermining their authority or position in a parish.

Table 10.3 Clergy experience: facing the negative

Question	Positive %	Unsure %	Negative %
Do you feel positively or negatively about ...			
Not feeling confident in decision making	27	33	40
Having no energy for pastoral visiting	9	19	71
Having no new converts	11	23	66
Lack of growth in church membership of your church	11	24	64
Seeing a counsellor because of emotional stress	43	32	25
Being emotionally dependent on a spiritual director	6	21	73
Having a curate more popular than you are	40	49	11
People thinking that you have a hot line to God	12	24	65

Most clergy spend long periods of the day alone and are presented with a variety of different situations that demand decisions, opinions, understanding, and knowledge. Many of the decisions that clergy make affect the individual lives of families in situations like marriages, funerals, baptisms, and pastoral situations. The theological conviction of the priest will dictate the response to, for example, whether to marry divorced couples or baptise the child of a single or divorced parent. Although there may be a superficial appearance of confidence many clergy inwardly may feel uncertain about their executive role in the parish. Only 27% of respondents felt positively about their personal lack of confidence. A larger percentage (40%) felt negatively about their lack of confidence in decision making, and 33% of respondents were unsure how they felt about not feeling confident.

The need to be involved in pastoral activity in a parish is recognised by some clergy as crucial in the spread of the gospel. The size of support that a priest receives from the parish will determine the amount of pastoral activity that they are able to undertake. But many of the difficult pastoral situations are left to the clergy. Pastoral visiting is emotionally tiring because of the dynamics of interpersonal activity. This emotionally exhausting activity is acknowledged by the 71% of respondents who felt negatively. It seems that many clergy did not like to feel exhausted when visiting as 71% of respondents indicated. There were 9% of respondents who felt positively about the experience suggesting that some clergy do not mind being tired and 19% of respondents were unsure what to feel, suggesting that some clergy were ambivalent about their own exhaustion.

Growth in the church is often seen as dependent on the number of new converts a church makes. But growth in a church can be achieved by other methods, one of which is transferred

membership. There were 66% of respondents who felt negatively about the lack of new converts, with a further 23% feeling unsure how they felt. There were, though, 11% who felt positively about having no new converts suggesting that some clergy possibly resented the pressure to always be looking for new ways of evangelism.

As suggested in the paragraph above, church growth can be achieved through methods other than evangelistic activity that creates new converts. But there is pressure on clergy to be creatively engaged in new ways and means of increasing the membership of their church. Some of the pressures comes from the national press, others from the hierarchy, and some from within their own congregations. Lack of growth in church membership was clearly a disappointment to 64% of respondents, whereas 24% of respondents were unsure how they felt. As with the previous question there were 11% of respondents who felt positively about the lack of growth. It could be, that these clergy were aware they had enough to do with their current congregation without being engaged in outreach activities. It could also be that some clergy had churches that were full and there was no room for any additional members.

Stress is caused by numerous situations, and there comes a time for some clergy realise when they realise they need help. But this stage is often reached only after long periods of depression or other stress related emotional/psychological states. Seeing a counsellor is sometimes the last desperate attempt to resolve internal conflicts and 25% of respondents saw this negatively. There were 43% of respondents who felt positively about seeing a counsellor because of emotional stress, but whether they actually saw a counsellor is impossible to determine. There was, though, 32% of respondents who felt unsure suggesting that some clergy were unaware of the benefits of resolving the stress in their lives, or maybe they were not aware of the stress they experience.

252

To approach a spiritual director for emotional support was seen as a positive experience by just 6% of the clergy. For some clergy it may be sufficient for them to have their bishop as 'Father in God' and to rely on him for spiritual support. There were, though, 73% of respondents who felt negatively about using a spiritual director as a means of gaining emotional support. A further 21% were unsure how they felt.

The task of training a curate is normally delegated to a limited number of special parishes in a diocese. The parish is either one that has a large and demanding hinterland or one that can afford the cost of a larger quota and provide appropriate housing. An assistant curate has either just come from a theological college or they are gaining more experience through a second curacy before being appointed to a living of their own. Whatever the circumstances, the assistant curate does not have the responsibility of the parish and is free to create relationships and respond to parishioners without the commitment of being the incumbent. This lack of responsibility frees the curate in a way that enables them to relax, that is not possible for the incumbent. It also means that the curate is more available to parishioners than the incumbent, which may make them more popular that the incumbent. There were 11% of respondents who felt negatively about this situation, and a further 49% who were unsure how they felt. There were, though, 40% of respondents who felt positively about having a curate more popular that they were, and these may have been those clergy who had recently just moved into their first living and were aware of the benefits of having this popular reputation.

There was a negative response by 65% of respondents to the suggestion that clergy had experienced being accused of having a hot line to God. This accusation is often said as a joke, and it may not be overtly meant as a negative or undermining comment, but to the sensitive

incumbent it can perceived as expecting of them a power, and influence, that is beyond their belief and experience. There were 24% of respondents who were unsure about this question. There were, though, 12% of clergy who felt positively about people thinking that they have a hot line to God. This suggested that some clergy might use such expectations as a means of opening a creative conversation with strangers about the claims of the gospel, especially with those who did not normally go to church.

Conclusion

It is only possible to summarise answers to the questions raised at the beginning of the chapter. What is obvious, though, is the positive response to the questions on prayer for people that are the focus of clergy personal ministry. When the questions are about the effectiveness of prayer in healing, a not insignificant number (15%) were unsure. It feels as though there are theological issues that healing raises which clergy are sensitive about. A similar reticence seems to surround prayer for missionary societies, Queen and country, as well as the government and Prime Minister. Duty could mean that clergy say the words, but the results suggest that they are not carried out with conviction by all clergy.

There are possibly a few contradictions in the responses in table 10.2. First, a clear majority of clergy (95%) indicated that they felt positively about their faith in God. Yet just 62% of respondents indicated that they believed in miracles. This suggests that there is a gap between their understanding of God and the outworking of that belief. Second, there were 83% of respondents who indicated a positive response to their walk with God, whereas only 62% indicated a positive attitude to their personal devotions, however they interpreted the word 'devotion'. Third, there were 91% of respondents who felt positively about their relationship

with Jesus, but this was not translated into their trust in the church (40%), the physical expression of the body of Christ. It is possible that there is some dissonance between what is perceived as the incarnational or visible expression of the body of Christ and the institutional church. This may be understandable with the many divisions in the church that have taken place over the centuries and the current diversity of convictions that exist.. Anglican clergy may, therefore, feel justified in being cautious about what is the body of Christ here on earth. From these results there seems, at one level, to be a strong link between the spiritual life of the majority of clergy and the practical application of that spiritual life as seen in prayer.

But the positive results about belief in prayer (88%) do not match the positive results about clergy reliance on the Holy Spirit (79%). There is a sense in which it might be easier to understand these results if they were reversed. What does this say about the clergy understanding of the work and presence of the Holy Spirit? Are these clergy struggling with the fundamental teaching of the Christian church on the third person of the Trinity? If prayer is such a positive experience for Anglican clergy, what do they believe about the work of the Holy Spirit?

The diversity of clergy experiences in this chapter, and the multitude of different pressures clergy experience, lead to the next chapter. In the next chapter the Maslach Burnout Inventory results are examined which demonstrate the reaction of clergy to the variety of tensions that they hold within themselves.

Chapter 11

Burnout and the clergy

Contents

Introduction

Emotional exhaustion

Personal accomplishment

Depersonalisation

Conclusion

Burnout and the clergy

Introduction

The purpose of this chapter is examine the survey results of section seven (a) of the questionnaire that contained the revised Maslach Burnout Inventory (Maslach and Jackson, 1986). This chapter contains the three tables that make up the burnout inventory of emotional exhaustion, personal accomplishment, and depersonalisation. High scores on the emotional exhaustion and Depersonalisation sub-scales and on the (reversed) personal accomplishment sub-scales would reflect a high degree of burnout. Respondents were informed that part seven (a) explored some of their views on parish ministry. Respondents were asked to read the sentence carefully and think 'How true is this of me?'. All the questions were arranged for Likert scaling on a five-point scale: *agree strongly, agree, not certain, disagree,* and *disagree strongly* with the respondents being asked to circle their answer. In all the tables in this chapter the scores of *agree strongly* and *agree* have been added together and those of *disagree* and *disagree strongly* have been added together.

Questions raised in this chapter are concerned with clergy and their attitude to the people for whom they are responsible. Is burnout implied in this chapter related to people tiredness, emotional exhaustion, or excessive hours working? Is the emotional side of ministry too much for some clergy? Therefore are clergy in danger of slowly losing touch with their congregations.

Watts, Nye and Savage (2002) contended that there is very little doubt that clergy find their work stressful and that two sets of factors contribute to clergy stress. First, the set of factors that contribute to stress are to do with the individual. They suggest that this includes their

personality, their ability to cope with stress, their religious outlook and orientations and their personal circumstances including their marriage, and sexual orientation. Second, the set of factors are associated with the specific tasks that the ordained priest undertakes. This includes the general leadership responsibilities of the local church and the pastoral care of the congregation. More specifically they refer to working in a town or in the countryside, and working alone or in a team. They suggest that there is growing feeling that the stress suffered by clergy may be unnecessarily exacerbated by the structure of their working life

Watts, Nye and Savage (2002) differentiated between stress and strain. Stress is essentially the cause and strain the effect. It is stressful circumstances that produce signs of strain in clergy. They do acknowledge that clergy burnout, but seem to say that it is a combination of work stress and occupational strains such as worry, fatigue, reduced effectiveness, emotional problems, and physical illness.

Watts, Nye and Savage (2002) argued that there is a distinction between the social position and role of the clergy. Being a priest sets in motion a complex set of social-psychological processes which are the role the vicar plays. Problems of role expectations are a major source of occupational stress. These expectations can be ambiguous, they can cause conflict, and they can be excessive. Many of the activities of the clergy are ill defined, whereas there are some that are obviously clear, for example the taking of Sunday services. They suggest that many of the goals laid on clergy are, what experts in goal analysis call, 'fuzzes' - inherently difficult to make specific and never fully achievable. Role ambiguity also gives rise to confusion over priorities and, in particular with clergy, this is because they have more to do in the working week than they have time for and they are left with experiencing ambiguity about priorities.

There are many definitions of burnout, the most commonly used one is that by Maslach and Jackson (1986): 'Burnout is a syndrome of emotional exhaustion, Depersonalisation and reduced personal accomplishment that can occur among individuals who do 'people work' of some kind.' It is this emphasis on 'people work' that makes the subject of burnout relevant to the work of parochial clergy.

Cox, Kuk and Leiter (1993) held that the term 'burnout' is used in every day language as a colloquial term to describe an emotional state experienced by people in the helping professions. Maslach and Schaufeli (1993) suggested that definitions of burnout share five common elements. First, a predominance of dysphoric symptoms such as emotional exhaustion, fatigue, and depression. Second, the definitions emphasise mental and behavioural symptoms rather than physical symptoms. Third, the burnout symptoms are work related. Forth, the symptoms manifest themselves in 'normal' people. Finally, decreased effectiveness and work performance occur because of negative attitudes and behaviours. In the light of Watts, Nye and Savage's (2002) suggestion that clergy have too much to do, and that many of their goals are fuzzy and never fully achievable, suggests that they are candidates for burnout.

The revised Maslach Burnout Inventory used in this research is divided into three sections measuring different aspects of the burnout scale. Each division of the scale is described separately, with extracts from various publications that recount the different definitions and understandings of the three dimensions.

Emotional exhaustion

Cox, Kuk and Leiter (1993) cited Shirom (1989) and Leiter (1991) who have argued that

emotional exhaustion is the defining feature of burnout. Maslach and Schaufeli (1993) cited Pines and Aronson (1988) who suggested that emotional exhaustion is the second component of burnout and involves, primarily, feelings of helplessness, hopelessness, and entrapment. Maslach (1993) suggested that emotional exhaustion refers to feelings of being emotionally overextended and depleted of one's emotional resources. Emotional exhaustion is the closest to an orthodox stress variable.

Buunk and Schaufeli (1993) suggested that emotional exhaustion is found among highly reactive individuals who experience a high degree of uncertainty about how to feel and react. This, they explained, is true of less reactive nurses who cope better with uncertainty in their jobs than their highly reactive colleagues. Buunk and Schaufeli (1993) cited Strelau (1983) who found that less reactive individuals generally employ more effective active coping strategies, whereas highly reactive individuals are characterized by a less effective and passive coping style. Buunk and Schaufeli (1993) submited that it is obvious to view emotional exhaustion as a general indicator of job stress and that it more common among individuals sensitive to stress in general, therefore emotional exhaustion is a generic stress reaction that depends on individual sensitivity. They agreed with Shirom (1989) that emotional exhaustion can be considered the core symptom of burnout.

In table 11.1 below there a number of themes. First, is that hard work, frustration, and working with people are important contributors to being burnt-out. Second, is the resistence of clergy to being out of control, to 'being at the end of their tether', being 'burnt-out', being 'strained' and 'fatigued', and being 'stressed'. Third, is the ambivalence that clergy experience between 'working too hard' and yet not, on the whole, wishing to get out of the ministry.

Table 11.1 Emotional exhaustion

Question	Agree %	Not Certain %	Disagree %
I feel like I am at the end of my tether	9	14	77
I feel I am working too hard in my parish ministry	43	22	35
I feel burned out from my parish ministry	15	20	65
I feel frustrated by my parish ministry	29	20	51
Working with people all day is really a strain for me	25	18	57
I feel fatigued when I getup in the morning and have to face another day in the parish	16	17	67
I feel used up at the end of the day in parish ministry	39	22	38
I would feel a lot better if I could get out of parish ministry	8	17	75
I feel emotionally drained from my parish ministry	25	20	55
Working with people directly puts too much stress on me	7	17	75

Over three in every four respondents (77%) indicated that they disagreed that they were at the end of their tether. Nearly one in every ten (9%) did feel that they were at the end of their tether, whereas 14% indicated they were uncertain.

A majority of respondents (43%) indicated they felt they were working too hard in their parish ministry, while 35% did not agree with this statement. A further 22% were uncertain about whether they were working too hard or not working too hard.

Nearly two in every three respondents (65%) did not agree that they felt burned-out from working in their parish. Furthermore 20% of respondents were uncertain how they felt, whereas 15% of respondents agreed that they felt burned out from parish ministry.

Over half of the respondents (51%) indicated that they were not frustrated with their parish ministry, whereas 29% did agree that they were frustrated with their parish ministry. A further 20% of respondents were not certain whether they were frustrated with their parish ministry.

One in every four respondents (25%) indicated that working with people all day was really a strain for them. But 57% of the respondents did not agree that working with people was a strain, and 18% were uncertain how they felt about working with people.

Over two in every three respondents (67%) indicated that they did not feel fatigued when they got up in the morning having to face another day in the parish. There were, though, 16% of respondents who did feel fatigued when they got up in the morning and had to face another day, and 17% of respondents were not certain how they felt.

There were 39% of respondents who felt used up at the end of a day in parish ministry, whereas a similar percentage of respondents (38%) did not agree with this statement. There were 22% of respondents who were uncertain how they felt.

Three in every four respondents (75%) indicated that they did not agree with the question suggesting that they would feel a lot better if they could get out of parish ministry. There were, though, 8% who did agree with this statement, and a further 17% were not certain how they felt about the statement.

Over half of the respondents (55%) indicated that they did not feel emotionally drained from their parish ministry, whereas one in every four (25%) did feel emotionally drained from their parish ministry. There were, though, 20% who were uncertain how they felt about this statement.

There were three in every four respondents (75%) who did not agree that working with people directly put too much stress on them. There were, though, 7% of respondents who did feel that

262

working with people was stressful, and a further 17% of respondents were uncertain how they felt.

Personal accomplishment

Maslach and Schaufeli (1993) cited a German study by Enzmann and Kleiber (1989) that suggested that personal accomplishment and job satisfaction constitute one factor.

Buunk and Schaufeli (1993) argued that individuals with low self-esteem have a generally higher level of reduced personal accomplishment, or they experience stronger feelings of inefficacy and de-motivation. They also viewed lack of personal accomplishment as a response reflecting a low self-esteem and lack of control over the situation. Lack of personal accomplishment also seems, although more characteristic of those with low self-esteem, a typical reaction for those with high self-esteem who are confronted with a lack of control. Buunk and Schaufeli (1993) cited Koeske and Koeske (1989) who suggested that personal accomplishment can be considered to be a coping resource that allows the individual to deal effectively with feelings of exhaustion. This point is confirmed by Leiter (1993) who submited that the special status of diminished personal accomplishment shows that it develops separately from emotional exhaustion and Depersonalisation because personal accomplishment is related to particular aspects of the work environment, such as lack of autonomy.

Noworol, Zarczynski, Fafrowicz and Marek (1993) predicted that:

> Reduced personal accomplishment restricts self-realization and
> that reduced personal accomplishment is closely related to a
> negative self-image. An individual's negative self-image certainly
> influences his or her self-acceptance and life approbation.
> It also invokes a decrease of the spontaneity that determines active

programs of life. It can weaken ambition and motivation, or even make it impossible to solve distant problems.

There are three themes in the following table. First, is the level of feelings that clergy have in their interaction with parishioners and their dealing with emotional problems. Second, is the sense of personal satisfaction that clergy feel from working with people. Third, is the ambivalence about the personal energy that clergy have for their work.

Table 11.2 Personal accomplishment

Question	Agree %	Not Certain %	Disagree %
I have accomplished many worthwhile things in my parish ministry	79	19	3
I feel exhilarated after working closely with my parishioners	73	21	6
I feel I am positively influencing other people's lives through my parish ministry	75	22	3
I gain a lot of personal satisfaction from working with people	91	8	1
I deal very effectively with the problems of my parishioners	30	57	13
I can easily create a relaxed atmosphere with my parishioners	71	23	6
I can easily understand how my parishioners feel about things	54	38	8
I feel very energetic	33	34	32
If I could have my time all over again I would still go into parish ministry	81	13	6
In my parish ministry I deal with emotional problems very calmly	69	25	6

Nearly eight in every ten respondents (79%) indicated that they had accomplished many worthwhile things in their parish ministry. There were, though, 3% of the respondents who disagreed with this statement, and a further 19% who were not certain how they felt about their accomplishments in the parish.

There were 73% of respondents who agreed that they felt exhilarated after working closely with their parishioners, whereas 6% did not feel exhilarated after working closely with their

parishioners. Over one in every five respondents (21%) indicated that they were not certain how they felt about working closely with their parishioners.

There were three in every four respondents (75%) who felt they were positively influencing people's lives through their parish ministry. There were, though, 3% who did not feel they were having a positive influence on people's lives. A further 22% of respondents indicated that they were not certain how they were influencing other people's lives.

Over nine in every ten respondents (91%) indicated that they gained a lot of personal satisfaction from working with people. Just 1% of respondents did not gain any personal satisfaction, and a further 8% indicated that they were uncertain how they felt.

Just 30% of respondents indicated that they dealt very effectively with the problems of their parishioners, and 13% indicated that they did not deal very effectively with the problems of their parishioners. A large proportion of respondents (57%) denoted that they were not certain how they felt about this statement.

Over seven in every ten respondents (71%) indicated that they could easily create a relaxed atmosphere with their parishioners. There were 6% of respondents who disagreed with this statement, and a further 23% who were uncertain how they felt.

Over half of the respondents (54%) indicated that they could easily understand how their parishioners felt about things, whereas 8% disagreed with this statement. There were 38% of the respondents who were uncertain how they felt about understanding how their parishioners felt

about things.

Just one in every three (33%) of the respondents indicated that they felt very energetic, and a similar percentage (32%) disagreed that they felt very energetic. A similar percentage (34%) again were uncertain how they felt about their energy levels.

Over eight in every ten respondents (81%) indicated that if they could have their time all over again they would still go into parish ministry. Just 6% indicated that they disagreed with this statement, and a further 13% indicated that they were uncertain how they felt.

Nearly seven in every ten respondents (69%) indicated that in their parish ministry they dealt with emotional problems very calmly, whereas one in every four (25%) indicated that they were uncertain how they dealt with emotional problems. A further 6% indicated that they did not deal with emotional problems very well in their parish ministry.

Depersonalisation

Depersonalisation within the definition of burnout is about a person's response to others. It has also been described as a negative or inappropriate attitude toward clients, a loss of idealism, and irritability, and therefore depersonalisation tries to capture a dimension of interpersonal relations (Maslach and Schaufeli, 1993). Golembiewski, Munzenrider and Stevenson (1986) argued that burnout is a sequential process and that depersonalisation is the first phase of burnout. This differs with Leiter and Maslach (1988) who put depersonalisation second after emotional exhaustion. Buunk and Schaufeli (1993) suggested that depersonalisation was the only symptom of burnout that was directly related to self esteem.

266

Cox Kuk and Leiter (1993) cited Leiter (1991) who described a possible pattern of relationship between emotional exhaustion and the other two components of burnout as defined in the Maslach Burnout Inventory. They argued that work demands/overload and interpersonal conflict combined with an underutilisation of skill, facilitated the development of feelings of emotional exhaustion, which in turn led to depersonalisation. Depersonalisation was also shown to be influenced by a lack of coworker support, the lack of control of coping strategies, and a tendency towards escape coping.

There are three themes in table 11.3 below. The first relates to the attitude of clergy towards other people's problems. Second, relates to some clergy not caring about the people of the parish. Third, is the need of clergy for their own personal space.

Table 11.3 Depersonalisation

Question	Agree %	Not Certain %	Disagree %
I am less patient with parishioners than I used to be	31	20	48
I have become more callous towards people since working in parish ministry	9	16	75
I cannot be bothered to understand how some people feel about things	6	9	85
I wish parishioners would leave me alone	6	15	79
I feel I treat some parishioners as if they were impersonal 'objects'	9	16	75
I find it difficult to listen to what some parishioners are really saying to me	23	21	56
I worry that parish ministry is hardening me emotionally	17	17	66
I don't really care what happens to some parishioners	8	12	80
I feel parishioners blame me for some of their problems	34	19	47
I feel nowadays that most people cannot be really helped with their problems	5	17	78

Nearly half of the respondents (48%) did not feel that they were less patient with parishioners

than they used to be. There were, though, 31% of respondents who agreed that they were less patient that they used to be, and a further 20% indicated that they were not certain how they felt about their level of patience with their parishioners.

Three in every four respondents (75%) indicated that they did not feel that they had become more callous towards people since working in parish ministry. But 9% indicated that they agreed they had become more callous towards people since working in parish ministry, and a further 16% indicated that they were uncertain how they felt about this statement.

There were 6% of respondents who agreed that they could not be bothered to understand how some people feel about things. There were, though, 85% of respondents who did not agree that they could not be bothered to understand how some people feel about things, and a further 9% were not certain how they felt.

There were 6% of respondents who agreed with the statement that they wished that parishioners would leave them alone. A much larger proportion of respondents (79%) did not agree that they wanted parishioners to leave them alone, and 15% were uncertain how they felt.

Nearly one in every ten respondents (9%) indicated that they felt that they treated parishioners as if they were impersonal 'objects', whereas three in every four of respondents (75%) disagreed that they treated people as 'objects'. A further 16% of respondents were uncertain how they felt about this question.

Nearly one in every four respondents (23%) indicated that they agreed they found it difficult to

listen to what some parishioners were really saying to them. A further 21%indicated that they were not certain how they felt about listening to what parishioners were saying to them, and a further 56% indicated that they disagreed with the statement.

There were 17% of respondents who agreed that they were worried that parish ministry was hardening them emotionally, and a similar percentage (17%) were not certain how they felt. Two in every three (66%) respondents indicated that they disagreed that they were becoming emotionally hard through parish ministry.

There were 80% of respondents who indicated that they did not agree that they did not care about what happens to some of their parishioners. There were, though, 8% who did agree that they did not really care what happens to some of their parishioners, and a further 12% indicated that they were uncertain how they felt about this statement.

A surprising 34% of respondents indicated that they felt that parishioners blamed them for some of their problems. There were, though, 47% of respondents who did not agree with this statement, and a further 19% who were uncertain how they felt.

Just 5% of respondents agreed that they felt that nowadays most people cannot be really helped with their problems. However 78% did not agree that most people could not be really helped with their problems, whereas a further 17% of respondents indicated that they did not know how they felt about this question.

Conclusion

In attempting to answer the questions posed at the beginning of the chapter it would seem that clergy on the whole acknowledge that they are working too hard (43% indicated that they agreed with this suggestion). In the overall picture in table 11.1 it suggests that many clergy might be burning out emotionally. There were 15% of respondents who indicated that they did feel burned out, there were 29% of respondents who indicated that were frustrated, there were 25% of respondents who indicated that they were strained through working with people, there were 25% of respondents who indicated that they were emotionally drained, and 39% of respondents who indicated that they were used up at the end of the day. This seems to add up to a sizable group of clergy who, if not already burned out, are heading towards that state.

Once again there is an apparent contradiction in the attitude of clergy towards their work. In table 11.2 there were 91% of respondents who indicated that they gained a lot of personal satisfaction from working with people, and 79% of respondents who indicated that they had accomplished many worthwhile things in their parish ministry. Yet in table 11.1 there were 25% of respondents who indicated that working with people was a strain, there were 16% of respondents who indicated that they were fatigued when they got up in the morning, there were 25% of respondents who indicated that they were emotionally drained as a result of parish ministry; and 39% of respondents who indicated that they felt used up at the end of the day as a result of parish ministry. In table 11.3 there were 23% of respondents who indicated that they had difficulty in listening to what some parishioners were really saying, there were 17% of respondents who indicated that parish ministry was hardening them, and 31% of respondents who agreed that they were less patient with parishioners than they used to be. This contradiction of personal satisfaction with the feelings of mental and emotional weariness suggests that clergy are

not able to pace themselves. This supports van der Ven's (1998) opinion that the picture that clergy have of themselves and of their experiences in the ministry is always ambivalent. He suggested that whereas clergy find pastoral work meaningful, important, and relevant they also suffer from chronic stress of some sort. This chronic stress, he suggested, is caused by the superficiality of many contacts, the dependency on core members of the parish, the impossibility of meeting everybody's wishes and needs, the difficulty of coping with criticism, and the inadequacy of their preparation for pastoral work. Furthermore time pressures, financial problems, and the repercussions on the family life of the clergy through poor boundaries all add up to stress. It can only be assumed, therefore, that clergy are working under difficult circumstances and need care and support in order to accomplish their tasks in ministry.

The difficult and stressful environment that clergy work within possibly has some effect upon the level of job satisfaction they experience. The next chapter examines job satisfaction with a particular focus on clergy.

Chapter 12

Job Satisfaction

Contents

Job Satisfaction

Introduction

This chapter will examine the results of the Ministerial Job Satisfaction Scale. The inclusion of a job satisfaction scale in the questionnaire was an attempt to add one more dimension to the pastoral care of clergy. The relationship between job satisfaction and pastoral care is tenuous at best, but is considered as just one of the many facets of clergy life and ministry that might reflect directly or indirectly on the level of pastoral care they receive and give. The overall theme in the scales below suggest that clergy are, on the whole, indicating that they are satisfied with their ministry. But among the positive responses there is some uncertainty with some indications that clergy are not overwhelmingly clear about the level of achievement in their posts, suggesting that some clergy do not enjoy high levels of job satisfaction.

The scale was adapted for the Anglican church from the scale published by Glass (1976). He classified each individual question according to seven categories. These are traditional functions; relationships and support; denominational involvement; ecumenical involvement; community involvement; wages and benefits; and intrinsic aspects. It is worthy of note that under the traditional functions there were no questions that were concerned with administration, preaching, being a priest, teaching, counselling, or visiting. Neither were there any questions concerned with wages and benefits. In chapter four of this thesis there are implied criticisms of the original questionnaire. Although Glass seemed to imply that by paring down the original number of questions he was creating an economic instrument to measure job satisfaction, he, at the same time, failed to include major aspects of clergy ministry. This has possibly produced a questionnaire that is deficient and needs further revision and additions. Glass' (1976)

questionnaire contained 25 questions whereas the revised and adapted edition in this project contained 24. The questions in tables 12.1, 12.2, and 12.3 have been allocated under the headings used by Glass (1976).

This chapter raises a number of questions. What is the strength of the relationship with the bishop that affects the level of job satisfaction? How are the support structures of the church related to clergy feelings of job satisfaction? What are the indirect experiences of ministry that influence job satisfaction? Are personal feelings reliable indicators of job satisfaction in the ministry? A final question is related to whether clergy have a greater awareness of job satisfaction if they have constructive relationships and obtain the respect of significant others?

The jobs satisfaction section of the questionnaire was identified as part eight and contained 24 questions. The questions were introduced by informing the respondents that that part of the questionnaire was concerned with their perception of their job satisfaction. They were asked to read each sentence and then think 'do I agree with it?' All the questions were arranged for Likert scaling on a five-point scale: *agree strongly, agree, not certain, disagree,* and *disagree strongly* with the respondents being asked to circle their answer. In the table below the scores of *agree strongly* and *agree* have been added together and those of *disagree* and *disagree strongly* have been added together.

Relationships and support

In the first subsection of table 12.1 the first four questions specifically relate to the supervisory activity of the bishop. The fifth and sixth questions in 'relationships and support , supervisory', relate to career and professional standing and possible moves to another post, and may have been

included in this section as it is likely that the bishop was seen as the one person who would instigate such a move. The questions were probably included here as they would the be the possible result of the bishop's supervisory relationship with individual clergy. Whether bishops in the Anglican church function in this manner is questionable. From the responses there is clearly a perception among the respondents that the bishop does have a supervisory influence in their lives, and that this can specifically relate to possible moves initiated by the bishop. The section subtitled *supervision* is followed by sections subtitled *fellow clergy, congregation, family, and general,* which are questions about the perception of clergy as to how they are perceived by family, other clergy, and parishioners, and what they perceive to be their status and security within the church.

Table 12.1 Relationships and support

Question	Agree %	Not Certain %	Disagree %
Relationships and support			
Supervisory			
I can depend upon the support of the bishop in times of conflict in the parish	65	23	12
I feel that my bishop values my ministry	72	20	8
I can trust my bishop to keep confidences	68	24	8
My bishop recognises good work and rewards it	38	47	15
I believe my bishop will make every reasonable effort to advance my career and professional standing	33	45	23
I am satisfied with the types of jobs I have been offered in the church so far	69	16	16
Fellow clergy			
I feel my fellow clergy respect and appreciate my vocational gifts	56	36	8
Congregation			
The congregation understands the problems I have as a priest in the parish	31	33	36
The job I am expected to do in the parish utilises my training and capabilities well	54	20	15
Family			
I feel that my partner would like me to be in another job rather than being a priest	14	21	65
General			
I feel that I receive adequate recognition for the work I do	57	27	16
As a priest I feel that I will always have a place in the church	69	22	9

The strength of the relationship with the bishop is reflected in the 65% of clergy who feel they can trust their bishop to be supportive in times of conflict in the parish. Not all clergy agree that they can depend on their bishop to support them in times of conflict in the parish and 23% were uncertain, with a further 12% who were not able to trust their bishop to support them in difficult times.

There is a sense that the bishop has no option but to value the clergy's ministry. The feeling that this is so is reflected in the 72% who agree with this statement. But one in every five (20%) were uncertain about their feelings, and a further 8% did not agree with the statement and did not feel that the bishop valued their ministry.

The relationship with anybody can be assessed by how much sharing of confidential and personal information is exchanged. It is likely the more personal and intimate the information the greater the level of trust. It could be argued that the confidentiality of the confessional should apply to the relationship between clergy and bishop. This might be so in some circumstances, but part of the role of the bishop is organisational and managerial. Personal information is normally considered to be confidential within the institution. Furthermore most bishops have hundreds of clergy in their diocese and remembering confidential conversations from one year to the next would be taxing. The existence of a diocesan personal file, held in the bishop's office, is accepted without question. It is likely that bishops note in the personal files of clergy the confidential conversations with clergy. What is written in that file should be available for clergy to see but it possible that few clergy have exercised their right to view what is in their personal file. The uncertainty of trust between clergy and bishop is reflected in 24% of respondents being uncertain about the ability of their bishop to keep confidences. Although 68% of respondents agreed with the statement, there were 8% of clergy who did not agree and possibly did not trust their bishop to keep confidences.

The uncertainty of the relationship between clergy and bishop is reflected in the responses to the next question. Just 38% of respondents agreed that their bishop recognised the good work they were doing. A majority of 47% of respondents were uncertain, and a further 15% disagreed with

this question.

The ability of a bishop to advance the career of individual clergy is seen as a positive experience for only 33% of clergy. A further 23% of respondents did not agree with this question and 45% were uncertain. This response suggests that maybe the bishop does not have very much influence on the career and professional standing of individual clergy.

The current tendency in the Anglican church is to advertise parochial vacancies. This suggests that it is down to the individual clergy where they work. There were 69% of respondents who were pleased with the choices that they had made with regard to their appointments. There were, though, 16% of respondents who were uncertain, and a further 16% who disagreed that they were satisfied with the appointments they had been offered.

The question concerning respect by fellow clergy and the appreciation of their vocational gifts is about the respondents' perceived relationship with their piers. The implication with this question is that the better the relationship the greater the level of job satisfaction. Just 56% of respondents agreed that they felt their fellow clergy respected and appreciated their vocational gifts. A small number (8%) did not agree that this was their experience, and over one in every three (36%) were uncertain.

The response to the suggestion that the congregation understands the problems respondents experienced as a priest in the parish, shows an equal distribution among all the answers. Just 31% of clergy agreed that they had a congregation that understood the problems of being the priest in that particular parish. One in every three (33%) were uncertain, and 36% did not agree

278

with the question.

The ability to create harmony between the particular gifts of a priest and the ministry needs of the parish was agreed with by 54% of the respondents. One in every five (20%) were uncertain, and 15% disagreed that the job that was expected of them in the parish utilised their training and capabilities well.

The next statement seeks to ascertain any disharmony within the clergy family. There were 14% of respondents who felt that their partner would like them to be in another job rather than being a priest. One in five (21%) were uncertain, and 65% disagreed with the question suggesting that there was some disagreement about their role as a parish priest.

Glass (1976) in the selection process excluded questions concerning wages and pay as those questions did not fall within the criteria set to establish the questionnaire. The absence of those types of questions is possibly compensated for by this next question which has a wider remit than just financial reimbursement. There were 57% of respondents who felt they received adequate recognition for their work. This may or may not include the stipend they receive but suggests that job satisfaction is achieved through adequate recognition of the work they do. There were 16% of respondents who did not agree they received adequate recognition for the work they did, and there were 27% who were uncertain.

The final question in this section suggests that job satisfaction is, in some way achieved, through the sense of security engendered by feeling that they will always have a place in the church. There were 69% of respondents who agreed with this statement, and a further 22% who were

uncertain what they felt. A small 9% of respondents disagreed with the statement.

Extra parochial activities

In table 12.2 the questions are concerned with the activity of the clergy in seeking a move to another parish, as well as looking at the ministry activities of clergy in the community. The need to move from one parish to another is invariably the decision of the clergy themselves. There are occasions when a bishop will approach an individual to move to another parish that might be needing the special gifts that a particular priest might have. The bishop would need to have personal knowledge of the priest in order to make the suggestion, as well as being aware of the desire to move. Not all moves are seen as 'promotion' and generally it is felt that to be promoted is to be offered a non-parochial diocesan position or be appointed as a resident canon, archdeacon, or bishop. It is possible that to move to a parish with a permanent assistant curate could be viewed as a form of promotion. The multifaceted activities of clergy are reflected in the expectation that clergy are involved in activities with other denominations as well as community functions and social action.

There are two themes in this section. The first relates to promotion within the church. The second relates to the ministry of the priest within the community.

Table 12.2 - Extra parochial activities

Question	Agree %	Not Certain %	Disagree %
Denominational involvement			
I feel confident that I will be considered for any parish for which I am qualified	50	30	20
I am satisfied with the promotional prospects in the Anglican church	27	46	27
Ecumenical involvement			
The bishop is supportive of my efforts to work with other denominations	60	35	5
Community involvement			
The types of community functions I have to attend as a priest are not the kinds of activities I would choose to participate in	47	22	31
I am pleased with the pastoral care my church offers to the community	45	30	25

The confident feeling of being considered for a move to another parish would, for some, reflect a sense of job satisfaction in spite of the trauma of moving house. Also involved in the move would be changing many family circumstances. The respondents to this question would have been aware of the implications of a move and might even feel that, if they were being asked to apply for a particular parish on the recommendation of the bishop or archdeacon, then this would be an acknowledgement of the degree of job satisfaction they were experiencing. Exactly half (50%) of the respondents felt that they agreed with this statement. There were, though, 30% of the respondents who were uncertain how they felt, and 20% disagreed with the statement.

Promotion within the Anglican church is only rarely achieved through applying for a specific post. The process of appointing resident canons to cathedrals, archdeacons, and bishops is known as preferment. The fortunate person is normally approached personally by a bishop or receives a letter, without prior warning, offering them an appointment. This is different to the process in

all the other areas of the Anglican communion where appointments to posts of bishop and archdeacon are the result of diocesan discussion and finally collegiate voting. Those posts that are advertised are normally diocesan situations that demand a specialist's skill and are open to applications through the religious press. Possibly because of the system of preferment just 28% of respondents felt that they were satisfied with the promotional prospects in the Anglican church. A similar percentage (27%) disagreed with the statement, and it may be that it is these respondents who are aware that they will not be those who are considered for promotion. Almost half (46%) of the respondents were uncertain possibly implying that they did not understand the system surrounding the appointments of bishops and archdeacons.

Work with other denominations is an important aspect of clergy ministry. The priest is the local representative of the Anglican church and as such engages in conversation, interaction, and joint activity with other denominations and non-denominational groups of Christians. This activity can be an attempt to express the openness of clergy to other ideas, and an activity that would not be normally undertaken alone. The need for support from the bishop for this is possibly necessary as it can detract from involvement in the parish. Work with other denominations was considered to be supported by the bishop by 60% of the respondents. A further 35% were uncertain whether their bishop was supportive, and 5% disagreed with the statement.

The next question suggests that the minister has to engage in activities which they find difficult and would prefer not to be part of. There is no indication what these activities might be, but 47% of respondents identified with the question by agreeing. There were, though, 31% of respondents who disagreed with the statement suggesting that they were not aware of being involved with any activity they disliked. It is also possible they had made the decision not to get involved in

particular activities which they either felt uncomfortable about, or were not prepared to sacrifice their commitment to the parish for. Over one in every five (22%) were uncertain.

Intrinsic aspects and traditional functions

Arches (1991) argued that job satisfaction was simply a matter of how an employee felt about their work. The next set of questions examines the subjective responses to questions about clergy and their training, the meaning and purpose of their ministry; being themselves, doing God's will whether they feel they should be in some other vocation, and how they feel about being a priest. The final question is concerned with how a priest feels about personal study.

Table 12.3 Intrinsic aspects and traditional functions

Question	Agree %	Not Certain %	Disagree %
Intrinsic aspects			
I am satisfied that my role as a priest utilises my training and capabilities	61	18	21
I find meaning and purpose in my work as a priest	92	6	2
I feel that I can be myself in my work as a priest	79	11	9
I feel I am doing the work God wants me to do	87	11	2
I wish I were in some other vocation	6	11	83
Most days I am glad that I am a priest	89	9	2
Traditional functions			
Professional and continuing study			
I am pleased with the importance my congregation attaches to the time I set aside for study	29	44	27

Anglican clergy undertake at least three years study and training for the ministry. In addition they will have, at least, a further three years as an assistant curate under the tutelage of a training

incumbent. During the period after they have been ordained deacon they will possibly get to know about those gifts and capabilities they have, and with which they are comfortable. In their parish ministry they will be expected to function in many different ways and their sense of job satisfaction will, in part, be dependent on them using their learned skills, training, and natural abilities. Over six in every ten (61%) felt that they were satisfied that their training and capabilities were being utilised in their role as a priest. Not every parochial situation turns out to be suitable, and in a situation where a mismatch has occurred between assistant curate and incumbent, and between incumbent and parish, there will be those who feel that they are not using their gifts as much as they might want to. This is possibly reflected in the 21% of respondents who were dissatisfied that their training and capabilities were being utilised. There were 18% of respondents who were uncertain how they felt.

The response to the next question suggests that, in spite of the problems and difficulties of parochial ministry, 92% of the respondents found meaning and purpose in their work as a priest. This is the paradox highlighted by van der Ven (1998) who suggested that, parallelled with great satisfaction within ministry, clergy also experience great stress. There were 6% who were uncertain if they agreed with the question, and a further 2% who disagreed.

Locke (1984) suggested that many employees, especially those in professional and managerial jobs, want a chance to grow. Growth could be equated with the ability, freedom, desire, or capacity to develop their own personality through the use of the gifts and abilities with which they are endowed. The calling to the priesthood is, on the one hand encumbered with many expectations, and yet on the other it can be an activity that enables the priest to explore and develop their own ideas through positive and negative experiences. This could be called the

opportunity to be themselves, and 79% of the respondents felt that they had this capacity to be themselves as a priest. Not all the respondents were able to respond in a positive way, and 11% felt unsure, and a further 9% disagreed with the statement.

The obedience and commitment to God's will is possibly central to clergy finding purpose and direction in their ministry. It is also possibly central and essential if clergy are to experience any sense of job satisfaction. Of the respondents in this survey 87% agreed with the question asking if they felt they were doing the work that God wants them to be doing. There were 11% who were uncertain about such a statement, and a small percentage (2%) who disagreed with the question.

The question suggesting that clergy wished they were in some other vocation had 6% agreeing with the statement. There were 11% of respondents who were uncertain in their response to the question, and 83% who disagreed with the question.

The penultimate question in this section emphasised the point made in a previous paragraph concerning the contradictions in the clergy responses. There were 89% of respondents who agreed that most days they were glad that they were a priest, and 9% were uncertain, and 2% disagreed with the statement. The paradox of ministry being an occupation of opposites is evidence that van der Ven (1998) was accurate in his observations.

The final question in this chapter is the only one that relates the minister to the congregation. Of all the questions it is a somewhat obscure way of attempting to identify job satisfaction with the reaction of the congregation to a clergy's ministry in a parish. The percentage of respondents

who agreed with the statement (29%) is low compared with the responses to the previous questions. A further 44% were uncertain, and 27% were not able to agree with the statement.

Conclusion

The overall picture in this chapter is of some clergy being satisfied while others are not. Turton and Francis (2002) in analysing this data, found that clergy in their forties and fifties had a significantly lower level of job satisfaction than those in their thirties, or of clergy who are still in post in their sixties. The results of this chapter suggest that there are gaps and shortcomings in the ministry of the clergy that affect their level of job satisfaction. The disappointing findings are that a large section of clergy have a problem with their bishop when it comes to their assessment of their own level of job satisfaction. In the section on supervision no question gained more than a 72% positive response and one question achieved a 33% response, suggesting that if this aspect of their relationship with their bishop is a significant contributor to clergy job satisfaction, there are many clergy who are struggling with their level of job satisfaction.

The results in this chapter suggest that indirect experiences influence job satisfaction. As in table 12.1 just 56% of respondents felt that fellow clergy contributed to their job satisfaction, and 31% of respondents felt their congregation understood them. This is not a very positive contribution to job satisfaction. In table 12.1 just 57% of respondents felt they received adequate recognition for the work they did, and 54% felt their training and capabilities were being well used. In table 12.2 only 50% or respondents felt that their qualifications would be appropriately used, and in table 12.3 just 61% of respondents felt that their training and capabilities were being used as a priest.

In answer to the final question outlined in the beginning of the chapter it would appear that there were significant numbers of clergy who felt they found meaning and purpose in their work as a priest (92%). There were 87% who felt that they were doing what God wanted them to do, and 89% felt they were glad, most days, that they were a priest. But in contrast their level of support from the bishop in their ecumenical activities was just 60%, and in table 12.1 the level of the supervisory role support of the bishop appears poor (38%) and the congregation on the whole does not understand (31%) the problems clergy have in being a priest in the parish.

I therefore suggest that, although there are positive indications of job satisfaction in some of the areas of work, the overall impression from the above results suggest that many clergy struggle with their feelings and possibly do not enjoy high levels of job satisfaction.

The implication from the results of section eight of the questionnaire are that there are areas of ministry exist that cause unhappiness within clergy. These unhappy areas of ministry are often related to church/ministry relationships that fail to be supportive, or they are related to the psychological expectations of individual clergy that leave them feeling vulnerable and alone. The ability of clergy to utilise the resources available to support them in difficult and stressful times is the subject of the next chapter.

Chapter 13

Pastoral care of the clergy

Contents

Introduction

Pastoral care/support scheme

How satisfactory has the pastoral care/support scheme been

Reasons for using the pastoral care/support scheme

Reasons for not using the pastoral care/support scheme

Number of times pastoral care/support needed in personal life

Number of times pastoral care/support needed in ministry

Conclusion

Pastoral care of the clergy

Introduction

The previous chapter examined the ministerial job satisfaction and found that many clergy experienced poor job satisfaction. This can lead to personal problems as well as problems in their daily ministry which subsequently may lead to clergy needing personal support or advice in their ministry. The pastoral care of clergy, therefore, has many facets and the existence of a pastoral care/support scheme addresses just one aspect of their possible support needs. Directly and indirectly dioceses provide many different resources to support clergy in their day to day ministry. These expressions of pastoral care are possibly reflected in the diocesan appointment of specialists who are available for consultation and advice. The pastoral care/support schemes, where they exist, can be seen by the clergy as a set of resources that they are able to use should their personal circumstances demand it. Access to personal support can be provided directly by the diocese or finances made available for clergy to call on professional help that is independent of the diocese.

A concern of this project was to assess the awareness and response of clergy to their specific counselling requirements. This was undertaken with the knowledge that clergy, like many Christians, can be hostile to the use of professional counselling. Juxtaposed with this was the awareness that clergy, in their normal pastoral activity, would engage in counselling of their parishioners. But this activity is different from professional counselling. The clergy counselling role would normally be prescriptive and moral in content. Clergy would be concerned to convey their understanding of God's law and the expectations of scripture, whether or not it was called for by the client. Sometimes this prescriptive approach can be educative and a means of pointing

parishioners towards a specific course of action. In spite of this counselling activity, clergy, on the whole, tend not to see themselves as in need of counselling.

In those dioceses where there exists pastoral care/support schemes it is probably accepted that those who staff them are qualified counsellors, psychotherapists, or in some instances psychiatrists. Access is possible without informing the bishop or archdeacon and the counsellor is normally under no obligation to reveal the name of their client. Confidentially is a requirement of all counselling accredited organisations.

The contents of this chapter examine the awareness of clergy of the personal resources available to them, and the frequency with which they have been used. The chapter also contains evidence of clergy's attitude to the existence of pastoral care/support schemes. Finally there are details of the frequency that clergy have needed to approach their bishop, archdeacon, and other significant persons for help in their personal lives and their ministry.

Questions raised in this chapter relate to the willingness or otherwise of clergy to see the church as a caring organisation and their willingness to be cared for by the system of which they are a part. The chapter also asks whether the institutional approach to the care of clergy is able to meet the needs of clergy. Although clergy engage in caring for their parishioners, it is questionable whether the institution is able to care for its clergy because of the suspicion they have of institutional authority. Finally, the question is how effective are those in authority in the church in giving the care and support that clergy need or, is there evidence that non-institutional resources are equally or more able to meet the needs of clergy?

Pastoral care/support scheme

There was no preamble to this section of the questionnaire which was titled part four. Table 13.1 contains the first three questions that asked the respondent about their awareness of any pastoral care/support scheme in their diocese. If the respondents answered *yes* to the first question they were directed to answer question three next. Those respondents who answered *no* were expected to then answer question two. Having answered question two the respondents were directed to answer question seven next. For those respondents who had answered *yes* to question one but then answered *no* to question three, they were directed next to answer question five. Those who answered *yes* to question three were then expected to continue with question four.

Table 13.1 Pastoral care/support scheme

Question	Yes %	No %
Are you aware of any pastoral care/support scheme that is available for clergy and their families in your diocese	76	24
If there is no pastoral care/support scheme in your diocese do you feel that there should be one	19	3
If there is a pastoral care/support scheme have you used it for yourself or for your family	15	61

There were 76% of respondents who were aware of a pastoral care/support scheme for clergy and their families provided by the diocese. But nearly one in every four (24%) were not aware of the existence of such a scheme.

There were a total of 22% of respondents who indicated that no pastoral care/support existed in their diocese. Of these 19% indicated that there should be one and 3% indicated that there should no be such a scheme.

Of those who were aware of the existence of a pastoral care/support scheme in their diocese, 15%

of respondents indicated that they or their families had used it, whereas 61% indicated that they

had not used it.

How satisfactory has the pastoral care/support scheme been

In question four of part four of the questionnaire the respondents were asked to indicate which

level of satisfaction best represented their experience of the pastoral care/support scheme. The

question was 'If you have used this pastoral care/support scheme how satisfactory has it been?'

(please indicate just one). Table 13.2 shows the response rate to this question. Approximately

six in every ten (60%) respondents did not answer this question.

Table 13.2 How satisfactory has the pastoral care/support scheme been

Question	%
If you have used this pastoral care/support scheme how satisfactory has it been?	
Very satisfactory	17
Moderately satisfactory	16
Just satisfactory	3
Not satisfactory	2
Very unsatisfactory	2

Of those who had used the pastoral care/support scheme, 17% indicated that they had found it

very satisfactory. A further 16% of respondents found it moderately satisfactory, and a much

smaller number (3%) found it just satisfactory. A total of 2% did not find it satisfactory, and a

further 2% found the scheme very unsatisfactory.

Reasons for using the pastoral care/support scheme

In table 13.3 respondents were asked to rate their reasons for using the pastoral care/support scheme in their diocese. The question they were asked was 'If there is a pastoral care/support scheme in your diocese how would you rate the following reasons for using it?.' This was followed by six reasons for using the scheme. Each suggestion was followed by numbers one to seven. They were asked to indicate on this scale using one as low and seven as high their reasons for using the scheme. In the Table 13.3 below the scores of one, two, and three have been added together and described as Low. The scores of five, six and seven have been added together and described as High. Those respondents who scored four on the question paper have been described as Neutral. Approximately 25% of respondents did not answer this question.

Table 13.3 Reasons for using the pastoral care/support scheme

Question	High %	Neutral %	Low %
If there is a pastoral care/support scheme in your diocese, how would you rate the following reasons for using it?			
It is explained well in the diocesan handbook	22	15	37
It is confidential	61	6	7
It is professional	56	9	9
It is free	56	9	10
It is flexible	50	14	9
The bishop strongly recommended it	30	19	25

There were 22% of respondents who felt that their diocesan handbook explained the pastoral care/support scheme well and therefore would encourage them to use it. With 15% rating their diocesan handbook as neutral, and 37% assessing the information in their diocesan handbook as low, there seems a majority who do not value the information in their handbook very highly.

An essential understanding of the counselling relationship is that it is confidential. There were 61% of respondents who recognised this principle and would therefore use the service. There were, though, 7% who indicated this as a low reason for using the service and 6% of respondents were neutral in their assessment of this reason.

The reason for using the service was recognised by 56% of respondents because it was professional. There were, though, nearly one in every ten (9%) respondents who rated this reason as low, and a further 9% did not know what they felt and rated it as neutral.

The 56% of respondents who would use the service because it was free possibly reflects the known cost of private counselling. There were 10% who rated this reason as low, and 9% who were neutral which suggests that a few respondents were prepared to personally pay for counselling if they needed it.

The need of clergy to be able to respond to pastoral situations that demand their undivided attention means that they might be unable to turn up for appointments. The need for a pastoral care/support scheme to be flexible was seen as a positive reason for using the service by 50% of respondents. A further 15% were neutral in assessing this as a reason for using the service, and 9% rated this reason as low.

The lowest response in this question for using this service was that it was strongly recommended by the bishop (30%). There were one in every four (25%) who rated this reason as low, and a further 19% who were neutral.

Reasons for not using the pastoral care support scheme

The next question in the questionnaire asked the respondents 'If there is a pastoral care/support scheme in your diocese how would you rate the reason for no using it?' This was followed by ten suggestions for not using the pastoral care/support scheme. The respondents were asked to rate these questions in the same manner that they had been asked to rate the previous question. Each suggestion was followed by numbers one to seven. They were asked to indicate on this scale using one as low and seven as high their reasons for using the scheme. In the table 13.4 below the scores of one, two, and three have been added together and described as Low. The scores of five, six, and seven have been added together and described as High. Those respondents who scored four on the question paper have been described as Neutral.

The results suggest that clergy are uncertain about using a pastoral care/support scheme provided by the diocese. There is also a suggestion in the responses that clergy are prone to being independent and cautious of any suggestion if it comes from the bishop. Approximately 27% of respondents did not answer this question.

Table 13.4 Reasons for not using the pastoral care/support scheme

Explanation	High %	Neutral %	Low %
If there is a pastoral care/support scheme in your diocese how would you rate the reason for not using it?			
It is too remote	22	16	35
It is not confidential	52	6	35
People involved may report to my superiors without my knowledge	34	6	33
I cannot afford the cost of professional counselling	32	9	31
I prefer to resolve my own problems	24	13	36
I have other people to whom I look for help	42	14	18
Too much is made of it by the bishop	8	15	49
I do not want to appear to be in personal need	15	12	46
I prefer to choose to whom I talk about myself	41	11	21
The counsellors do not have the time that I require	10	14	48

It is assumed that a counselling scheme that is too remote is one that requires the respondents to travel a reasonable distance to see someone. The need to travel to see someone with personal problems when you are normally very busy is registered by 22% the respondents as a high reason for not using the pastoral care/support scheme. There were 35% of respondents who felt it was a low reason for not using a pastoral care/support scheme. A further 16% of respondents were neutral in their response.

All professional counsellors would be under a professional obligation of confidentiality when engaged in a counselling relationship. Even for clergy themselves there is an expectation that, when engaged in a counselling activity, they would be expected to treat any personal information shared with them as confidential. In spite of the possible awareness of the confidential nature of a professional relationship, 52% of respondents rated lack of confidentiality of the pastoral care/support scheme as a high reason for not using the service. With just 6% being neutral, and

a further 35% as low it seems that the confidential nature of a pastoral care/support scheme is seriously questioned by many clergy.

In spite of the confidential nature of a pastoral care/support scheme, 34% of clergy rated as high their reasons for not using the service, as they felt that counsellors would report to their superiors without their knowledge. A similar number of clergy (33%) rated this as low, and 6% of clergy were neutral.

Many of the pastoral care/support schemes, which are funded through the bishop's personal charity or a special diocesan fund, have a limit to the number of sessions that are guaranteed to be paid for. Often this is set at ten sessions per referral. Nearly one in every three (32%) of respondents responded to the suggestion that the cost of professional counselling was a high reason for not using the pastoral care/support scheme. A similar number (31%) indicated that this was a low reason for not using the scheme. Just 9% responded at a neutral level.

The resistence to counselling is reflected in the 24% of respondents who indicated that they preferred to resolve their own problems as a high reason for not using the pastoral care/support scheme. Over one in every three (36%) indicated as low this reason for not using the pastoral care/support scheme. A further 13% were neutral in their response.

Over four in every ten respondents (42%) indicated that they had other people to whom they were able to obtain help from and indicated that this was a high reason for not using the pastoral care/support scheme. Nearly one in every five (18%) indicated that this was a low reason for not using the scheme, and a further 14% were neutral in their response.

Nearly half (49%) of the respondents indicated low that too much was made of the scheme by the bishop, as a reason for not using it. There were 15% of respondents who were neutral, and nearly one in every ten (8%) who indicated that too much was made of the scheme by the bishop as a high reason for not using the pastoral care/support scheme.

Being in personal need as a reason for not using the pastoral care/support scheme was indicated by 46% of the respondents. There were 12% who indicated that they were neutral and a further 15% indicated this as a high reason for not using the pastoral care/support scheme.

The penultimate suggestion, that clergy preferred to choose the person to whom they talk to about themselves, was indicated as a high reason for not using the scheme by 41% of the respondents. One in every five respondents (21%) indicated that this was a low reason for not using the scheme, and a further 11% indicated that they were neutral in their response to this suggestion.

The final suggestion that counsellors do not have the necessary time for them to unburden themselves was indicated as a low reason for not using the service by 48% of respondents. One in every ten (10%) indicated that this was a high reason for not using the service, and a further 14% of respondents were neutral in their response.

Number of times pastoral care/support needed in personal life

In table 13.5 the respondents were asked to indicate how many times, in the past three years, they had needed to call for pastoral care/support, in their personal lives, from the list of suggested people. Although the scores are high for clergy seeking help in their personal lives of the bishop, archdeacon, rural/area dean, and fellow clergy on between one and three occasions, the pattern

298

is that increasing numbers of clergy used their fellow clergy, spiritual director, counsellor, and friends to seek help from for four or more occasions.

Against each suggestion were numbers one to seven and more than seven. The scores of one, two and three have been added together. The scores of four, five and *six* have been added together, and the scores of seven, and more than seven have been added together.

Table 13.5 Number of times pastoral care/support needed in personal life

Question	None %	One to Three %	Four to Six %	Seven + %
In the past three years how many times have you needed to call for pastoral care/support in your personal life from the following people.				
The bishop	46	51	2	1
The archdeacon	48	48	4	1
Rural/area dean	53	43	3	1
Fellow clergy	34	43	15	8
Spiritual director	34	41	14	11
Counsellor	52	36	4	8
Friends	19	33	22	26

There were over half (51%) of respondents who had sought pastoral help in their personal lives, in the previous three years, from their bishop. There were only 2% needing to visit the bishop for four to six occasions for pastoral help in their personal lives, and just 1% of respondents needing to seek help for seven or more occasions. This suggests that either the bishop was very helpful after just a few visits or that the respondents sought for help elsewhere. There were 46% of respondents who did not seek help from their bishop.

Almost half of respondents (48%) called on their archdeacon for pastoral help in their personal

lives for between one and three occasions in the previous three years. A similar number of clergy (48%) did not need to call on their archdeacon for pastoral help in their personal lives. Just 4% of respondents needed to ask their archdeacon for pastoral help in their personal lives for between four and six occasions, and just 1% needed to call for help from their archdeacon in their personal lives for seven or more occasions.

More than four in every ten (43%) of respondents needed to seek pastoral help from the rural/area dean for between one and three occasions. Over one in every two (53%) did not need to seek help in their personal lives in the previous three years. There were 3% of respondents who needed to seek help from the rural/area dean for between four and six occasions, and a further 1% who needed to seek help for seven or more occasions.

There were 43% of respondents who needed to call for pastoral help in their personal lives from fellow clergy in the previous three years. A further 15% needed to call for pastoral help from their fellow clergy for between four and six occasions, and another 8% needed to seek help for seven or more occasions. Over one in every three (34%) of clergy did not seek help from fellow clergy.

More than four in every ten respondents (41%) needed to seek pastoral help in their personal lives from a spiritual director for between one and three occasions. A further 14% of respondents sought help in their personal lives of a spiritual director for between four and six occasions, and 11% sought help in their personal lives from a spiritual director for seven or more occasion. Although 34% of respondents did not seek pastoral help from their spiritual director, the number of clergy needing to seek help for four or more occasions suggests that spiritual directors function,

in a broad fashion, as spiritual and personal counsellors.

More than one in every three respondents (36%) sought pastoral help from a counsellor for between one and three occasions in the previous three years. Just 4% of respondents saw a counsellor for between four and six occasions and a further 8% of respondents visited a counsellor for seven or more occasions. Over half of clergy (52%) did not seek the help of a counsellor.

Just under one in every five respondents (19%) did not need to seek pastoral help in their personal lives from friends. There were, though, one in every three respondents (33%) who sought pastoral help in their personal lives for between one and three occasions from friends in the previous three years. A further 22% needed to seek help from friends for between four and six occasions, and 26% of respondents sought pastoral help from friends for seven or more occasions in their personal lives. This suggests that clergy use their friends on a regular basis far more frequently than they do any other person on this list.

Number of times pastoral care/support needed in ministry

In table 13.6 below clergy were asked to indicate how many times they had needed to call for pastoral care/support in their ministry in the previous three years. The overall picture is that clergy used these people more often than they did for problems in their personal lives. A possible explanation is that bishops encourage clergy to consult with them on difficult pastoral matters that they are dealing with. For example the decision to marry a couple who have been married before. Difficulties can arise over the administration of church yards as well as pastoral situations that clergy may feel they are ill equipped to deal with. There is no way in which it is

possible to determine whether the clergy were seeking help in parish matters or in their personal spiritual lives.

Against each suggestion were numbers one to seven and more than seven. The scores of one, two, and three have been added together. The scores of four, five, and six have been added together, and the scores of seven and more than seven have been added together.

Table 13.6 Number of times pastoral care/support needed in ministry

Question	None %	One to Three %	Four to Six %	Seven + %
In the past three years how many times have you needed to call for pastoral care/support in your ministry from the following people.				
The bishop	29	63	6	1
The archdeacon	25	62	11	2
Rural/area dean	34	56	8	2
Fellow clergy	20	46	19	15
Spiritual director	34	42	14	10
Counsellor	60	32	3	5
Friends	21	35	20	23

Nearly two in every three respondents (63%) needed to ask for pastoral support from their bishop for between one and three occasions. There were 6% of respondents who approached their bishop on pastoral matters in their ministry for between four and six occasions and 1% sought help for seven or more occasions. A total of 29% of respondents indicated that they had not approached their bishop during the last three years for pastoral care/support in their ministry.

There were nearly 62% of respondents who indicated they had needed to call for pastoral care/support from their archdeacon in the previous three years on between one and three

occasions. There were 11% of respondents who had to seek for help for between four and six occasions, with a further 2% of respondents seeking help for seven or more occasions. Just one in every four respondents (25%) indicated that they had not approached their archdeacon for pastoral care/support in their ministry during the previous three years.

More than one in every two respondents (56%) had sought pastoral care/support from their rural/area dean on between one and three occasions in the previous three years. A further 8% of respondents indicated that they had sought pastoral help from the rural/area dean on between four and six occasions, and a further 2% had sought help for seven or more occasions. More than one in every three respondents (34%) indicated that they had not sought pastoral help from their rural/area dean in the previous three years.

The need of fellow clergy for pastoral care/support in their ministry appears to be more frequent than the need of the bishop, archdeacon, and rural/area dean. This possibly reflects the use of chapter meetings and the relationships that develop among chapter members. There were 46% of respondents who approached their fellow clergy for pastoral care/support for between one and three occasions, 19% for between four and six occasions, and 15% for seven or more occasions, in the previous three years. This suggestion had the smallest number of clergy (20%) who had not sought help in the previous three years.

There were 42% of respondents who sought pastoral care/support from their spiritual director in the previous three years on between one and three occasions. A further 14% approached their spiritual director for between four and six occasions, and 10% needed to approach their spiritual director for seven or more occasions for pastoral care/support in their ministry. Just over one in

every three (34%) of respondents did not approach their spiritual director during the previous three years.

There were 32% of respondents who indicated that they had needed a counsellor for between one and three occasions for pastoral care/support in their ministry in the previous three years. Just 3% had needed a counsellor for between four and six occasions, and a further 5% had approached a counsellor for seven or more occasions in the previous three years. There were 60% of respondents who had not approached a counsellor in the previous three years.

The most common source of pastoral care/support in ministry was from friends. There were 35% of respondents who needed to call for pastoral care/support in their ministry in the previous three years, for between one and three occasions. A further 20% of respondents approached their friends during the previous three years for between four and six occasions, and 23% of respondents approached their friends for seven or more occasions in the previous three years for pastoral care/support in their ministry. There were just 21% of respondents who did not need to ask for pastoral care/support from friends during the previous three years

Conclusion

It would appear that clergy, on the whole, see the church as a caring organisation with over three quarters of them being aware of the provision of pastoral care/support in their dioceses. But over six in every ten clergy did not use the resources for themselves or for their family. The disparity between recognising the existence of a support structure and their willingness to use the resources themselves suggests that there may be a fear of institutional systems of care. It is accepted that not every respondent may have needed to seek for pastoral care/support in the previous three

years. In table 13.3 there is a suggestion that a significant percentage of clergy are suspicious of diocesan provision whether it is explained in the diocesan handbook or strongly recommended by the bishop. Furthermore with over one in every three (34%) respondents in table 13.4 suspicious that should they use the scheme the bishop may get to know about it suggests that there is a cautiousness of in-house provision for pastoral care/support schemes. In previous chapters the pastoral activity of clergy seemed to suggest that clergy are very active and gain a lot of satisfaction from their involvement in the community. This chapter suggests that these same clergy are, on the whole, more prepared to seek help for themselves outside the institution than from within it. Suspicion of institutional activity and its rigidity can lead to failure to care for its own. The effectiveness of those in authority to give care and support could be assessed as very effective if account is taken of the provision of diocesan care and support schemes available. The use of bishops and archdeacons, though, for pastoral support suggests that clergy possibly do this as the exception and prefer to use their fellow clergy and/or their friends when in need in their personal lives or in their ministry.

This now concludes the examination of the responses by the clergy to the questions in the questionnaire. In the light of these findings the next chapter examines the accuracy of the hypotheses that were set out in the introduction.

Chapter 14

Conclusion

Contents

Hypothesis one

Hypothesis two

Hypothesis three

Hypothesis four

Hypothesis five

Future developments

Conclusion

The introduction to this thesis set out five hypotheses. This conclusion examines each hypothesis in turn to determine if it has been supported by the data or not. Finally, this chapter suggests areas of further research which have arisen from this study.

Hypothesis one

The first hypothesis of the project is that many clergy do not effectively relate to their bishop or archdeacon, and subsequently do not receive the necessary pastoral care that their bishop and archdeacon would be expected to provide.

Evidence of how clergy relate to their bishop or archdeacon is demonstrated by the attitude of clergy to contact through normal parochial and/or deanery activity. The need of pastoral care/support that they might need will be supported by reference to the frequency that clergy actively needed pastoral care/support in their personal lives, and ministry from their bishop and archdeacon which will be compared with the number of times they sought help from friends and their spiritual director.

The evidence in support of this hypothesis is both circuitous and straightforward. There is very little evidence of total trust of bishops and clear indications that clergy do not always encourage contact with their bishops. An examination of table 7.1 suggests that clergy do not embrace involvement with bishops except on special occasions and even then they are often reticent. In table 7.1 there were 43% of respondents not expecting supportive annual parish visits (25% were

307

uncertain how they felt); 44% of respondents did not expect yearly visits (25% were uncertain how they felt); 21% of respondents did not expect to be visited in hospital (22% were uncertain how they felt); 29% did not expect the bishop to visit the chapter meeting annually (25% were uncertain how they felt); and 20% of respondents did not expect a review with their bishop after their institution (18% were uncertain how they felt). When it was suggested that bishops might be able to recommend a spiritual director, 78% of respondents disagreed (15% were uncertain how they felt). This suggests that clergy and bishops do not always get on. Relationships with bishops were the subject of research by Warren (2000). She suggested that bishops were like absent fathers, never accessible when needed. She also quoted one of her respondents who said of bishops "it is nice to know they are there but I'm glad they don't bother me, as I like to get on with things without someone breathing down my neck".

A similar pattern exists with clergy expectations of archdeacons. A examination of table 7.2 indicates that 27% of respondents did not expect their archdeacon to visit the chapter meeting annually (25% were uncertain); 34% of clergy disagreed with the suggestion that they should have a review with their archdeacon after their institution (26% were uncertain); 33% of respondents did not expect to experience annual parish visits (25% were uncertain); 25% did not expect to experience a helpful and positive regular appraisal consultation (23% were uncertain); 20% did not expect their archdeacon to visit them when in hospital (27% were uncertain); 84% did not expect to be allocated a spiritual director by their archdeacon (13% were uncertain).

When asked about their relationship with their bishop there is generally a more positive response. According to table 7.5, 72% of respondents felt that they had a positive relationship with their bishop (18% were uncertain). But when asked about their experience of the pastoral care given

by their bishop, 21% indicated that they felt negatively (24% were uncertain). A similar pattern emerges with relationship to their archdeacon. In table 7.5 there were 72% of respondents who felt positively about their relationship with their archdeacon (19% were uncertain), but when asked about their experience of the pastoral care given by their archdeacon, 20% indicated that they felt negatively (25% were uncertain).

This demonstrates that many clergy are reticent about their relationship with their bishop and archdeacon.

In response to the second part of this hypothesis the responses of clergy needing pastoral care/support from their bishop will be compared with those needing pastoral care/support from their friends in their personal lives. Then the responses of clergy needing pastoral care/support from their archdeacon will be compared with those their needing pastoral care/support from their spiritual director in their personal lives. This will be followed by a similar comparison of the results in the ministry lives of clergy.

Table 13.5 demonstrates there were 46% of respondents who indicated that, in the previous three years, they had not approached their bishop for pastoral care/support in their personal lives, whereas only 19% of respondents had not approached friends for pastoral care/support. Of the positive responses of those seeking pastoral care, 51% of respondents indicated that they had approached the bishop for pastoral care/support in their personal lives for one to three occasions., whereas 33% of respondents had sought pastoral care/support from their friends on one to three occasions. Furthermore there were 22% of respondents who indicated that they had approached friends for pastoral care/support on four to six occasions, whereas just 2% of respondents had

needed help in their personal lives from their bishop. Finally 26% had approached their friends on seven or more occasions, whereas just 1% had needed help from their bishop.

We now compare the results of the number of times that clergy needed pastoral care/support from their archdeacon in their personal lives with the number of occasions that they needed pastoral care/support from their spiritual director. It will be seen from table 13.5 that 48% of respondents did not need to seek help from their archdeacon whereas 34% of respondents did not need to seek support from their spiritual director. The number of times that respondents needed to ask for pastoral care/support from their archdeacon in their personal lives for between one and three occasions was 48%, compared with 41% of respondents who needed pastoral care/support from their spiritual director. Just 4% of respondents needed pastoral care/support from their archdeacon on between four to six occasions, compared with 14% of respondents who approached their spiritual director. Finally 1% or respondents needed help from their archdeacon for seven or more occasions, whereas 11% approached their spiritual director for seven or more occasions.

In table 13.6 there is a similar pattern of responses when compared with table 13.5. This table indicated that, in the previous three years, 29% of respondents had not needed to seek pastoral care/support in their ministry from their bishop, whereas 21% of respondents had not needed pastoral care/support in their ministry from their friends. There were 63% of respondents who had approached their bishop for between one and three occasions for pastoral care/support, compared with 35% of respondents who had needed pastoral care/support from their friends. There were 6% or respondents who had needed pastoral care/support from their bishop for between four to six occasions, whereas 20% had needed pastoral care/support from their friends. Finally, just 1% of respondents had needed pastoral care/support from their bishop on seven or

310

more occasions, whereas 23% of respondents had needed pastoral care/support from their friends.

In table 13.6 there were 25% of respondents who did not need, from their archdeacon, pastoral care/support in their ministry, compared with 34% of respondents who did not need pastoral care/support from their spiritual director. There were, though, 62% of respondents who needed pastoral care/support in their ministry for between one and three occasions, whereas 42% of respondents needed pastoral care/support from their spiritual director for between one and three occasions. There were 11% of respondents who needed pastoral care/support from their archdeacon for between four to six occasions, compared with 14% of respondents who needed pastoral care/support from their spiritual director for between four and six occasions. There were 10% of respondents who needed support in their ministry from their spiritual director for seven or more occasions compared with 2% of respondents who needed pastoral care/support from their archdeacon.

Although there is evidence in this research that clergy do use the pastoral care/support schemes provided by dioceses, there is also evidence that many clergy are aware of the help available from bishops and archdeacons and the institutional resources, and yet choose to use alternative ways of obtaining both personal help as well as help in their ministry. It is therefore reasonable to suggest that this first hypothesis has been proved.

Hypothesis two

The second hypothesis is that many clergy, in spite of appearing to be adequate and capable individuals, as well as pillars of the community, are in need of pastoral care at various times in their ministry.

It has already been demonstrated above that clergy are in need of pastoral care at various times in their ministry by reference to the frequency that they have needed to approach their bishop, archdeacon, friends, and spiritual director. There are, though, further indications from this research that clergy are in need of pastoral care/support in their ministry.

The following analysis of the results in this dissertation will cover the use of the diocesan pastoral care/support schemes, the revealed thoughts and practices of respondents, their childhood experiences, their feelings about their parochial work, and the psychosomatic/medical conditions that respondents had suffered since ordination.

In table 11.1 there were 43% of respondents who indicated that they worked too hard (22% were uncertain); 39% indicated that they felt used up at the end of the day (22% were uncertain); 29% of respondents indicated that they felt frustrated with parochial ministry (20% were uncertain); 25% of respondents indicated that working with people all day was a strain for them (18% were uncertain); 25% indicated that they were emotionally drained by parish ministry (20% were uncertain). Table 11.2 indicated that 32% of respondents felt that they had no energy (34% were uncertain); 13% indicated that they did not deal very effectively with the problems of their parish (57% were uncertain). In table 11.3 there were 31% of respondents who indicated that they were less patient with parishioners than they used to be (20% were uncertain); 23% of respondents found it difficult to listen to what parishioners were really saying to them (21% were uncertain); and 34% of respondents indicated that they felt that parishioners blamed them for some of their problems (19% were uncertain).

The emotional evidence in support of this hypothesis in table 6.5 indicates that 47% of

respondents experienced personal anxiety before they were 18 years old. There were 54% who indicated that they were fearful; 31% who indicated that they were lonely; 24% who indicated that they were insecure; and 18% of respondents who indicated that they were unhappy.

The psychosomatic evidence is to be found in table 5.14 where 19% of respondents indicated that they had suffered from stomach complaints since being ordained; 16% indicated that they had suffered from insomnia; 11% had suffered from frequent headaches; and 11% from migraines. In table 5.15 there were 30% of respondents who indicated that they had suffered from depression since their ordination; 21% indicated that they had suffered from acute anxiety; and 8% had experienced suicidal thoughts.

In table 13.1 there were 76% of respondents who were aware of the existence of a pastoral care/support scheme in their diocese whereas just 15% of respondents indicated that they, or their family, had used the pastoral care/support scheme in their diocese.

These figures indicate that a substantial number of clergy during the course of their ministry will have been under considerable emotional pressure. They will also have had to cope with the effects of their childhood trauma in their ministry and subsequently experienced the psychosomatic and medical condition frequently associated with emotional stress. The evidence outlined above supports the second hypothesis.

Hypothesis three

The third hypothesis is that many clergy experienced childhood trauma and deprivation.

Although some evidence about childhood feelings from table 6.5 has been used in support of hypothesis two, the evidence for hypothesis three is to be found in tables 6.2, 6.3, and 6.4. In chapter six it has demonstrated that early trauma and deprivation can, and does, influence emotions and behaviour in adulthood. The evidence in the present research clearly demonstrates and supports the opinions contained in chapter six.

In table 6.2 childhood trauma is demonstrated in the 11% of respondents who experienced the death of one or both parents, and 31% who indicated they experienced a death in the immediate family. There were 6% of respondents who were subject to their parents separating, and 4% of respondents experienced their parents divorcing before they were 18 years of age. There were 23% of respondents who were separated from their families by attending boarding school, and 11% of respondents who experienced long a period in hospital.

In table 6.3 there is evidence of childhood deprivation where 18% of respondents described their mother/maternal carer as distant (19% were neutral); 15% as uninvolved (17% were neutral); 10% as uncaring (11% were neutral); 13% as unsupportive (13% were neutral); 11% as never there (12% were neutral); 9% as unloving (11% were neutral); 34% as critical (22% were neutral); 13% as rejecting (22% were neutral); and 10% as ungiving (12% were neutral).

Table 6.4 indicates that more respondents experienced the symptoms of deprivation with their father/paternal carer than they did with their mother/maternal carer. There were 39% of respondents who indicated that their father/paternal carer was distant (20% were neutral); 36% as uninvolved (20% were neutral); 14% as uncaring (20% were neutral); 19% as unsupportive (19% were neutral); 31% as never there (20% were neutral); 36% as judgmental (23% were

314

neutral); 15% as unloving (19% were neutral); 37% as critical (25% were neutral); 17% as rejecting (26% were neutral); and 15% as ungiving (17% were neutral).

The evidence in this dissertation as outlined in the previous three paragraphs, supports hypothesis three.

Hypothesis four

The fourth hypothesis is that many clergy experience stress and strain in performing their ministerial and pastoral duties and this can be seen in signs of burnout.

In the paragraphs above reference has been made to the results from chapter eleven in support of the evidence for hypothesis two. Hypothesis four is designed to complement hypothesis two, but also to further suggest that clergy are showing evidence of under-functioning in the performance of their ministerial and pastoral duties. The evidence referred to in hypothesis two above is repeated in support of this hypothesis.

In table 11.1 there were 43% of respondents who indicated that they were working too hard in parish ministry (22% were uncertain); 39% indicated that they felt used up at the end of the day in parish ministry (22% were uncertain); 29% indicated that they felt frustrated by parish ministry (20% were uncertain); 25% indicated that they experienced strain through working with people (18% were uncertain); 25% indicated that they felt emotionally drained by parish ministry (20% were uncertain); and 15% felt burned out by parish ministry (20% were uncertain).

In table 11.2 there were 32% of respondents who indicated that they did not feel very energetic

(34% were uncertain); 13% indicated that they did not deal effectively with the problems of their parishioners (57% were uncertain); and 8% of respondents indicated that did not easily understand how their parishioners felt about things (38% were uncertain).

In table 11.3 there were 34% of respondents who indicated that they felt that their parishioners blamed them for some of their problems (19% were uncertain); 31% indicated that they were less patient with parishioners then they used to be (20% were uncertain); 23% indicated that they found it difficult to listen to what some parishioners were really saying to them (21% were uncertain); 17% indicated that they worried that parish ministry was emotionally hardening them (17% were uncertain); 9% indicated that they had become more callous towards people since working in parish ministry (16% were uncertain); 9% indicated that they felt that they treated some parishioners as impersonal 'objects' (16% were uncertain); and 8% indicated that did not really care what happened to some parishioners (12% were uncertain).

The evidence in these three paragraphs demonstrates that signs of burnout are manifest in some clergy in their parish ministry. The evidence in this dissertation as outlined in the previous three paragraphs supports hypothesis four.

Hypothesis five

The fifth hypothesis is that many clergy will show both positive and negative job satisfaction symptoms despite gaining pleasure in performing their pastoral duties.

First, there is evidence of pleasure in the pastoral ministry of clergy which can be found in a number of different chapters of this dissertation. Second, the results in chapter twelve

demonstrate a mixture of responses to the job satisfaction scale.

Evidence of pleasure in the performing of pastoral ministry can be demonstrated in different ways. If, for example, respondents feel adequate in the various roles they perform, it might reasonably be concluded that that adequacy arose out of the pleasure and satisfaction they experienced when functioning in that particular role. Another method of assessing pleasure is to examine the positive feelings experienced when actually engaged in pastoral activity. A final indicator of pleasure could be evident in the level of confidence that clergy feel about their personal and spiritual lives and their personal religious behaviour. It is suggested that in using these three approaches clergy express pleasure, or otherwise, in their pastoral duties.

In table 9.1 clergy were asked about their feelings of adequacy in the various roles they perform. In ten of the 13 questions the agree rate was in excess of 50%. This suggests that the respondents felt adequate as preacher (80%); teacher (74%), team leader (64%); trainer (55%); congregational leader (76%); enabler (68%); priest (74%); pastor (69%); theologian (51%); and administrator (51%).

The level of positive feelings about their pastoral role of caring is evident in table 9.2 where 69% of respondents indicated that they felt positively about caring for the poor and needy (25% were unsure); 90% indicated they felt positively about visiting the sick at home (8% were unsure); 88% indicated that they felt positively about visiting the sick in hospital (8% were unsure); 97% indicated that they felt positively about visiting the bereaved (2% were unsure); 96% indicated that they felt positively about being with the bereaved (4% were unsure); 87% indicated that they felt positively about parishioners expressing emotional pain (11% were unsure); and 90% indicated

317

that they felt positively about being with those in distress (9% were unsure). In table 9.3 there were 92% of respondents who felt positively about being a parish priest (6% were unsure); 63% indicated that they felt positively about hearing confessions (24% were unsure). In table 9.4 there were 87% of respondents who indicated that they felt positively about being the pastor of their present church (9% were unsure); and 84% indicated that they felt positively about initiating pastoral activity in the parish (13% were unsure).

In table 10.2 there were 95% of respondents who felt positively about their faith in God (4% were unsure); 83% felt positively about their walk with God (14% were unsure); 91% felt positively about their relationship with Jesus (8% were unsure); 79% felt positively about their reliance on the Holy Spirit (18% were unsure); 88% felt positively about their belief in prayer (9% were unsure); 62% felt positively about their personal devotions (24% were unsure); and 62% felt positively about their belief in miracles (26% were unsure). In table 10.1 the respondents indicated that they felt positively about their prayer life. The lowest positive response rate was 69% which related to praying for Queen and country (22% were uncertain). There were 98% who felt positively about praying at public services (2% were unsure); 80% felt positively about praying for healing (15% were unsure); 94% felt positively about praying for the sick (5% were unsure); 94% felt positively about praying for the dying (5% were unsure); 79% felt positively about praying for the poor (18% were unsure); 78% felt positively about praying for missionary societies (18% were unsure); 84% felt positively about praying for government and Prime Minister (11% were unsure); 91% felt positively about praying with other people (7% were unsure); and 80% felt positively about praying for themselves (16% were unsure).

The above is evidence of the level of pleasure that clergy feel about their role and pastoral

ministry. There is, though, evidence that the level of job satisfaction does not match the level of pleasure that clergy experience in their pastoral ministry.

In table 12.1 the level of dissatisfaction indicated that there were 12% of respondents who could not depend on their bishop for support in times of conflict (23% were uncertain); 15% did not feel that their bishop recognised or rewarded their good work (47% were uncertain); 23% did not feel that their bishop would make every effort to advance their career and professional standing (45% were uncertain); 36% indicated that they did not feel that their congregation understood the problems of being a parish priest (33% were uncertain); 15% indicated that they did not feel that the job that did in the parish utilised their training and capabilities (20% were uncertain); and 16% did not feel that they received adequate recognition for the work they did (27% were uncertain).

In table 12.2 the level of dissatisfaction indicated that there were 47% of respondents who felt that there were types of community functions they had to attend that were not the kinds of activities they would choose to participate in (22% were uncertain); and 25% indicated that were not pleased with the pastoral care their church offered to the community (30% were uncertain).

In table 12.3 the level of dissatisfaction indicated there were 21% of respondents who were not satisfied that their role as a priest utilised their training and capabilities (18% were uncertain); and 27% were not pleased with the importance that their congregation attached to the time they set aside for study (44% were uncertain).

In table 12.1 the level of job satisfaction indicated that 72% of respondents felt that their bishop valued their ministry (20% were uncertain); 68% of respondents felt that they could trust their

319

bishop to keep confidences (24% were uncertain); 69% of respondents were satisfied with the types of jobs they had been offered in the church so far (16% were uncertain); 56% of respondents felt that their fellow clergy respected and appreciated their vocational gifts (36% were uncertain); and 69% of respondents felt that they would always have a place in the church (22% were uncertain).

In table 12.2 the level of job satisfaction indicated that 50% of respondents felt confident that they would be considered for any parish for which they were qualified (30% were uncertain); 27% of respondents were satisfied with the promotional prospects in the Anglican Church (46% were uncertain); and 60% of respondents felt that their bishop was supportive of their efforts to work with other denominations (35% were uncertain);

In table 12.3 the level of job satisfaction indicated that 92% or respondents found meaning and purpose in their work as a priest (6% were uncertain); 79% of respondents felt that they could be themselves in their work as a priest (11% were uncertain); 87% of respondents felt that they were doing what God wants them to do (11% were uncertain); 89% of respondents felt that most days they were glad that they were a priest (9% were uncertain); and 83% of respondents did not wish that they were in some other vocation (11% were uncertain).

The level of pleasure and confidence the respondents had in their personal lives, their spiritual lives, and their religious behaviour is not matched with the level of job satisfaction. Turton and Francis (2002) found that ministerial job satisfaction was significantly lower among clergy in their forties and fifties than among clergy in their thirties. Clergy who persisted in ministry into their sixties and beyond recorded the highest level of job satisfaction.

The evidence in this dissertation as outlined in the previous paragraphs shows that there is a mixture of satisfaction and dissatisfaction parallel with strong evidence of pleasure in performing their pastoral ministry that supports hypothesis five.

Future developments

This project, although attempting to answer some questions about the pastoral care of clergy, has in the processes, raised many more questions. Questions that need to be addressed include the following. Do clergy see themselves as needing pastoral support in their personal and private lives? What activities do clergy see as being supportive in their ministry? How can the selection process for ordination identify those clergy who are prone to burnout? What type of relationships do clergy expect with their bishop and archdeacon? Should clergy have compulsory training in human relationships? If the secular caring professions need regular personal supervision because of their interaction with their clients, how can clergy be introduced to this discipline without it appearing that they are being watched over by their bishop? How can clergy be understood by using both an understanding of their basic personality, as well as a dynamic knowledge of their upbringing? There is also a need to develop a more comprehensive instrument specifically related to levels of job satisfaction that includes pastoral activity as well as relationships.

The church has propounded, through the teaching of Christianity, that care is essential for a healthy church and a healthy society. This is expressed in the many caring charities and organisations that have been established on Christian principles, as well as the activity of many local churches. Care is essential throughout its organisation and structure, and, at the heart of the church, the care of clergy is where it all begins. It is of considerable importance that, if the church is to continue as a dynamic force within this society as well as the world, the modelling

of the care of clergy should been seen as the standard to be copied. Failure is difficult to comprehend.

Bibliography

Abu-hilal, M.M. and Salameh, K.M. (1992), Validity and reliability of the Maslach burnout inventory for a sample of non-western teachers, *Educational and Psychological Measurement, 52*, 161-169.

Ackerley, G.D., Burnell, J., Holder, D.C. and Kurdek, L.A. (1988), Burnout among licensed psychologists, *Professional Psychology: Research and Practice, 19*(6), 624-631.

Adams, G.A., King, L.A. and King, D.W. (1996), Relationships of job and family involvement, family support, and work-family conflict with job and life satisfaction, *Journal of Applied Psychology, 81*, 411-420.

Ainsworth, M.D.S., Blehar, M.C., Waters, E. and Wall, S. (1978), *Patterns of attachment: Assessed in the strange situation and at home,* Hillsdale, NJ: Lawrence Erlbaum.

Allport, G. W. (1958), What units shall we employ? in G. Lindsey (Ed.), *Assessment of human motives* (pp. 239-260), New York: Holt, Rinehart and Winston.

Andrisani, P. and Shapiro, M. (1978), Woman's attitudes toward their jobs: Some longitudinal data on a national sample, *Personal Psychology, 31*, 15-34.

Arches, J. (1991), Social structure, burnout and job satisfaction, *Social Work, 36*, 202-206.

Arsenault, A. and Dolan, S. (1983), The role of personality, occupation and organization in understanding the relationship between job stress, performance and absenteeism, *Journal of Occupational Psychology, 56*, 227-240.

Astrom, S., Nilsson, M., Norberg, A. and Winbald,B. (1990), Empathy, experience of burnout and attitudes towards demented patients among nursing staff in geriatric care, *Journal of Advanced Nursing, 15*, 1236-1244.

Bacharach, S.B., Bamberger, P. and Conley, S. (1991), Work-home conflict among nurses and engineers: Mediating the impact of role stress on burnout and satisfaction at work, *Journal of Organizational Behaviour, 12*, 39-53.

Baird, L.L. (1969), A study of the role relations of graduate students, *Journal of Educational Psychology, 60*, 15-21.

Bandura, A. (1999), Social cognitive theory of personality, in L.A. Pervin and O.P. John (eds.), *Handbook of personality: Theory and research,* (pp. 154-196), New York: Guilford.

Barber, G. (1986), Correlates of job satisfaction among human service workers, *Administration in Social Work, 10*(1), 25-38.

Barnett, C.W., Hopkins, W.A. and Jackson, R.A. (1986), Burnout experience by recent pharmacy graduates of Mercer University, *American Journal of Hospital Pharmacy, 43*, 2780-2784.

Bartlett, F.C. (1932), *Remembering*, New York: Cambridge University Press.

Bartz, C. and Maloney, J.P. (1986), Burnout among intensive care nurses, *Research in Nursing and Health, 9*, 147-153.

Beaver, R.C., Sharp, E.S. and Cotsones, G.A. (1986), Burnout experienced by nurse-midwives, *Journal of Nurse-Midwifery, 31*(1), 3-15.

Beck, D.F. (1987), Counselor burnout in family service agencies, *Social Casework: The Journal of Contemporary Social Work*, 3-15.

Beehs, T.A., Johnson, L.B. and Nieva, R. (1995), Occupational stress: Coping of police and their spouses, *Journal of Organizational Behaviour, 16*, 3-25.

Beek, C.L. and Gargiulo, R.M. (1983), Burnout in teachers of retarded and non-retarded children, *Journal of Educational Research, 76*, 169-174.

Belcastro, P.A. and Gold, R.S. (1983), Teacher stress and burnout: Implications for school health personnel, *Journal of School Health, 53*(7), 404-407.

Belsky, J. (1984), The determinants of parenting: A process model, *Child Development, 55*, 83-96.

Biestek, F.P. (1992), *The casework relationship*, Chicago: Loyola University Press.

Blackbird, T. and Wright, P.H. (1985), Pastor's friendships, part 1: Project overview and an exploration of the pedestal effect, *Journal of Psychology and Theology, 13*(4), 274-283.

Blain, D. (1958), Fostering the mental health of ministers, *Pastoral Psychology, 11*, 5-14.

Blanton, P.W. and Morris, M.L. (1999), Work related predictors of physical symptomatology and emotional well-being among clergy and spouses, *Review of Religious Research, 40*(4), 331-348.

Blix, A.G., Cruise, R.J., Mitchell, B.M. and Blix, G.G. (1994), Occupational stress among university teachers, *Educational Research, 36*(2), 157-169.

Block, J. (1995), A contrarian view of the five-factor approach to personality description, *Psychological Bulletin, 117*, 187-215.

Bloomfield, I. (1985), First aid in pastoral care XVII. First aid for pastoral carers, *The Expository Times, 96*(12), 355-358.

Boching, S.M.T. (1991), Discussion: Clergywomen and stress, *Psychotherapy in Private Practice, 8*(4), 147-151.

Booth, G. (1958), Unconscious motivation in the choice of the ministry as vocation, *Pastoral Psychology, 9*, 18-24.

Bowers, M.K. (1964), *Conflicts of the clergy: A psychodynamic study with case histories*, Thomas Nelson and Sons.

Bowlby, J. (1995), *A secure base: Clinical applications of attachment theory*, London: Routledge.

Boyd, B.J. and Pasley, B.K. (1989), Role stress as a contribution to burnout in child care professionals, *Child and Youth Care Quarterly, 18*(4), 243-258.

Brill, P.L. (1984), The need for an operational definition of burnout, *Family and Community Health, 6*, 12-24.

Brockman, N. (1978), Burnout in superiors, *Review of Religious Research, 37*, 809-816.

Brown, D., Scheflin, A.W. and Hammond, D.C. (1998), *Memory, trauma treatment and the law*, New York: W.W. Norton and Co.

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*(1), 58-71.

Burke, R., Weir, T. and Duwors, R. (1980), Work demands on administrators and spouse well-being, *Human Relations, 33*, 253-278.

Burke, R.J. and Greenglass, E.R. (1989), Psychological burnout among men and women in teaching: An examination of the Cherniss model, *Human Relations, 42*(3), 261-273.

Burns, R.C. (1986), Endodontic burnout, *International Journal of Psychosomatics, 33*(2), 17-23.

Buss, A.H. (1988), *Personality: Evolutionary heritage and human distinctiveness*, Hillsdale, NJ: Erlbaum.

Buunk, B.P. and Schaufeli, W.B. (1993), Burnout: A perspective from social comparison theory, in W.B. Schaufeli and C. Maslach (eds), *Professional Burnout: Recent developments in theory and research* (pp. 53-73), London: Taylor and Francis Ltd.

Byrne, B.M. (1991), The Maslach burnout inventory: Validating factorial structure and invariance across intermediate, secondary, and university educators, *Multivariate Behavioural Research, 26*(4), 583-605.

Cameron, H. (2000), Colleagues or clients? The relationship between clergy and church members, in N. Malin (ed), *Professionalism, boundaries and the workplace* (pp. 106-120), London: Routledge.

Campbell, A., Converse, P.E. and Rogers, W.L. (1976), *The quality of American life*, New York: Sage.

Campbell, A.V. (ed) (1990), *A dictionary of pastoral care*, London: SPCK.

Canterbury, Diocese of. (1996), *The pastoral care of clergy. A position paper by the Archbishop's staff.*

Canons of the Church of England, The (2000), London: Church House Publishers.

Capel, S.A., Sisley, B.L. and Desertrain, G.S. (1987), The relationship of role conflict and role ambiguity to burnout in high school basketball coaches, *Journal of Sport Psychology, 9*, 106-117.

Carr, W. (1997), *Handbook of pastoral studies*, London: SPCK.

Carrigan, P.M. (1960), Extraversion-introversion as a dimension of personality: A reappraisal, *Psychological Bulletin, 57*(5), 329-360.

Cattell, R.B. (1946), *Description and measurement of personality*, New York: World Book.

Cattell, R.B. (1990), Advances in Cattellian personality theory, in L.A. Pervin (ed), *Handbook of personality: Theory and research*, (pp101-110), New York: Guildford Press.

Cattell, R.B. and Stice, G.F. (1957), *Sixteen personality factor questionnaire*, (Vol. rev.), Champaign, IL: Institute for Personality and Abilities Testing.

Charcot, J.M. (1887), *Lecons sur les maladies du systems nerveux faites a la salpetriere* (Vol. Tome III), Paris: Progres Medical and A. Delahave and E. Lecrosnie.

Cherniss, C. (1980), *Staff burnout: Job stress in the human services*, Beverley Hills: Sage.

Cherniss, C. (1992), Long-term consequences of burnout: An exploratory study, *Journal of Organizational Behaviour, 13*, 1-11.

Child, I.L. (1968), Personality in culture, in E.F. Borgatta and W.W. Lamberts (eds), *Handbook of personality theory and research*, (pp. 82-145), Chicago: Rand McNally.

Church of England (1662), *The Book of Common Prayer*, London: Oxford University Press.

Church of England (1980), *The Alternative Service Book 1980*, London: SPCK.

Clark, A.J. (2002), *Early recollections: Theory and practice in counselling and psychotherapy*, New York: Brunner-Routledge.

Coate, M.A. (1990), *Clergy stress: The hidden conflicts of ministry*, London: SPCK.

Conklin, E.S. (1927), The determination of normal extravert-introvert interest differences, *Ped. Sem. and J. genet. Psychol., 34*, 28-37.

Corcoran, K.J. (1985), Measuring burnout: A reliability and convergent validity study, *Social Behavior and Personality, 1*(1), 107-112.

Cox, T., Kuk, G. and Leiter, M.P. (1993), Burnout, health, work stress, and organizational healthiness, in W. B. Schaufeli, C. Maslach, and T. Marek, (eds), *Professional burnout: Recent developments in theory and research* (pp.177-193), Bristol, PA.: Taylor and Francis Ltd.

Crookes, T.G. and Pearson, P.R. (1970), The relationship between EPI scores and 16 PF second order factors in a clinical group, *British Journal of Social and Clinical Psychology, 9*, 189-190.

Croucher, R. (1984), *Stress and burnout in ministry*, Grid: Summer.

Curzer, H.J. (1993), Is care a virtue for health care professionals? *The Journal of Medicine and Philosophy, 18*, 51-69.

Daley, M.R. (1979), Burnout: Smoldering problem in protective services, *Social Work, 24*, 375-379.

Daniel, S.P. and Rogers, M.L. (1981), Burnout and the pastorate: A critical review with implications for pastors, *Journal of Psychology and Theology, 9*, 232-249.

Davey, J. (1995), *Burnout, stress in the ministry*, Leominster: Gracewing.

DeLozier, P.P. (1982), Attachment theory and child abuse, in C.M. Parkes and J. Stevenson-Hinde, (eds), *The place of attachment in human behaviour* (pp. 95-117), New York: Tavistock Publications.

Dittes, J.E. (1971), Psychological characteristics of religious professionals, in M. Strommen (ed), *Research on religious development: A comprehensive handbook* (pp. 422-460), New York: Hawthorn.

Dolan, N. (1987), The relationship between burnout and job satisfaction in nurses, *Journal of Advanced Nursing, 12*, 3-12.

Dorahy, M.J. (1997), Memory and the processing of traumatic stimuli: Implications for the recovered memory debate, *The Irish Journal of Psychology, 18*(4), 430-438.

Eadie, H.A. (1972), The health of Scottish clergymen, *Contact, 41*, 2-22.

Eadie, H A. (1973), Stress and the clergyman: health of Scottish clergymen, part 2, *Contact, 42*, 22-35.

Eadie, H.A. (1974), They're human too, *Contact, 45*, 23-26.

Edelwich, J. and Brodsky, A. (1980), *Burnout: Stages of disillusionment in the helping professions*, New York: Human Sciences Press.

Enzmann, D. and Kleiber, D. (1989), *Helfer-leiden: Stress und burnout in psychosozialen berufen (Helpers' ordeals: Stress and burnout in human services professions)*, Heidelberg: Asanger-Verlag.

Eysenck, H.J. (1944), Types of personality: A factorial study of 700 neurotic soldiers, *Journal of Mental Science, 90*, 851-861.

Eysenck, H.J. (1952), *The scientific study of personality*, London: Routledge and Kegan Paul Ltd.

Eysenck, H.J. (1959), *Manual for the Maudsley Personality Inventory*, London: University of London Press.

Eysenck, H.J. (1970), *The structure of human personality*, London: Methuen and Co. Ltd.

Eysenck, H.J. (1982), *Personality genetics and behaviour*, New York: Praeger.

Eysenck, H.J. (1990), Biological dimensions of personality, in L. A. Pervin (ed), *Handbook of personality: Theory and research*, (pp. 244-276), New York: Guilford Press.

Eysenck, H.J. and Eysenck, M.W. (1985), *Personality and individual differences: A natural science approach*, New York and London: 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. (1975), *Manual of the Eysenck Personality Questionnaire (adult and junior)*, London: Hodder and Stoughton.

Eysenck, M.W. (2000), *Psychology - a student's handbook*, Hove, East Sussex: Psychology Press Ltd.

Eysenck, S.B.G. (1965), *Manual of the Junior Eysenck Personality Inventory*, London: University of London Press.

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.

Falbo, T. and Polit, D.F. (1986), Quantitative review of the only child literature: Research evidence and theory development, *Psychological Bulletin, 100*, 176-189.

Farber, B.A. (1983), *Stress and burnout in the human service professions*, New York: Pergamon Press.

Firth, H., McIntee, J., McKeown, P. and Britton, P. (1986), Burnout and professional depression: Related concepts? *Journal of Advanced Nursing, 11*, 633-641.

Fletcher, B. (1990), *Clergy under stress: A study on homosexual and heterosexual clergy*, London: Mowbray.

Francis, L.J. (1978), Attitude and longitude: A study in measurement, *Character Potential, 8*, 119-130.

Francis, L.J. (1991), The personality characteristics of Anglican Ordinands: Feminine men and masculine women? *Personality and Individual Differences, 12*(11), 1133-1140.

Francis, L.J. (1992), Male and female clergy in England, *Journal of Empirical Theology, 5*(2), 31-38.

Francis, L.J. (1994), Personality and religious development during childhood and adolescence, in L. B. Brown (ed), *Religion, personality, and mental health* (pp. 94-118), New York: Springer-Verlag.

Francis, L.J. (1999), Dimensions of personality and aspects of ministry: Eysenck and clergy in the UK, in B. Russell (ed.), *Formation in a changing church* (pp. 51-75), Uppsala: University of Uppsala, Faculty of Theology.

Francis, L.J. (2001), Caring for clergy in crisis, *Parson and Parish, 156*, 11-16.

Francis, L.J., Brown, L.B. and Philipchalk, R. (1992), The development of an abbreviated form of the revised Eysenck personality questionnaire (EPQR-A): Its use among students in England, Canada, the U.S.A. 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*(3), 255-261.

Francis, L.J. and Kay, W.K. (1995), The personality characteristics of Pentecostal ministry candidates, *Personality and Individual Differences, 18*(5), 581-594.

Francis, L.J. and Lankshear, D.W. (1998), Personality and preference for rural ministry among male Anglican clergy, *Pastoral Psychology, 46*(3), 163-166.

Francis, L.J. and Musson, D.J. (1999), Male and female Anglican clergy: Gender reversal on the 16PF? *Journal of Empirical Theology, 12*(2), 5-16.

Francis, L.J. and Pearson, P.R. (1985), Extraversion and religiosity, *The Journal of Social Psychology, 125*(2), 269-270.

Francis, L.J. and Pearson, P.R. (1991), Personality characteristics of mid-career male Anglican clergy, *Social Behaviour and Personality, 19*(1), 81-84.

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*(6), 947-957.

329

Francis, L.J. and Rodger, R. (1994b), The personality profile of Anglican clergymen, *Contact,* *113*, 27-32.

Francis, L.J. and Rutledge, C.J.F. (1997), The personality characteristics of Anglican stipendiary parochial clergy: Gender differences revisited, *Personality and Individual Differences, 23*(2), 119-204.

Francis, L.J. and Rutledge, C.J.F. (2000), Are rural clergy in the Church of England under greater stress? *Research in the Social Scientific Study of Religion, 11*, 173-191.

Franics, L.J. and Thomas, T.H. (1996a), Mystical orientation and personality among Anglican clergy, *Pastoral Psychology, 45*(2), 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*(1), 61-69.

Francis, L.J. and Turton, D.W. (2002), Are charismatic clergy more satisfied with their ministry? A study among male parochial clergy in the Church of England, *Mental Health, Religion and Culture, 5*(2), 135-142.

Freud, S. (1991), *On Sexuality, three essays on the theory of sexuality and other works,* London: Penguin Books

Freudenberger, H.J. (1974), Staff burn-out, *Journal of Social Issues, 30*(1), 159-166.

Freyd, M. (1924), Introverts and extroverts, *Psychology Review, 31*, 74-87.

Frone, M.R., Russell, M. and Cooper, M.L. (1992), Antecedents and outcomes of work-family conflict: Testing a model of the work-family interface, *Journal of Applied Psychology, 77*, 65-78.

Gaines, J. and Jermier, J.M. (1983), Emotional exhaustion in a high stress organization, *Academy of Management Journal, 26*, 567-586.

Garden, A-M. (1991), The purpose of burnout: A Jungian interpretation, *Journal of Social Behaviour and Personality, 6*(7), 73-93.

Gardner, L.M. (1987), Proactive care of missionary personnel, *Journal of Psychology and Theology, 15*(4), 308-314.

Gayford, J.J. (1975), Wife-battering; a preliminary survey of 100 cases, *British Medical Journal, 1,* 194-197, No. 5951.

Gaylin, W. (1976), *Caring,* New York: Knopf.

Gill, J.J. (1980), Burnout - a growing threat in ministry, *Human Development, 1*(2), 21-27.

Glass, J.C. (1976), Ministerial job satisfaction scale, *Review of Religious Research, 17*, 153-157.

Gleason-Wynn, P. (1994), The effects of organizational, client, and personal variables on job satisfaction and intention for job turnover among nursing home social workers, Doctoral dissertation, University of Texas at Arlington, *Dissertation Abstracts International, 56*(3). 1125A.

Gleason-Wynn, P. and Mindel, C.H. (1999), A proposed model of predicting job satisfaction among nursing home social workers, *Journal of Gerontological Social Work, 32*(3), 65-79.

Glenn, N. and Weaver, C. (1982), Further evidence on education and job satisfaction, *Social Forces, 61*, 46-55.

Gmelch, W.H. and Gates, G. (1997), The impact of personal, professional and organizational characteristics on administrator burnout, *Journal of Educational Administration, 36*(2), 146-159.

Gold, Y. (1984), The factorial validity of the Maslach burnout inventory in a sample of California elementary and junior high school classroom teachers, *Educational and Psychological Measurement, 44*, 1009-1016.

Goldberg, L.R. (1990), An alternative 'description of personality': The big-five factor structure, *Journal of Personality and Social Psychology, 59*, 1216-1229.

Golembiewski, T.T., Munzenrider, R.F. and Stevenson, J.G. (1986), *Stress in organizations: Towards a phase model of burnout*, New York: Praeger.

Gosling, S.D., John, O.P., Craik, K.H. and Robins, R.W. (1998), Do people know how they behave? Self-reported act frequencies compared with online codlings by observers, *Journal of Personality and Social Psychology, 74*,1337-1349.

Green, C.N. (1972), Relationships among role accuracy, compliance, performance evaluation and satisfaction within managerial dyads, *Academy of Management Journal, 15*, 205-215.

Green, A.H., Gaines, R.W. and Sandgrum, A. (1974), Child abuse: Pathological syndrome of family interaction, *American Journal of Psychiatry, 131,* 882-886.

Green, D.E. and Walkey, F.H. (1988), A confirmation of the three-factor structure of the Maslach burnout inventory, *Educational and Psychological Measurement, 48*, 579-585.

Greenhaus, J., Bedeian,A. and Mossholder, K. (1987), Work experiences, job performance, and feeling of family well-being, *Journal of Vocational Behaviour, 31*, 200-215.

Greenhaus, J. and Beutell, N. (1985), Sources of conflict between work and family roles, *Academy of Management Review, 10*(1), 76-88.

Gross, P.R. (1989), Stress and burnout in ministry: A multivariate approach, *Lutheran Theological Journal, 23*, 27-31.

Hales, G. (1986), The family man, *Unpublished article.*

Hall, D.T. (1972), A model of coping with role conflict: The role behaviour of college educated women, *Administrative Science Quarterly, 17*, 471-486.

Hall, T.W. (1997), The personal functioning of pastors: A review of empirical research with implications for the care of pastors, *Journal of Psychology and Theology, 25*(2), 240-253.

Halmos, P. (1965), *The faith of the Counsellors,* London: Constable.

Halsey, A.H. (1993), Changes in the family, *Children and Society, 7*(2), 125 -136.

Handy, J. A. (1988), Theoretical and methodological problems within occupational stress and burnout research, *Human Relations, 41*(5), 351-369.

Harbaugh, G.L. and Rogers, E. (1984), Pastoral burnout: A view from the seminary, *The Journal of Pastoral Care, 38*(2), 99-106.

Harrison, W.D. (1980), Role strain and burnout in child-protective service workers, *Social Service Review, 51*, 31-44.

Hart, A. (1984), *Coping with depression in the ministry and other helping professions*, Waco, Texas: Word.

Hart, P.M. (1999), Predicting employee life satisfaction: A coherent model of personality, work, and nonwork experiences, and domain satisfactions, *Journal of Applied Psychology, 84*(4), 564-584.

Hart, P.M., Wearing, A.J. and Headey, B. (1993), Assessing police work experiences: Development of the police daily hassles and uplifts scales, *Journal of Criminal Justice, 21*, 553-572.

Hart, P.M., Wearing, A.J. and Headey, B. (1995), Police stress and well-being: Integrating personality, coping and daily work experiences, *Journal of Occupational and Organizational Psychology, 68*, 133-156.

Hawkins, P. and Shohet, R. (1990), *Supervision in the Helping Professions*, Open University Press.

Headey, B., Glowacki, T., Holmstrom, E. and Wearing, A.J. (1985), Modelling change in perceived quality of life, *Social Indicators Research, 17*, 267-298.

Headey, B. and Wearing, A.J. (1989), Personality, life events, and subjective well-being: Towards a dynamic equilibrium model, *Journal of Personality and Social Psychology, 57*, 731-739.

Heidbreder, E. (1927), Introversion and extroversion in men and women, *Journal of Abnormal Social Psychology, 21*, 52-61.

Hetherington, A. (1999), A psychodynamic perspective on early childhood trauma in an adult: A case study, *Psychodynamic Counselling, 5*(1), 73-85.

Holifield, E.B. (1983), *A history of pastoral care in America*, Nashville: Abingdon.

Hommes, T.G. (1977), Supervision as theological method, *The Journal of Pastoral Care, 31*(3), 150-157.

Huebner, E.S. (1994), Relationship among demographics, social support, job satisfaction and burnout among school psychologists, *School Psychology International, 15*, 181-186.

Hyder, O.Q. (1971), *The Christian handbook of psychiatry*, New York, Old Tappan.

Iaffaldano, M.T. and Muchinsky, P.M. (1985), Job satisfaction and job performance: A meta-analysis, *Psychological Bulletin, 97*(2), 251-273.

Jackson, S.E. (1984), Organizational practices for preventing burnout, in A.S. Sethi and R.S. Schuler. (eds), *Handbook of organizational stress coping strategies* (pp. 89-112), Cambridge, MA: Ballinger.

Jackson, S.E., and Maslach, C. (1982), After-effects of job related stress: Families as victims, *Journal of Occupational Behaviour, 3*, 63-77.

Jackson, S.E., Schwab, R.L. and Schuler, R.S. (1986), Towards an understanding of the burnout phenomenon, *Journal of Applied Psychology, 71*(4), 630-640.

Jacobs, M. (1991), *Holding in trust: The appraisal of ministry*, London: SPCK.

Jacobs, M. (1998), *The presenting past*, Buckingham, Philadelphia: Open University Press.

James, B.J. and Samuels, C.S. (1999), High stress life events and spiritual development, *Journal of Psychology and Theology, 27*(3), 250-260.

Janet, P. (1889), *L'automatisme psychologique [psychological automatism]*, Paris: Felix Alcan.

Jarvis, P. (1976), The parish ministry as a semi-profession, *Sociological Review, 23*(4), 911-922.

Jayaratne, S., Chess, W. and Kunkel, D. (1986), Burnout: Its impact on child welfare workers and their spouses, *Social Work, 31*, 53-60.

Jayaratne, S., Himle, D. and Chess, W.A. (1991), Job satisfaction and burnout: Is there a difference? *Journal of Applied Social Sciences, 15*(2), 245-262.

Jayaratne, S., Tripodi, T. and Chess, W. (1983), Perceptions of emotional support, stress, and strain by male and female social workers, *Social Work Research and Abstracts, 19*(2), 19-27.

Jersild, A.T. (1957), *Child psychology*, London: Staples Press Ltd.

Johnson, M. and Stone, G.L. (1986), Social workers and burnout: A psychological description, *Journal of Social Service Research, 10*, 67-80.

Johnson, P.E. (1970), The emotional health of the clergy, *Journal of Religion and Health, 9*, 50-59.

Jones, A. and Butler, M. (1980), A role transition approach to the issues of organizationally-induced family role disruptions, *Journal of Marriage and the Family, 42*, 367-376.

Judd, G.J., Mills, E.W. and Burch, G.W. (1970), *Ex-pastors: Why men leave the parish ministry*, Pilgrim Press.

Jung, C.G. (1923), *Psychological types* (H.G. Baynes, Trans.), New York: Harcourt, Brace.

Kahn, R.L., Wolf, D.M., Quinn, R.P., Snoek, J.D. and Rosenthal, R.A. (1964), *Organizational stress: Studies in role conflict and role ambiguity*, New York: John Wiley.

Kahn, W.A. (1993), Caring for the Caregivers: Patterns of Organizational Care giving, *Administrative Science Quarterly, 38*, 539-563.

Kalliath, T.J., O'Driscoll, M.P., Gillespie, D.F. and Bluedorn, A.C. (2000), A test of the Maslach burnout inventory in three samples of healthcare professionals, *Work and Stress, 14*(1), 35-50.

Kammer, A.C. (1978), Burnout - contemporary dilemma for the Jesuit activist, *Studies in the Spirituality of Jesuits,* January.

King, R.R. (1978), Evangelical Christians and professional counseling: A conflict of values? *Journal of Psychology and Theology, 6*, 276-281.

Kirkcaldy, B., Thome, E. and Thomas, W. (1989), Job satisfaction amongst psycho-social workers, *Personality and Individual Differences, 10*(2), 191-196.

Koeske, G.F. and Koeske, R.D. (1989), Construct validity of the Maslach burnout inventory: A critical review and reconceptualization, *Journal of Applied Behavioural Science, 25*, 131-144.

Koss, M.P., Tromp, S. and Tharan, M. (1995), Traumatic memories: Empirical foundations, forensic and clinical implications, *Clinical Psychology: Science and Practice, 2*, 111-132.

Kretschner, E. (1948), *Korperbau und Charakter*, Berlin: Springer.

Lamb, M.E. (1982), Sibling relationships across the lifespan, in M.E.Lamb, and B. Sutton-Smith. (eds), *Sibling relationships* (pp. 1- 11), Hillsdale, NJ: Erlbaum.

334

Lance, C.E., Lautenschlager, G.J., Sloan, C.E. and Varca, P.E. (1989), A comparison between bottom-up, top-down, and bi-directional models of relationships between global and life facet satisfaction, *Journal of Personality, 57*, 601-624.

Lazarus, R.S. (1990), Theory-based stress management, *Psychological Inquiry, 1*, 3-13.

Lee, C. and Balswick, J. (1989), *Life in a glass house: The minister's family in its unique social context*, Grand Rapids: Zondervan Publishing House.

Lee, R.S. (1980), Principles of pastoral counselling, London: SPCK.

Leech, K. (2001), *Soul friend: Spiritual direction in the modern world*, London: Darton, Longman and Todd Ltd.

Leiter, M. (1991), Coping patterns as predictors of burnout, *Journal of Occupational Behaviour, 12*, 123-144.

Leiter, M. (1993), Burnout as a development process: Considerations of Models, in W.B. Schaufeli and C. Maslach (eds), *Professional burnout: Recent developments in theory and research* (pp. 237-259), London: Taylor and Francis Ltd.

Leiter, M.P. and Maslach, C. (1988), The impact of interpersonal environment on burnout and organizational commitment, *Journal of Organizational Behaviour, 9*, 297-308.

Lewis, J. (2002), The problem of fathers: policy and behaviour in Britain, in B. Hobson (ed.) *Making men into fathers: Men, masculinities and the social politics of fatherhood* (pp.125-149), Cambridge: Cambridge University Press.

Lief, H.I. and Fox, R.C. (1963), Training for "detached concern" in medical students, in H.I. Lief, V.F. Lief and N.R. Lief (eds), *The psychological basis of medical practice* (pp. 12-35), New York: Harper and Row.

Locke, E.A. (1984), Job satisfaction, in M. Gruneberg and T. Wall (eds), *Social psychology and organizational behaviour* (pp. 93-117), Chichester: John Wiley and Sons Ltd.

Loehlin, J.C. (1992), *Genes and environment in personality development*, Newbury Park, CA: Sage.

Loewenstein, R. (1993), *Dissociative disorders: A clinical review*, Lutherville, MD: Sidran Press.

Louden, S.H. (1998), *The greying of the clergy*, Unpublished PhD dissertation, Trinity College, Carmarthen University of Wales.

Love, M., Galinsky, E. and Hughs, D. (1987), Work and family: Research findings and models for change, *ILR Report, 25*(1), 13-20.

Maccoby, E.E. (1984), Middle childhood in the context of the family, in W. A. Collins (ed), *Development during middle childhood - the years from six to twelve* (pp. 184-239), Washington, DC: National Academy Press.

Maddi, S.R. (2001), *Personality theories: A comparative analysis* (Sixth ed.), Prospect Heights, IL: Waveland Press, Inc.

Malony, H.N. (1988), Men and women in the clergy: Stresses, strains and resources, *Pastoral Psychology, 36*, 164-168.

Maslach, C. (1976), Burned-out, *Human Behaviour, 9*, 16-22.

Maslach, C. (1978), The client role in staff burnout, *Journal of Social Issues, 34*(4), 111-124.

Maslach, C. (1982), Understanding burnout: Definitional issues in analyzing a complex phenomenon, in W.S. Paine (ed), *Job, stress, and burnout: Research, theory, and intervention perspectives* (pp. 29-40), Beverly Hills, Ca.: Sage Publications.

Maslach, C. (1986a), *Burnout: The cost of caring*, New York: Prentice Hall Press.

Maslach, C. (1986b), Burnout research in the social services: A critique, *Journal of Social Services Research, 10*, 95-105.

Maslach, C. and Jackson, S.E. (1981), The measurement of experienced burnout, *Journal of Occupational Behaviour, 2*, 99-113.

Maslach, C. and Jackson, S.E. (1986), *Maslach burnout inventory*, Palo Alto, CA: Consulting Psychologists Press.

Maslach, C. and Schaufeli, W.B. (1993), Historical and conceptual development of burnout, in W. B. Schaufeli, C. Maslach and T. Marek, (eds), *Professional burnout: Recent developments in theory and research* (pp. 1-16), Bristol, PA: Taylor and Francis Ltd.

Masson, J.M. (1984), *The assault on truth: Freud's suppression of the seduction theory*, New York: Farrar, Straus and Giroux.

McAdam, D.P. (1992), The five-factor model in personality: A critical appraisal, *Journal of Personality, 60*, 329-361.

McCrae, R.R. and Costa, P.T. (1990), *Personality in adulthood*, New York: Guilford.

McCrae, R.R. and Costa, P.T. (1994), The stability of personality: Observations and evaluations, *Current Directions in Psychological Science, 3*, 173-175.

McCrae, R.R. and John, O.P. (1992), An introduction to the five-factor model and its applications, *Journal of Personality, 60*, 175-215.

McCulley, D. (1994), Satanic ritual abuse: A question of memory, *Journal of Psychology and Theology, 22*(3), 167-172.

Meier, S.T. (1983), Toward a theory of burnout, *Human Relations, 36*(10), 899-910.

Melinsky, M.A.H. (1992), *The shape of the ministry*, Norwich: The Canterbury Press.

Miller, A. (1993), *The drama of being a child*, London: Virago Press.

Mischel, W. (1968), *Personality and assessment*, New York: Wiley.

Mischel, W. (1990), Personality dispositions revisited and revised: A view after three decades, in L.A. Pervin (ed), *Handbook of personality: Theory and research*, (pp. 111-134), New York: Guilford Press.

Mischel, W. (1993), *Introduction to personality* (Fifth ed.), Fort Worth: Harcourt Brace College Publishers.

Montgomery, C.L. (1991), The care-giving relationship: Paradoxical and transcendent aspects, *The Journal of Transpersonal Psychology, 23*(2), 91-104.

Morgan, P. (1995), *Farewell to the family: Public policy and family breakdown in Britain and the USA*, London: IEA.

Morris, M.G. and Gould, R.W. (1963), Role reversal: A necessary concept in dealing with the 'Battered child syndrome', *American Journal of Orthopsychiatry, 32,* 298-299.

Morris, M.L. and Blanton, P.W. (1994), The influence of work-related stressors on clergy husbands and their wives, *Family Relations, 43*(189-195).

Murray, H.A. (1938), *Explorations in personality*, New York: Oxford University Press.

Mussen, P.H., Conger, J.J., Kagan, J. and Huston, A.C. (1990), *Child development and personality* (Seventh ed.), New York: Harper and Row.

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 16PF among clergy in the Church of England,* Unpublished PhD dissertation, University of Wales, Bangor.

Musson, D.J. (2001), Male and female Anglican clergy: Gender reversal on the 16PF5? *Review of Religious Research, 43*(2), 175-183.

Naisberg-Fennig, S., Fennig, S., Keinan, G. and Elizur, A. (1991), Personality characteristics and proneness to burnout: A study among psychiatrists, *Stress in the Community, 7*(2), 201-205.

Nauss, A. (1973), The ministerial personality: Myth or reality? *Journal of Religion and Health, 12,* 77-96.

Neisser, U. (1976), *Cognition and reality: Principles and implications of cognitive psychology,* San Francisco, CA: Freeman.

Norman, W.T. (1963), Toward an adequate taxonomy of personality attributes: Replicated factor structure in peer nomination personality ratings, *Journal of Abnormal and Social Psychology, 66,* 574-583.

North, R.D. (1949), An analysis of the personality dimensions of introversion-extroversion, *Journal of Personality, 17,* 352-367.

Noworol, C., Zarczynski, Z., Fafrowicz, M. and Marek, T. (1993), Impact of professional burnout on creativity and innovation, in W.B. Schaufeli, C. Maslach and T. Marek, T. (eds), *Professional burnout: Recent developments in theory and research* (pp. 163-175), Bristol, PA: Taylor and Francis Ltd.

O'Brien, G.E. (1980), The centrality of skill utilization for job design, in M.G.K. Duncan and D. Wallis (eds), *Changes in working life,* Chichester, England: Wiley.

O'Loughlin, T. (2000), Penitentials and pastoral care, in G.R. Evans (ed), *A history of pastoral care* (pp. 93-111), London: Cassell.

Oliver, R.L. and Brief, A.P. (1978), Determinants and consequences of role conflict and ambiguity among retail sales managers, *Journal of Retailing, 53*(4), 47-58.

Olsen, D.C. and Grosch, W.N. (1991), Clergy burnout: A self psychology and systems perspective, *The Journal of Pastoral Care, 45*(3), 297-304.

Paine, W.S. (1981), *Proceedings of the first national conference on burnout,* Darby, PA: Gwynedd Mercy College/Mercy Catholic Medical Centre.

Pearsall, J. (ed) (1999), *Concise Oxford Dictionary* (Tenth Edition), Oxford University Press.

Peck, J., Staines, G. and Lang, L. (1980), Conflicts between work and family life, *Monthly Labor Review, 103*(3), 29-32.

Penfield, W. (1958), Some mechanisms of consciousness discovered during electrical stimulation of the brain, *Proceedings of the National Academy of Science, 44,* 51-66.

Penn, M., Romano, J.L. and Foat, D. (1988), The relationship between job satisfaction and burnout: A study of human service professionals, *Administration in Mental Health, 15*(3), 157-165.

Perlman, B. and Hartman, E.A. (1982), Burnout: Summary and future research, *Human Relations, 35,* 283-305.

Perry, C.(1991), *Listen to the voice within: A Jungian approach to pastoral care,* London: SPCK.

Pervin, L.A. (1994), A critical analysis of current trait theory, *Psychological Inquiry, 5,* 103-113.

Pervin, L.A. and John, O.P. (2001), *Personality: Theory and research* (Eighth ed), New York: John Wiley and Sons, Inc.

Pines, A. and Aronson, E. (1988), *Career burnout: Causes and cures,* New York: Fress Press.

Pines, A., Aronson, E. and Kafry, D. (1981), *Burnout: From tedium to personal growth,* New York: Free Press.

Pines, A.M. (2002), Teacher burnout: A psychodynamic existential perspective, *Teachers and Teaching: theory and practice, 8*(2), 121-140.

Plomin, R. (1994), *Genetics and experience: The interplay between nature and nurture,* Newbury Park, CA: Sage.

Porter, L. and Steers, R. (1973), Organizational, work, and personal factors in employee turnover and absenteeism, *Psychological Reports, 80,* 151-176.

Randall, M. and Scott, W.A. (1988), Burnout, job satisfaction, and job performance, *Australian Psychologist, 23*(3), 335-347.

Raquepaw, J.M. and Miller, R.S. (1989), Psychotherapist burnout: A componential analysis, *Professional Psychology: Research and Practice, 20*(1), 32-36.

Ratliff, N. (1988), Stress and burnout in the helping professions, *The Journal of Contemporary Social Work, 69,* 147-154.

Rayburn, C.A. (1991), Counseling depressed female religious professionals: Nuns and clergywomen, *Counseling and Values, 35,* 136-148.

Read, H., Fordham, M., Adler, G. and McGuire, W. (eds) (1968), *The collected works of C.G. Jung,* London: Routledge and Kegan Paul.

Reeves, J.B. (1980), The leisure problem and the role of the clergy, *Pastoral Psychology, 29*(2), 123-133.

Richmond, L.J., Rayburn, C. and Rogers, L. (1985), Clergymen, clergywomen, and their spouses: Stress in professional religious families, *Journal of Career Development, 12,* 81-86.

Robbins, M., Francis, L.J., Haley, J.M. and Kay, W.K. (2001), The personality characteristics of Methodist ministers: Feminine men and masculine women? *Journal for the Scientific Study of Religion, 40*(1), 123-128.

Rogers, M.L. (1992), A call for discernment - natural and spiritual: An introductory editorial to a special issue on sra, *Journal of Psychology and Theology, 20*, 175-186.

Ross, R.R., Almaier, E.M. and Russell, D.W. (1989), Job stress, social support, and burnout among counseling centre staff, *Journal of Counselling Psychology, 36*(4), 464-470.

Rutledge, C.J.F. (1999), *Exploring burnout among male Anglican clergy: A function of role and personality?* Unpublished PhD dissertation, University of Wales, Lampeter.

Schwab, R. L. (1983), Teacher burnout: Beyond psychobabble, *Theory into Practice, 21*,27-33.

Schwab, R. L. and Iwanicki, E.F. (1982), Perceived role conflict, role ambiguity, and teacher burnout, *Educational Administration Quarterly, 18*(1), 60-74.

Seigel, D.J. (1996), Cognition, memory and dissociation, *Child and Adolescent Psychiatric Clinics of North America, 5*, 509-536.

Shirom, A. (1989), Burnout in work organizations, in C.L. Cooper, and I. Robertson, (eds), *International review of industrial and organizational psychology* (pp. 25-48), Chichester: John Wiley and Sons.

Simmons, R.G. (1968), The role conflict of the first-line supervisor: An experimental study, *American Journal of Sociology, 73*, 482-495.

Siefert, K., Jayaratne, S. and Chess, W.A. (1991), Job satisfaction, burnout, and turnover in health care social workers, *Health and Social Work, 16*(3), 193-202.

Skynner, R. and Cleese, J. (1993), *Life and how to survive it,* London: BCA.

Snidle, H. (1995), Burnout and ministry: Reflection on a case, *Contact, 116*, 23-30.

Southwark, Diocese of (1996), Standards of practice in pastoral care.

Spiegel, D. (1993), *Dissociative disorders: A clinical review,* Lutherville, MD: Sidran Press.

Steele, B.F. and Pollock, C.B. (1968), A psychiatric study of parents who abuse infants and small children, in R.E. Helfer and C.H. Kempe, (eds), *The battered child,* (pp. 73-103),Chicago: University of Chicago Press.

Steffy, B. and Jones, J. (1988), The impact of family and career planning variables on the organizational career, and community commitment of professional women, *Journal of Vocational Behavior, 32*, 196-212.

Stout, J.K. and Posner, J.L. (1984), Stress, role ambiguity, and role conflict, *Psychological Reports, 54*, 747-753.

Strelau, J. (1983), *Temperament, personality, activity,* New York: Academic Press.

Taylor, R.J. and Chatters, L.M. (1988), Church members as a source of informal social support, *Review of Religious Research, 30*(2), 193-203.

Thompson, J. (1985), First aid in pastoral care XVII. Pastoral care in marriage, *The Expository Times, 96*(11), 324-329.

Thompson, V.D. (1974), Family size: Implicit policies and assumed psychological outcomes, *Journal of Social Issues, 30*, 93-124.

Thornton, P.I. (1992), The relation of coping, appraisal, and burnout in mental health workers, *The Journal of Psychology, 126*(3), 261-271.

Tosi, H. and Tosi, D. (1970), Some correlates of role conflict and ambiguity among public school teachers, *Journal of Human Relations, 18*, 1068-1075.

Tracy, E.M., Bean, N., Gwatkin, S. and Hill, B. (1992), Family preservation workers: Sources of job satisfaction and job stress, *Research in Social Work Practice, 2*(4), 465-478.

Turton, D.W. (2002), Pastoral care/support resources in Church of England diocese. Unpublished paper.

Turton, D.W. and Francis, L.J. (2002), Assessing ministerial job satisfaction: The reliability of the revised MJSS among male Anglican clergy, *Review of Religious Research, 44*(2), 169-172.

Underwager, R. (1992), Epidemic of evil, *Sightings [Television broadcast/videotape of interview with R. Underwager]*, Los Angeles: Fox Network.

van der Kolk, B.A. (1993), *Trauma and memory: The dissociative defence [videotape]*, Ukiah, CA: Cavalcade Productions, Inc.

van der Kolk, B.A. (1994), The body keeps the score: Memory and the evolving psychobiology of post traumatic stress, *Harvard Review of Psychiatry, 1*, 254.

van der Kolk, B.A. and Fisher, R. (1995), Dissociation and the fragmentary nature of traumatic memories, *Journal of Traumatic Stress, 8*, 505-525.

van der Kolk, B.A., Blitz, R., Burr, W. and Hartmann, E. (1984), Nightmares and trauma: Lifelong and traumatic nightmares in veterans, *American Journal of Psychiatry, 141*, 187-190.

van der Ven, J.A. (1998), *Education for reflective ministry*, Louvain: Peeters Press.

van Sell, M., Brief, A.P. and Schuler, R.S. (1981), Role conflict and role ambiguity: Integration in the literature and directions for future research, *Human Relations, 34*(1), 43-71.

Virginia, S.G. (1998), Burnout and depression among Roman Catholic secular, religious and monastic clergy, *Pastoral Psychology, 47*(1), 49-67.

Virgo, L. (1984), First aid in pastoral care VII: Skills of pastoral care, *The Expository Times, 96*(1), 4-9.

Waller, N.G. (1999), Evaluating the structure of personality, in C.R. Cloninger (ed), *Personality and psychopathology* (pp. 155-197), Washington, D.C.: American Psychiatric Press.

Ward, B. (2000), Pastoral care and the monks: 'whose feet do you wash?', in G.R. Evans (ed), *A history of pastoral care* (pp. 77-89), London: Cassell.

Warner, J. and Carter, J.D. (1984), Loneliness, marital adjustment and burnout in pastoral and lay persons, *Journal of Psychology and Theology, 12*(2), 125-131.

Warren, Y. (2000), A psychodynamic analysis of problems confronting Anglican parochial clergy, Unpublished PhD dissertation, Regents College, City University, London.

Watts, F., Nye, R. and Savage, S. (2002), *Psychology for Christian ministry*, London: Routledge.

Weaver, C.N. (1980), Job satisfaction in the United States in the 1970s, *Journal of Applied Psychology, 65*(3), 364-367.

Wells, J.A. (1982), Objective job conditions, social support, and perceived stress among blue collar workers, *Journal of Occupational Behaviour, 3*, 79-94.

Williams, D.D. (1961), *The minister and the cure of souls*, New York: Harper and Row.

Williams, K.J. and Alliger, G.M. (1994), Role stressors, mood spillover, and perceptions of work-family conflict in employed parents, *Academy of Management Journal, 37*, 837-868.

Willis, T.A. (1978), Perceptions of clients by professional helpers, *Psychological Bulletin, 85*, 986-1000.

Winnicott, D.W. (1957), *The child and the family: First relationships,* (Ed. by J. Hardenberg). London: Tavistock Press.

Winnicott, D.W. (1965), *Maturational processes and the facilitating environment*, London: Hogarth.

Winton, M. and Cameron, J. (1986), Stress and burnout in the ministry, *Contact, 10*, 2-10.

Wittberg, P. (1993), Job satisfaction among lay, clergy and religious order workers for the catholic church: A preliminary investigation, *Review of Religious Research, 35*(1), 19-33.

Wolpin, J., Burke, R.J. and Greenglass, E.R. (1991), Is job satisfaction an antecedent or a consequence of psychological burnout? *Human Relations, 44*(2), 193-209.

Wright, P.H. and Blackbird, T. (1986), Pastors' friendships, part 2: The impact of congregational norms, *Journal of Psychology and Theology, 14*(1), 29-41.

Yuille, J.C. and Cutshall, J.L. (1989), Analysis of the statements of victims, witnesses and suspects, in J.C. Yuille (ed), *Credibility assessment* (pp. 175-191), Norwell, MA: Kluwer Academic.

Zahn-Waxler, C., Radke-Yarrow, M. and King, R.A. (1979), Child-rearing and children's prosocial initiations toward victims of distress, *Child Development, 50*, 319-330.

Zuckerman, M. (1990), The psychophysiology of sensation seeking, *Journal of Personality, 58*, 313-345.

Appendix 1

PASTORAL CARE OF THE CLERGY
PROJECT
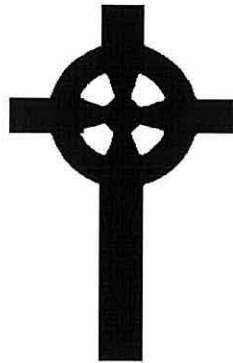
University of Wales
Centre of Empirical Theology

We would like to invite you to participate in this research project on the Pastoral Care of Clergy in the church. Your responses will be kept in the strictest confidence and there is no space for any personal details that could identify you personally. Your answers will be combined with the answers of others and reported only in the form of group averages. Your name has been selected at random from amongst the stipendiary parish clergy of the Church of England.

Thank you for your help

Douglas Turton

The Revd Douglas Turton
Project Director

Leslie Francis

The Revd Professor Leslie Francis
Professor of Practical Theology

Please will you return the questionnaire in the pre-paid envelope to:

Mandy Robins
Pastoral Care of the Clergy
University of Wales, Bangor
FREEPOST BG35
Bangor
Gwynedd LL57 2PX

Questionnaire No.

EXPLANATIONS AND DIRECTIONS

The complexity of the issues and practice of pastoral care is acknowledged, as is the impossibility of creating questions that are comprehensive. You indulgence is sought in the following questions that may appear simplistic, but will be of immense help in the research project.

At the top of each page, and at regular intervals throughout the questionnaire, there is the beginning of the question.

On page 3 the questions begin '**In my ordained ministry I expect to ...**'

On page 6 the questions begin '**Do you, as a parish priest, agree that ...**'

On page 8 the questions begin '**Do you feel positively or negatively about ...**'

On page 12 the questions begin '**Would you feel positively or negatively about ...**'

Please always use these as you answer the questions that follow.

Page 12 is about any pastoral care/support scheme* that may be in your Diocese.

Page 15 is about you personally

Page 18 asks some miscellaneous questions

Page 22 contains a well-known personality inventory

Page 26 is about your job satisfaction

If you would like to make any comment about these questions, this questionnaire or about this subject, please use a separate sheet of paper. Your comments will not be attributed to you personally.
This * indicates that a definition of that particular phrase can be found on page 28.

INSTRUCTIONS - PART ONE is concerned with your expectations of the ordained ministry.   Please read the sentence starting with '**In my ordained ministry I expect to …**' followed by a question, 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**

In my ordained ministry I expect* to …

Be contacted by my Bishop about my welfare	AS	A	NC	D	DS
Be visited by my Bishop when in hospital	AS	A	NC	D	DS
Experience a regular appraisal consultation with my Bishop that is helpful and positive	AS	A	NC	D	DS
Be allocated a spiritual director by my Bishop	AS	A	NC	D	DS
Be visited by my Bishop for yearly parish visits AS	A	NC	D	DS	
Experience supportive annual parish visits by my Bishop	AS	A	NC	D	DS
Have a review with the Bishop after my institution	AS	A	NC	D	DS
Be visited by my Bishop when I am unable to work because of illness	AS	A	NC	D	DS
Know that the Bishop will visit the chapter meeting annually	AS	A	NC	D	DS
Have available a pastoral care/support scheme* paid for by the Bishop (Diocese)	AS	A	NC	D	DS
Be visited by my Archdeacon when in hospital AS	A	NC	D	DS	
Experience a regular appraisal consultation with my Archdeacon that is helpful and positive	AS	A	NC	D	DS
Be allocated a spiritual director by my Archdeacon	AS	A	NC	D	DS
Experience supportive annual parish visits by my Archdeacon	AS	A	NC	D	DS
Have a review with my Archdeacon after my institution	AS	A	NC	D	DS

346

In my ordained ministry I expect* to ...

Be visited by my Archdeacon when I am unable to work because of illness	AS	A	NC	D	DS
Be contacted by my archdeacon about my welfare	AS	A	NC	D	DS
Know that my Archdeacon will visit the chapter meeting annually	AS	A	NC	D	DS
Be visited by the Rural/Area Dean for an annual visitation	AS	A	NC	D	DS
Know that the churchwardens are reporting to the Rural/Area Dean on matters of my well being	AS	A	NC	D	DS
Attend all chapter meetings	AS	A	NC	D	DS
Be visited and cared for by my churchwardens	AS	A	NC	D	DS
Have churchwardens who understand the pressures of being a parish priest	AS	A	NC	D	DS
Be encouraged to take a yearly retreat by the PCC	AS	A	NC	D	DS
Be visited and cared for by the PCC	AS	A	NC	D	DS
Be offered resources by the PCC that will make the task of parish priest easier	AS	A	NC	D	DS
Have PCC meetings as a means of support and encouragement in my parish ministry	AS	A	NC	D	DS
Get support from my partner in caring for the needy in the parish	AS	A	NC	D	DS
Rely on my partner to be an unpaid curate	AS	A	NC	D	DS
Rely on my partner to answer the telephone when I am out on parish business	AS	A	NC	D	DS
Rely on my partner to visit the elderly in the parish	AS	A	NC	D	DS
Rely on my partner to lead the Sunday School	AS	A	NC	D	DS
Rely on my partner to visit young families	AS	A	NC	D	DS
Share problems in the parish with my partner	AS	A	NC	D	DS
Rely on my family to provide pastoral care and support for the parish	AS	A	NC	D	DS
Consult with a professional counsellor* for personal care and support (paid for by me)	AS	A	NC	D	DS

In my ordained ministry I expect* to …

Consult with a professional supervisor* for personal care and support (paid for by me)	AS	A	NC	D	DS
Consult with a professional counsellor* for regular work consultation (paid for by me)	AS	A	NC	D	DS
Seek help from a Spiritual Director* for help with my personal life	AS	A	NC	D	DS
Seek help from a Spiritual Director* with regard to my walk with God	AS	A	NC	D	DS
Visit a Spiritual Director* on a monthly basis	AS	A	NC	D	DS
Use a Spiritual Director* as a work supervisor	AS	A	NC	D	DS
Use a Spiritual Director* as a counsellor	AS	A	NC	D	DS
Meet with a Spiritual Director* for help with my public life	AS	A	NC	D	DS
Seek help from a Spiritual Director* when there are conflicts within the parish	AS	A	NC	D	DS
Receive the occasional gift from church members* in appreciation of my ministry	AS	A	NC	D	DS
Be offered help by church members to keep the parsonage in a good state of repair	AS	A	NC	D	DS
Experience church members* giving pastoral support to me and my family	AS	A	NC	D	DS
Consult with my personal friends <u>in the parish</u> about problems in the parish	AS	A	NC	D	DS
Consult with my personal friends <u>outside the parish</u> about problems in the parish	AS	A	NC	D	DS
Have a group of friends <u>outside the parish</u> with whom I regularly pray	AS	A	NC	D	DS
Have special friends <u>in the parish</u> for support and encouragement	AS	A	NC	D	DS
Visit special friends <u>outside the parish</u> for support and encouragement	AS	A	NC	D	DS
Join an informal weekly group of carers for support in the parish and my personal life	AS	A	NC	D	DS
Be considered as deserving additional stipend	AS	A	NC	D	DS
Have a ministry team* within the parish for support and encouragement	AS	A	NC	D	DS
Have access to specialised help when I need it	AS	A	NC	D	DS

INSTRUCTIONS - PART TWO is concerned with your role as a parish priest. Please read each question starting with '**Do you, as a parish priest, agree that …**' followed by a question, and then 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**

Do you, as a parish priest, agree that …

You receive adequate pastoral support from your Bishop	AS	A	NC	D	DS
Too much is expected of the Bishop in his role as 'Father in God' in the church	AS	A	NC	D	DS
You are expected to have wisdom that is superior to that of anyone else in the parish	AS	A	NC	D	DS
You are too busy to receive pastoral care from the Bishop	AS	A	NC	D	DS
You receive adequate pastoral support from your Archdeacon	AS	A	NC	D	DS
You are too busy to receive pastoral care from your church members	AS	A	NC	D	DS
You are too busy to receive pastoral care from your church members*	AS	A	NC	D	DS
You are too busy to receive pastoral care from your family	AS	A	NC	D	DS
You are too busy to receive pastoral care from your friends	AS	A	NC	D	DS
Your are too busy to be aware of your own personal needs	AS	A	NC	D	DS
You are more adequate than your congregation	AS	A	NC	D	DS
You want to work alone	AS	A	NC	D	DS
You are expected to work with a ministry team*	AS	A	NC	D	DS
It is best not to have close friendships with anyone in the parish	AS	A	NC	D	DS
You resent having to do certain tasks in the parish	AS	A	NC	D	DS

Do you, as a parish priest, agree that …

You are not sufficiently qualified to help some of your parishioners	AS	A	NC	D	DS
All of the traditional social roles of the parish priest have been taken over by other professionals	AS	A	NC	D	DS
You are adequate in your role as a preacher	AS	A	NC	D	DS
You are adequate in your role as teacher	AS	A	NC	D	DS
You are adequate in your role as team leader	AS	A	NC	D	DS
You are adequate in your role as trainer	AS	A	NC	D	DS
You are adequate in your role as congregational leader	AS	A	NC	D	DS
You are adequate in your role as an enabler	AS	A	NC	D	DS
You are adequate in your role as a priest	AS	A	NC	D	DS
You are adequate in your role as pastor	AS	A	NC	D	DS
You are adequate in your role as a visitor	AS	A	NC	D	DS
You are adequate in your role as a theologian	AS	A	NC	D	DS
You are adequate in your role as a counsellor	AS	A	NC	D	DS
You are adequate in your role as an administrator	AS	A	NC	D	DS
You are adequate in your role as an evangelist	AS	A	NC	D	DS

INSTRUCTIONS - PART THREE is about your positive or negative feelings. Please read the sentence starting with '**Do you feel positively or negatively about …**' followed by the question

If you feel **Very Positively**, put a ring round	**VP**	P	US	N	VN
If you feel **Positively**, put a ring round	VP	**P**	US	N	VN
If you are **Unsure**, put a ring round	VP	P	**US**	N	VN
If you feel **Negatively**, put a ring round	VP	P	US	**N**	VN
If you feel **Very Negatively**, put a ring round	VP	P	US	N	**VN**

Do you feel positively or negatively about …

Sharing personal views with your church congregation	VP	P	US	N	VN

Do you feel positively or negatively about ...

Visiting the bereaved	VP	P	US	N	VN
Visiting the sick at home	VP	P	US	N	VN
Visiting the sick in hospital	VP	P	US	N	VN
Church members failing to care for people	VP	P	US	N	VN
Your personal devotions	VP	P	US	N	VN
Your belief in prayer	VP	P	US	N	VN
Your walk with God	VP	P	US	N	VN
Your trust in the church	VP	P	US	N	VN
Your faith in God	VP	P	US	N	VN
Disagreements with the ministry team*	VP	P	US	N	VN
Disagreements with churchwardens	VP	P	US	N	VN
Disagreements with the PCC	VP	P	US	N	VN
Having a curate more popular that you are	VP	P	US	N	VN
Being available 24 hours a day	VP	P	US	N	VN
Getting practical help in the parsonage garden	VP	P	US	N	VN
Your reliance on the Holy Spirit	VP	P	US	N	VN
Pastoral care given by your Bishop	VP	P	US	N	VN
Pastoral care given by your Archdeacon	VP	P	US	N	VN
Pastoral care given by your churchwardens	VP	P	US	N	VN
The appraisal session with your Bishop	VP	P	US	N	VN
The appraisal session with your Archdeacon	VP	P	US	N	VN
Parishioners* expressing emotional pain	VP	P	US	N	VN
Being with those in distress	VP	P	US	N	VN
Being with the bereaved	VP	P	US	N	VN
Caring for the poor and needy	VP	P	US	N	VN
Praying for the sick	VP	P	US	N	VN
Praying for the dying	VP	P	US	N	VN
Praying for healing	VP	P	US	N	VN
Praying for the poor	VP	P	US	N	VN
Praying for yourself	VP	P	US	N	VN
Praying with other people	VP	P	US	N	VN
Praying at public services	VP	P	US	N	VN

Do you feel positively or negatively about ...

Praying for missionary societies	VP	P	US	N	VN
Hearing confessions	VP	P	US	N	VN
Believing in miracles	VP	P	US	N	VN
Working in a multicultural community	VP	P	US	N	VN
Saying the daily office	VP	P	US	N	VN
Teaching	VP	P	US	N	VN
Preaching every Sunday	VP	P	US	N	VN
Paying to attend parish fundraising events	VP	P	US	N	VN
Delegating any of your responsibilities to lay people	VP	P	US	N	VN
Being out of the house for long periods	VP	P	US	N	VN
Having a day off each week	VP	P	US	N	VN
Your relationship with your Bishop	VP	P	US	N	VN
Your relationship with your Archdeacon	VP	P	US	N	VN
Being pastor of your present church	VP	P	US	N	VN
Your relationship with Jesus	VP	P	US	N	VN
Preparing sermons	VP	P	US	N	VN
The parish visit by your Bishop	VP	P	US	N	VN
The parish visit by your Archdeacon	VP	P	US	N	VN
Being a parish priest	VP	P	US	N	VN
Initiating pastoral activity in the parish	VP	P	US	N	VN
Praying for Queen and Country	VP	P	US	N	VN
Praying for government and Prime Minister	VP	P	US	N	VN

Would you feel positively or negatively about ...

People thinking that you have a hot line to God	VP	P	US	N	VN
Church members* being involved in pastoral care	VP	P	US	N	VN
Not feeling confident in decision making	VP	P	US	N	VN
Your church ignoring local social issues	VP	P	US	N	VN
Your church avoiding caring for those in need	VP	P	US	N	VN

Would you feel positively or negatively about ...

Moving to a new parish	VP	P	US	N	VN
Being emotionally dependent on a Spiritual Director	VP	P	US	N	VN
Having no energy for pastoral visiting	VP	P	US	N	VN
Being invited to preach in other churches	VP	P	US	N	VN
Lack of growth in church membership of your church	VP	P	US	N	VN
Being corrected by your church members*	VP	P	US	N	VN
Having no new converts	VP	P	US	N	VN
Seeing a counsellor because of emotional stress	VP	P	US	N	VN

PART FOUR

**1. Are you aware of any pastoral care/support scheme*
that is available for clergy and their families in your
Diocese** If you answer *Yes* to this question go to No. 3   YES   NO

**2. If there is NO pastoral care/support scheme* in
your Diocese do you feel that there should be one**   YES   NO
Now please go to question 7

**3. If there is a pastoral care/support scheme* have
you used it for yourself or for your family** If you   YES   NO
answer NO go to question 5

**4. If you have used this pastoral care/support scheme* how satisfactory
has it been** (please indicate just one)

Very satisfactory   ☐

Moderately satisfactory   ☐

Just satisfactory   ☐

Not satisfactory   ☐

Very unsatisfactory   ☐

5. If there is a pastoral care/support scheme* in your Diocese, how would you rate the following reasons FOR USING IT. Please use 1 for low and 7 for high

It is explained well in the Diocesan Handbook	1	2	3	4	5	6	7
It is confidential	1	2	3	4	5	6	7
It is professional	1	2	3	4	5	6	7
It is free	1	2	3	4	5	6	7
It is flexible	1	2	3	4	5	6	7
The Bishop strongly recommended it	1	2	3	4	5	6	7

6. If there is a pastoral care/support scheme* in your Diocese how would you rate the reason for NOT USING it. Please use 1 for low and 7 for high

It is too remote	1	2	3	4	5	6	7
It is not confidential	1	2	3	4	5	6	7
People involved may report to my superiors without my knowledge	1	2	3	4	5	6	7
I cannot afford the cost of professional counselling	1	2	3	4	5	6	7
I prefer to resolve my own problems	1	2	3	4	5	6	7
I have other people to whom I look for help	1	2	3	4	5	6	7
To much is made of it by the Bishop	1	2	3	4	5	6	7
I do not want to appear to be in personal need	1	2	3	4	5	6	7
I prefer to choose to whom I talk about myself	1	2	3	4	5	6	7
The counsellors do not have the time that I require	1	2	3	4	5	6	7

7. In the past THREE YEARS <u>how many times</u> have you needed to call for pastoral care/support <u>in your personal life</u> from the following people

The Bishop	1	2	3	4	5	6	7	(more than 7)
The Archdeacon	1	2	3	4	5	6	7	(more than 7)

The Rural/Area Dean	1	2	3	4	5	6	7	(more than 7)
Fellow Clergy	1	2	3	4	5	6	7	(more than 7)
Spiritual Director	1	2	3	4	5	6	7	(more than 7)
Counsellor	1	2	3	4	5	6	7	(more than 7)
Friends	1	2	3	4	5	6	7	(more than 7)

8. In the past THREE YEARS <u>how many times</u> have you needed to call for pastoral care/support <u>in your ministry</u> from the following people

The Bishop	1	2	3	4	5	6	7	(more than 7)
The Archdeacon	1	2	3	4	5	6	7	(more than 7)
The Rural/Area Dean	1	2	3	4	5	6	7	(more than 7)
Fellow clergy	1	2	3	4	5	6	7	(more than 7)
Spiritual Director	1	2	3	4	5	6	7	(more than 7)
Counsellor	1	2	3	4	5	6	7	(more than 7)
Friends	1	2	3	4	5	6	7	(more than 7)

PART FIVE
Although this questionnaire is about you personally, the following questions are especially personal

Are you an only child	YES	NO
Do you have brother(s)	YES	NO
Do you have sister(s)	YES	NO
Were you adopted as a child	YES	NO

Before you were 18 years old did any of the following happen within your family

Either or both parents die	YES	NO
A death occur in the immediate family	YES	NO
Did you more house more than twice	YES	NO
Did you parents separate	YES	NO

Did your parents divorce	YES	NO
Where you in hospital for a long period	YES	NO
Did you go to boarding school	YES	NO

Please use the space below to explain any other traumatic or difficult event that happened before you were 18 years old or use a separate sheet of paper

As a child how would you describe your <u>MOTHER/MATERNAL</u> carer
(On the scale of **1** to **7** circle the number that reflects you experience)

Not strict	1	2	3	4	5	6	7	Strict
Close	1	2	3	4	5	6	7	Distant
Involved	1	2	3	4	5	6	7	Uninvolved
Caring	1	2	3	4	5	6	7	Uncaring
Sensitive	1	2	3	4	5	6	7	Insensitive
Supportive	1	2	3	4	5	6	7	Unsupportive
Always there	1	2	3	4	5	6	7	Never there
Non Judgmental	1	2	3	4	5	6	7	Judgmental
Unselfish	1	2	3	4	5	6	7	Selfish
Loving	1	2	3	4	5	6	7	Unloving
Uncritical	1	2	3	4	5	6	7	Critical
Accepting	1	2	3	4	5	6	7	Rejecting
Giving	1	2	3	4	5	6	7	Ungiving

Please use the space below to make your description if those above are inadequate for you or use a separate sheet of paper

As a child how would you describe your FATHER/PATERNAL carer
(On the scale of **1** to **7** circle the number that reflects you experience)

Not strict	1	2	3	4	5	6	7	Strict
Close	1	2	3	4	5	6	7	Distant
Involved	1	2	3	4	5	6	7	Uninvolved
Caring	1	2	3	4	5	6	7	Uncaring
Sensitive	1	2	3	4	5	6	7	Insensitive
Supportive	1	2	3	4	5	6	7	Unsupportive
Always there	1	2	3	4	5	6	7	Never there
Non Judgmental	1	2	3	4	5	6	7	Judgmental
Unselfish	1	2	3	4	5	6	7	Selfish
Loving	1	2	3	4	5	6	7	Unloving
Uncritical	1	2	3	4	5	6	7	Critical
Accepting	1	2	3	4	5	6	7	Rejecting
Giving	1	2	3	4	5	6	7	Ungiving

Please use the space below to make your description if those above are inadequate for you or use a separate sheet of paper

Before 18 years old how would you describe your feelings
(On a scale of **1** to **7** circle the number that reflects you experience)

Free from anxiety	1	2	3	4	5	6	7	Anxious
Cared for	1	2	3	4	5	6	7	Uncared for
Loved	1	2	3	4	5	6	7	Unloved
Fearless	1	2	3	4	5	6	7	Fearful
Happy	1	2	3	4	5	6	7	Unhappy
Confident	1	2	3	4	5	6	7	Lacking in confidence
Secure	1	2	3	4	5	6	7	Insecure
Not lonely	1	2	3	4	5	6	7	Lonely

Please use a separate sheet of paper to make your own description if those above are inadequate for you. Please indicate that you are referring to the question on this page

PART SIX (Please tick the appropriate boxes)

| What is your sex | Male | ☐ |
| | Female | ☐ |

What is your age	Under 25	☐
	25 - 29	☐
	30 - 34	☐
	35 - 39	☐
	40 - 44	☐
	45 - 49	☐
	50 - 54	☐
	55 - 59	☐
	60 - 64	☐
	65 - 69	☐
	70 or over	☐

What is your marital status	Single	☐
	Married	☐
	Widowed/Widower	☐
	Divorced	☐
	Widowed/Widower but remarried	☐
	Divorced but remarried	☐
	Separated	☐

How long have you been ordained	Under 5 years	☐
	5 - 9 years	☐
	10 - 14 years	☐
	15 - 19 years	☐

	20 - 24 years	☐
	25 - 29 years	☐
	30 - 34 years	☐
	35 - 39 years	☐
	40 years and over	☐

How long have you been in your present parish	Under 3 years	☐
	3 - 4 years	☐
	5 - 6 years	☐
	7 - 8 years	☐
	9 - 10 years	☐
	11 or more years	☐

For how many churches are you responsible	1	☐
	2	☐
	3	☐
	4	☐
	5	☐
	6 or more (please specify)	☐

Since ordination have you suffered from (tick as many boxes as appropriate)	Angina	☐
	Asthma	☐
	Chronic Indigestion	☐
	Diabetes	☐
	Frequent headaches	☐
	Insomnia	☐
	Migraines	☐
	Psoriasis	☐
	Stomach complaints	☐

Since ordination have you experienced (tick as many boxes as appropriate)	Acute anxiety	☐
	Depression	☐
	Nervous breakdown	☐
	Suicidal thoughts	☐

Have you, since ordination, ever considered leaving the priesthood	No	☐
	Once or twice	☐
	Several times	☐
	Frequently	☐

What is your present position	Non-stipendiary	☐
	Incumbent	☐
	Priest in charge	☐
	Assistant curate	☐
	Team Rector	☐
	Team Vicar	☐

Do you have a full time assistant curate	YES	NO
Do you have a ministry team*	YES	NO

Please indicate where you feel you are in the following scales

Evangelical	1	2	3	4	5	6	7	Catholic
Liberal	1	2	3	4	5	6	7	Conservative
Charismatic	1	2	3	4	5	6	7	Non-Charismatic

Which of the following do you practice (Parochial duties permitting) <u>Please circle your response</u>

I take a day off each week	YES	NO
I go on retreat at least once a year	YES	NO
I participate in an annual peer review about my ministry	YES	NO
I see a spiritual director	YES	NO
I go to confession	YES	NO
I see a personal counsellor	YES	NO

I consult a work supervisor	YES	NO
I say the daily office	YES	NO
I go to a support group weekly	YES	NO
I attend most chapter meetings	YES	NO
I attend most archdeacon's visitations	YES	NO
I attend most deanery synods	YES	NO
I undertake in-service training each year	YES	NO
I go to a weekly prayer group in the parish	YES	NO
On those weekends when I do not have any services I take time off	YES	NO
I take my full annual leave entitlement	YES	NO

INSTRUCTIONS - PART SEVEN (A) This part of the questionnaire explores some of your personal attitudes to life. <u>Please circle the appropriate response.</u> Work quickly and do not think too long about the exact meaning of the questions

Does you mood often go up and down?	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 ever 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 that your fair 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 feeling 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 all 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 thing 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 worried?	YES	NO
Do you enjoy co-operating 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 insurance?	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

INSTRUCTIONS - PART SEVEN (B) explores some of your views on parish ministry. Please read the sentence carefully and think, **'How true is this of me?'**

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 am less patient with parishioners than I used to be	AS	A	NC	D	DS
I have become more callous towards people since working in parish ministry	AS	A	NC	D	DS
I cannot be bothered to understand how some people feel about things	AS	A	NC	D	DS
I wish parishioners would leave me alone	AS	A	NC	D	DS
I have accomplished many worthwhile things in my parish ministry	AS	A	NC	D	DS
I feel exhilarated after working closely with my parishioners	AS	A	NC	D	DS
I feel like I am at the end of my tether	AS	A	NC	D	DS
I feel I am working too hard in my parish ministry	AS	A	NC	D	DS
I feel I am positively influencing other peoples lives through my parish ministry	AS	A	NC	D	DS
I gain a lot of personal satisfaction from working with people	AS	A	NC	D	DS
I deal very effectively with the problems of my parishioners	AS	A	NC	D	DS
I feel I treat some parishioners as if they were impersonal 'objects'	AS	A	NC	D	DS
I feel burned out from my parish ministry	AS	A	NC	D	DS
I feel frustrated by my parish ministry	AS	A	NC	D	DS

Working with people all day is really a

strain for me	AS	A	NC	D	DS
I feel fatigue when I get up in the morning and have to face another day in the parish	AS	A	NC	D	DS
I find it difficult to listen to what some parishioners are really saying to me	AS	A	NC	D	DS
I can easily create a relaxed atmosphere with my parishioners	AS	A	NC	D	DS
I can easily understand how my parishioners feel about things	AS	A	NC	D	DS
I feel used up at the end of the day in parish ministry	AS	A	NC	D	DS
I worry that parish ministry is hardening me emotionally	AS	A	NC	D	DS
I don't really care what happens to some parishioners	AS	A	NC	D	DS
I feel parishioners blame me for some of their problems	AS	A	NC	D	DS
I would feel a lot better if I could get out of parish ministry	AS	A	NC	D	DS
I feel emotionally drained by my parish ministry	AS	A	NC	D	DS
Working with people directly puts too much stress on me	AS	A	NC	D	DS
I feel very energetic	AS	A	NC	D	DS
I feel nowadays that most people cannot be really helped with their problems	AS	A	NC	D	DS
If I could have the time all over again I would still go into parish ministry	AS	A	NC	D	DS
In my parish ministry I deal with emotional problems very calmly	AS	A	NC	D	DS

INSTRUCTIONS - PART EIGHT is concerned with your perception of your job satisfaction. Please read the sentence followed by a question, 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**

The congregation understands the problems I have as a priest in the parish	AS	A	NC	D	DS
I am satisfied that my role as a priest utilises my training and capabilities	AS	A	NC	D	DS
The type of community functions* I have to attend as a priest are not the kinds of activities I would choose to participate in	AS	A	NC	D	DS
I find meaning and purpose in my work as a priest	AS	A	NC	D	DS
I can depend upon the support of the Bishop in times of conflict in the parish	AS	A	NC	D	DS
I feel that my Bishop values my ministry	AS	A	NC	D	DS
The Bishop is supportive of my efforts to work with other denominations	AS	A	NC	D	DS
I can trust my Bishop to keep confidences	AS	A	NC	D	DS
My Bishop recognises good work and rewards it	AS	A	NC	D	DS
I believe my Bishop will make every reasonable effort to advance my career and professional standing	AS	A	NC	D	DS
I am satisfied with the types of jobs I have been offered in the church so far	AS	A	NC	D	DS
I am pleased with the importance my congregation attaches to the time I set aside for study	AS	A	NC	D	DS
I feel my fellow clergy respect and appreciate my vocational gifts	AS	A	NC	D	DS
I feel confident that I will be considered for any parish for which I am qualified	AS	A	NC	D	DS
I feel that I can be myself in my work as a priest	AS	A	NC	D	DS
I am pleased with the pastoral care my church offers to the community	AS	A	NC	D	DS
I feel I am doing the work God wants me to do	AS	A	NC	D	DS
I feel that I receive adequate recognition for the work I do	AS	A	NC	D	DS
I wish I were in some other vocation	AS	A	NC	D	DS
As a priest I feel that I will always have a place in the church	AS	A	NC	D	DS

The job I am expected to do in the parish
utilises my training and capabilities well   AS   A   NC   D   DS

Most days I am glad that I am a priest   AS   A   NC   D   DS

I am satisfied with the promotional prospects
in the Anglican Church   AS   A   NC   D   DS

DEFINITIONS

For the purpose of this questionnaire, the following definitions are applied.

Expect - By expect is meant 'that which you have hoped for' rather than that which you have experienced.

Pastoral care/support schemes - Any organisations set up by a Diocese that is specifically able to offer counselling and specialised psychotherapy to clergy, their wives and immediate families. It does not have to be restricted to clergy and their families.

Counsellor - Any person who is qualified with a recognised accreditation organisation such as BAC, UKCP, WPF, IPC or BAP.

Supervisor - Any person who is qualified as a counsellor and has further training in professional supervision or who otherwise is experienced in work consultation.

Spiritual Director - Any person, lay or ordained, who is consulted about Biblical/Spiritual matters.

Church Member - Any person who is on the electoral role of your church or considered by you to be a member by virtue of their regular attendance.

Ministry Team - A group of church members, including readers and ordained clergy, who are engaged in leadership of pastoral activity and/or public worship. This may include the PCC in some parishes.

Parishioner - Any person living within the parochial boundaries of your parish or benefice.

Community Functions - Your attendance at non-religious activities as a representative of the Church of England or local parish.