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# Areas of Ministry, Ministry Engagement and Personality

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## **Abstract**

Six Areas of Ministry were developed from the Areas of Worklife Survey to investigate their relationship with levels of Ministry Engagement. Ministers from the Presbyterian Church of Aotearoa New Zealand responded to a ministry survey and demographic details, areas of ministry, ministry engagement, intentions to leave ministry, and personality were investigated as the variables of this study. The six areas of ministry: workload, control, reward, community, fairness and values were all found to be correlated to engagement. Low scores in the areas of ministry and ministry engagement were found to be correlated with an intention to leave ministry. There were only limited results for personality using the Keirsey Temperament Sorter related to the areas of ministry and ministry engagement. A self-appraisal form for ministers based on the six areas of ministry and ministry engagement has been formulated from this research.

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## Chapter 1. Ministry

Christian ministry is regarded as a calling from God, undertaken by those who have prepared theologically and academically for working within a sacred environment. Yet ministry is still a job, and ministers are affected by the strain of their profession as often as others – as can be seen by the rates of divorce, breakdowns and inappropriate behaviour. Over recent years research has made us aware of the high demands on clergy and the impact of clergy personal dysfunction on their ministries (Cotton, Dollard, de Jonge & Whetham, 2003).

There are unique circumstances that delineate ministry from other professions, but there also needs to be an awareness that it is people who fill the positions, not saints or angels. In the Presbyterian Church of Aotearoa New Zealand (PCANZ) it can be noted that ministers are not 'employed' in the traditional sense (this was affirmed by the Inland Revenue Department in a landmark case with regard to the superannuation fund of clergy) and many members of the clergy reflect this attitude in their work style. Yet the demands of modern society, the tightening of the charity purse, and a growing call for accountability are putting pressure on the lifestyle of ministry.

### *Ministry Demands and Stressors*

A fuller discussion of stress is given in chapter 2, but a clear definition of some key terms would be helpful from the outset. *Stress* is understood as a process rather than a quantifiable effect. The stress process entails a stimulus (usually defined as a stressor), an evaluation of that stimulus, and a response (often defined as strain). *Stressors* are understood to be elements of a work environment that are likely to provoke a process of stress and often lead to strain. *Demands* are a wider understanding of elements in the work environment that includes stressors, but the term does not carry with it the negative affinity of stressor. *Strain* is the consequence of the stress process and may be considered as physical, emotional, mental or spiritual. *Burnout* is understood as a particular sort of strain that was once linked only to those who were dealing with people but has been broadened to include a variety of occupations. Burnout refers more specifically to a loss of energy, a sense of depersonalisation and a loss of self-efficacy - all of which is

further explained in chapter 4. *Satisfaction* should not be considered as the opposite of strain, but it does share a similar source. Satisfaction is the positive feeling obtained through working. *Engagement* is not the opposite of burnout either, but it does reflect a high level of energy, an involvement with the work and people, and a high sense of effectiveness.

Maslach and Leiter (1997) commented that “the *idea* of the workplace as an efficient machine is returning to undermine the *ideal* of the workplace as a safe and healthy setting in which people may fulfil their potential” (p2). This is equally true for ministry in 2007 and the call for an ‘efficient’ ministry is both adding to the stress clergy experience and increasing the acknowledgment that ministry is work – with the introduction of ministry appraisal, compulsory supervision, stipend review and closer attention to holiday entitlements (PCANZ, 2006). Ministry appraisal is to involve the setting and evaluation of job descriptions and strategic individual ministry goals. Supervision is a process where ministers undergo professional counselling with the purpose of dealing with work related problems before they become too serious. The stipend is the “living allowance” paid to ministers. Holiday entitlements for ministers have recently changed from 5 weeks to 4 weeks, with a particular endorsement that ministers also have statutory days off (or days off in lieu). This is not intended to reduce holiday time but to make it clearer to ministers what they should legitimately take as time off. Ministers who have traditionally taken Mondays as a weekend day would often not ‘recover’ their day off when it was a long weekend, and few claimed an extra day for working on statutory holidays (Christmas, Good Friday, Easter, Anzac Day).

The matter of holidays reflects the nature of the call to ministry – a call which is passionate and personal. A minister is paid a stipend which sets them aside for ministry and is recognised through ordination and induction to the parish. Their calling is to a personal journey of faith as much as it is a call to serve the parish. Ministers have the opportunity to take time in prayer, to simply be with people, to have copious cups of tea, and to keep up to date in academic research and current news affairs. For many ministers there is a certain satisfaction in being allowed to follow a path of religious and spiritual inquiry.

Yet ministry is still a job. It can be assumed that satisfaction for clergy, like employees in other occupations and professions, varies with levels of pay and benefits, autonomy and decision making, and professional growth opportunities (Mueller & McDuff, 2004). The stipend for PCANZ ministers has been set at about 10% above the average wage, a level well below what others with equivalent training and experience might earn. Ministry does provide a great deal of autonomy in the working day, but decisions are often controlled by the availability of finance and volunteers.

Within the PCANZ there is no clear path for professional growth, with stipends being equivalent for all ministers irrespective of congregational size or activity (although this will change in July 2007). In the past, promotion may have been considered in an appointment to key city parishes – but with changing demographics some of these big churches are struggling with financial demands and it has been shown that job satisfaction increases with church budget, but not church size (Mueller & McDuff, 2004).

The PCANZ uses a call process to match clergy and parishes where an appointment is based not only on the traditional elements of knowledge, skills, and attributes, but also on a sense of God's direction. As part of the call process it is expected that an evaluation of the theological fit of the minister and parish would be undertaken. It has been shown that a theological mismatch of clergy and congregation can create dissatisfaction, particularly for the liberal minister in a conservative parish (Mueller & McDuff, 2004). A minister will find a mismatch intellectually and emotionally draining and this may lead to burnout and dissatisfaction.

However, it can be noted that the reasons for dissatisfaction with ministry are usually quite different from the reasons for satisfaction (Francis & Robbins, 1999) and one minister's stressors may be another minister's satisfaction. The reason for this mixed response to a supposed stressor lies in the individual and environmental differences that occur within ministry. A tragic funeral is an obvious stressor in ministry, but given appropriate time, support, resources, and

personality factors such a task can be performed with minimal consequences for the minister.

Changes in society are also impacting ministry and ministers. An increasing demand for ministers to be proficient users of technology (computers, data projectors, cell phones) challenges those who are not so technically minded or trained. Cell phones and email access continue to undermine the traditional work/home division of many workers, ministers included. Availability is often constant, even on remote Pacific Islands, where cell phone coverage and internet access bring work matters into holidays.

There are stressors of ministry that have been identified in various studies, although the definition of terms is not consistent. Golden, Piedmont, Ciarrocchi & Rodgeron (2004) identified problem areas including: lack of time, stress, frustration, loneliness, social isolation, and diminished marital adjustment. Morris and Blanton (1994) considered five external stressors on clergy families: mobility, financial compensation, expectations and time demands, intrusions of family boundaries, and social support.

Specific clergy stressors have been identified by Cotton, Dollard, de Jonge and Whetham (2003): time demands, financial demands, identity and image, high expectations, family boundaries, role conflict and ambiguity, adjustment to ministry, relocation, lack of social support, congregational tensions, changes in society and church structure. In a South African study Strumpfer (1995) noted three particular stressors: person-role conflict, quantitative workload and role insufficiency and in New Zealand Dewe (1987) broadly grouped ministry stressors into six headings: work overload, role conflicts, role ambiguity, dealing with grief and people in need, relationships with parishioners and parish, and self pressures.

It can be seen that the identified clergy stressors share a lot in common with other stress related research and it is likely that models of research developed for other occupations will be relevant for ministry, despite the sense of call and spirituality of the task. This research introduces the Areas of Worklife as a broad model to

interpret the diversity of ministry stressors, and the idea of ministry engagement – a measure of how well a parish minister is engaging with their pastoral role.

### ***Investigations of this Study***

The work situation has a complex array of factors that impact on an individual's experience of strain or satisfaction, burnout or engagement. In ministry there are factors that cause a significant level of stress in ministry and there are other factors that buffer against a minister's perception of stress. One of the broad aims of this study is to explore some of these factors.

### **Factors causing stress**

- 1) The level of the ministry stipend is often cited as being a source of stress as it produces financial difficulties for the manse family. This study investigates whether the perception of the level of stipend is a contributing factor to the level of ministry engagement.
- 2) The unfair treatment of family has been identified as a particular stressor in a number of studies and this study seeks to investigate the perception of unfairness as it impacts on ministry engagement.
- 3) Expectations on ministers are often unspoken and are identified as a key stressor in some studies. This is in part a matter of role ambiguity and will be considered in this study as a relationship between a minister having a good idea of what is expected of them and their engagement in ministry.
- 4) One recent development in work psychology has been the exploration of workplace bullying. Bullying has been part of human existence from the very beginning and is well established in the workplace (Vega & Comer, 2005). It can be considered as an inherently unfair phenomena and it may be considered that it should not occur within a church setting, focussed as it is on Christian ethics and loving grace. The PCANZ also has clearly defined processes for dealing with sexual harassment, but this is beyond the scope of this research. This study seeks to identify the level of bullying experienced in the PCANZ and the affect it has on ministry engagement.

### **Factors buffering against stress**

5) Supervision was introduced into the PCANZ as a means of addressing the stress process. It is generally paid for by the parish as part of the cost of ministry and usually involves a monthly meeting of one hour (and other meetings when necessary) with an approved supervisor. This study investigates whether positively entering into supervision has a buffer effect on burnout or disengagement.

6) A mismatch in theology has been noted to engender dissatisfaction in ministry and this study explores whether a match in theology is conducive to positive ministry engagement. It is clear that it is beyond this study to quantify theologies (of ministers or parishes) and this part of the study relies on the self-reported perception of a match or mismatch in theology.

7) Ministers have historically been key members of a local community, in smaller rural areas often being one of a handful of professional, highly educated people. In recent decades New Zealand society has moved away from the traditional Christian culture and the place of ministers in society has changed. The ability to influence the local community and the authority to bring about change has been diminished. The respect of ministers in the local community is challenged by these changes and this may be seen as the removal of a buffer against ministry stress. Appreciation in the community can be considered as a support for ministers and the relationship between that appreciation and ministry engagement is to be investigated.

8) The opportunity to take study leave is offered to ministers within the PCANZ and can be seen as good workload management. Ministers in the PCANZ accumulate study leave at one day for every month worked. The cost of study is largely met by the minister (although there is some support offered) and is taken at the discretion of the minister, not by obligation. Study leave can be taken in a broad variety of topics and ways, but it is time taken away from the rigours of parish ministry. This study investigates whether the taking of study leave is



related to the perceived workload of ministers and to their level of ministry engagement.

9) A good spiritual life has been indicated as an effective mediator against stress and this study considers whether the perception of their spiritual life is related to a minister's engagement level. Psychology has generally been loath to research spirituality and there remains keen debate about whether faith is a cognitive process or something different. In this research there is a reliance on the minister's self-appraisal of their spiritual life.

### ***General Hypotheses***

#### **Age and Experience.**

The concept of ministry engagement will be discussed in chapter 4, but here we introduce three hypotheses that are related to the demographic make up of ministry in the PCANZ. It is anticipated that age and experience will affect the ministry engagement of a minister, as studies have shown that younger workers often experience greater levels of burnout than older workers (Tomic, Tomic & Evers, 2004; Hills, Francis & Rutledge, 2004; Maslach, 1976). The impact of age and experience is explored in the first two hypotheses.

***Hypothesis 1: Younger ministers will indicate lower levels of ministry engagement than their older colleagues.***

***Hypothesis 2: More recently ordained ministers will show lower levels of engagement than their more experienced colleagues.***

#### **Gender.**

Women have been ordained as ministers within the PCANZ since 1965 and now comprise 20% of the clergy. Limited research has been carried out on the relationship of gender and ministry stressors. Mueller & McDuff (2004) found that female clergy were more satisfied with their roles – a trend that exists across occupations, despite the often poorer conditions of work for women. Hill, Francis and Rutledge (2004) found that women reported higher levels of emotional

exhaustion, while men were more likely to experience depersonalisation. The third hypothesis seeks to explore any gender differences.

***Hypothesis 3: Female ministers will have higher levels of ministry engagement than male ministers.***

### ***Personality and Ministers***

Ministry has scope to accommodate a wide variety of personality types and that can be seen at any General Assembly of the PCANZ. There are ministers who enjoy being the centre of attention and those who work quietly in the background. There are those who are academically gifted and those with a deep pastoral heart, there are ministers who are organised and others who seem to live in a world of chaos.

On the negative side, it has been suggested that while personality factors may be related to work performance they do not account for a great deal of the variance (Furnham & Stringfield, 1993) with some suggesting that only 10% of success or failure is attributable to personality (Zemke, 1992) and that studies of personality have contributed little to understanding aspects of leadership (Michael, 2003).

Ways of measuring personality have multiplied in recent years and some of these will be discussed in chapter 5. An example of the interaction of personality and ministry is given by Stiefel (1995):

I discovered that I, an extravert priest, had been called as rector by a parish with a significantly introvert profile, something which even they had not known about themselves. Of the vestry at that time, all nine of the elected members were introverts; the two wardens and I were extraverts. With this new information about ourselves, we changed the manner in which our vestry meetings were conducted and ... found that discussion and decision-making (which for us required consensus) were becoming not only easier but even pleasurable in unexpected ways.

Another example may concern time management, where a session (the local parish's ruling council) might be concerned about a minister's lack of time management. If we can interpret this in personality terms it may suggest that

there are opposite traits at play, where the session is composed of time focussed personalities while the minister is certainly not time focussed.

The moderating effect of personality on a minister's response to ministry stressors has not been well researched, and it is the hope that this research may shed some light on the role that personality plays. Oswald and Kroeger (1988) identify that all personality types can fall into pitfalls of ministry, often reflecting the weakness or strength of their temperament. In a similar way, all personality types will respond to stressors, but it is of interest to know if particular stressors impact more heavily on certain types.

### ***Ministry Self-Appraisal***

As part of developing effective ministries, the PCANZ is encouraging ministers to undergo annual evaluations of their ministry. A self-appraisal measure could allow ministers to reflect on the areas of their ministry without concern for privacy issues and therefore identify concerns before they become problematic. It is hoped that the current research may enable the development of a self-appraisal measure for ministers based on ministry engagement and the areas of ministry that also reflects the influence of individual differences and situational factors.

A self-appraisal tool can bring a number of advantages. Because it is not collated, there is an assurance of privacy and therefore a greater incentive for a minister to be completely honest in their answers. Such an appraisal would also develop some of the cognitive processes that are so central to an understanding of work life without being prescriptive. There is also the pastoral factor that emerges when the wider church indicates an interest in the mental and spiritual health of its ministers.

### ***Basis for this Research***

The purpose of this research is to evaluate the relationships between ministry stressors and engagement with ministry, while also considering the place of personality as a mediating variable. These three areas of interest are discussed in greater depth in later chapters, but it is important to set down some of the theoretical basis of this study.

A basic model of work stress suggests that certain working conditions (stressors) may be predictive of a variety of job-related stresses (Dewe, Cox & Leiter, 2000) and this model can be researched in three ways: by identifying different work stressors, by exploring the relationship between the stressors and outcomes, or by considering the moderating effect of individual differences and situations. This research evaluates the incidence of some specific ministry stressors, explores the relationship of stressors and outcomes by using the areas of worklife model (Leiter & Maslach, 1999) and engagement (Maslach & Leiter, 1997), and considers the effect of personality using the model of Keirsey (1998).

A brief overview of related theories of stress is contained in chapter two of this paper. The conceptual understanding of the areas of worklife will be the focus of chapter three. The consequence of not coping with stressors in service industries is often witnessed as an experience of burnout or reduced engagement with the job. A discussion of engagement and burnout is the focus of chapter four.

Chapter five introduces the role of personality within the workplace and more specifically in ministry. Based on the popular model of personality developed by David Keirsey, this research asks if personality is a moderator of ministry stress. The method of the current research is found in chapter six. The results of the research are outlined in chapter seven which leads into the more general discussion of chapter eight.

## **Chapter 2. Models of Stress**

Popular concepts of stress tend to blend aspects of a complex series of relationships into a simple construct. People will often talk of a stressful job, or identify ministry as a stressful occupation, without the identification of stressors (stimuli) or strains (responses) or the interaction between them. A literature survey some years ago indicated that 41% of research focussed on stimulus, 22% on response, 21% on the stimulus-response interaction and 14% remained unclear (Jex, Beehr & Roberts, 1992).

This chapter identifies several key models of stress presented in the field of work psychology. This research is based on the understanding that stress is a process that involves stimuli, responses and the interaction between them through the cognitive mediation of the individual (Lazarus, 1999). This suggests that there is a constant interplay between the objective and subjective elements of work life. There is a working relationship between perception of stress and cognitive appraisal as an individual encounters stressors, evaluates their impact and assesses their ability to cope.

While stimuli and responses can be equated with specific variables, the transaction of the individual with the environment gives the variables a relational meaning. The encounter of an individual with a stressor does not necessitate the experience of stress – it is dependent on the individual's perception and appraisal of the situation. The task of the practitioner is not simply to remove stressors, but to help the individual understand the cognitive processes at work and to resource them with what they need to cope with the situation.

There is also a growing awareness that work psychology cannot limit itself to the study of the negative consequences of the work place. While understanding that stressors may bring about strain and burnout, there is a move to interpret the positive outcomes of good work practice and environment. This has brought a consideration of work satisfaction and engagement into work psychology – the topic of discussion in chapter 4.

The following sections outline some popular models of the stress experience as an introduction to the Areas of Worklife model that is a blend of a number of other models and the basis for this study. The models show a development in work psychology from the simple to the complex, from objectivity to subjectivity, from abnormal behaviour to normality, and from negative to positive approaches.

### **Person-Environment Fit**

There has been a great deal of study relating to person-environment (P-E) fit, where consideration is given to the environment in which a person exists (Edwards, Caplan & Harrison, 1998). A more specific objective for work psychology is person-organisation (P-O) fit, where the context of work is the primary focus (Judge & Christof-Brown, 2004). Here the interaction of the individual with the organisation is noted, with the obvious attention to both the organisational nature and the individual differences. Again it is emphasised that every organisation is unique just as every individual is, and the interactions between them are also unique.

P-E fit could be conceived as a rather static model that seeks to place the square peg into the square hole. In this model attempts are made to define the individual characteristics that will suit the job, or *vice versa*. The focus of research is on the individual and contextual factors. There is typically a measure of some characteristics of the worker (such as skills or abilities) and an assessment of the work environment and job demands related to that characteristic. A discrepancy between the two sets of measures would indicate a mismatch between the individual and their work. The difficulty with this is that it ignores the cognitive processes and transactional nature of the person-environment relationship.

A transactional model of P-E fit acknowledges the appraising nature of workers who assess the match (or mismatch) of their own unique characteristics with the job in which they are employed. The perceived gap between a person and the job is a reflection of their relationship with the job (Leiter & Maslach, 2003). A mismatch is an inherent source of stress and a match leads to a positive work life.

A transactional model of stress allows the components to be considered by their interconnectedness and places appraisal and coping as key elements of the process (Dewe, 2000).

It may be considered that there are ideal candidates for ministry based on concepts of P-E fit and personality. Given the amount of public speaking, for instance, it might be expected that extroverts would have greater fit, yet a majority of ministers appear to be introverts (Oswald & Kroeger, 1988) who willingly act extrovertly to fulfil their jobs. It is clear that defining both the peg and the hole are difficult in any work setting, and certainly in ministry.

The P-E fit model has been a basis for developing a more comprehensive model of work engagement, but provides only a limited means of analysis to a complex situation. The assumption of a static P-E fit puts aside the interaction of individuals across the breadth of a job's characteristics and their cognitive appraisal of the worth of their work. What can be taken forward, however, is the essential idea that a match of person and environment is an essential ingredient for job satisfaction and engagement, while a mismatch is a recipe for stress and burnout.

### **Demand-Control-Support**

The Demand-Control-Support (DCS) model has been built from the work of Karasek, who conducted epidemiological studies to determine causality between job demand, job control and cardiovascular disease (Johnson & Hall, 1996).

Karasek affirmed a demand-control model where high demand and low control jobs were associated with a higher incidence of cardiovascular disease. The study did not, however, fully consider distinctions of social class and the psychosocial environment – each allowing different interpretations of stress. Social Support was introduced into the original model as a buffer to demand and control. There is a lot of research that supports the basic principles of the DCS model (Dollard, 2003) and the three dimensions are important to understanding the processes of stress. These three dimensions are discussed briefly below.

Demand has come to be understood not only in the amount of work that is expected, but including factors such as interpersonal, emotional and cognitive demands. Interpersonal demands are created by the interaction with other people in the workplace (often known as office politics), emotional demands from the nature of the work and co-workers, and cognitive demands from the amount of brain-power needed to undertake the work. A situation of high demand is characterised by having too much to deal with (physically, emotionally or cognitively), too few resources and too little time. When considering demand it is not simply an occasional busy day, but work overload as a chronic condition of employment.

Control reflects the worker's perceived capacity to be able to have discretion within their work place over decisions that affect both them and their work. A situation of low control is characterised by having insufficient authority to determine the outcome of their work and no discretion over how they use their skills. This factor is also understood in the idea of work autonomy. It is the chronic lack of control that brings about the stressful state.

Support is related to the overall levels of social interaction that are available to a person to support them in their work goals. Social support has been identified as a moderating factor in the development of psychological or physical illness as a result of stressful events. Such support can take the form of emotional support, informational support, empathy, personal feedback or practical help (Dollard, 2003). A situation of low support is identified when a worker is isolated from others who can offer encouragement and advice. Again, it is the chronic experience of a lack of support that is influential not the occasional time alone.

The three factors of demand, control and social support are seen as interacting forces, with social support offering a buffer to the balance of demand and control. In its simplest form the DCS model does not allow for individual differences or environmental factors, and takes no account of the cognitive appraisal that occurs with each worker (Kelloway & Day, 2005). The dimensions of demand, control and support are, however, significant contributors to an understanding of work stress.



For ministers aspects of demand, control and support play a factor in their work lives. In terms of demand there is always more that could be done, and at times a lot that must be done. This covers the breadth of the demand construct in being emotional, cognitive and psychologically based. With this demand, however, comes a great deal of autonomy as ministers organise their own daily schedule, although they may be faced with high expectations of what ministers should do. There is also the benefit or tension that arises from the level of congregational and family support. What can be taken forward from the DCS model is the importance of demand (in the form of workload), control and support in the work relationship.

### **Effort-Reward Imbalance**

The Effort-Reward Imbalance model (ERI) is a transactional theory of stress (Dollard, 2003) that focuses on the evaluation by the worker of the efforts put into work and the rewards gained. The model arises out of the concept of societal reciprocity where positive relationships are reciprocal by nature. It is suggested that strain arises when there is significant work effort with little reward – which may be evaluated in other than financial measures. A volunteer, for instance, may work extremely hard – not for a financial gain but for the satisfaction of doing the job.

The effort-reward imbalance is determined by the cognitive evaluation of the psychological contract formed in the work relationship. The reward is considered in terms of monetary value, esteem and career opportunity and is evaluated against the effort put into the job.

For ministers, who accept a lower rate of stipend than other similarly qualified professionals, the rewards of ministry are unlikely to be evaluated in terms of monetary value. It may therefore be expected that rewards will be identified in various ways, including esteem and career opportunity. For a minister, however, there is the important matter of evaluating the rewards. Most ministry is performed in areas where there is not a measurable scale of success – how can

performance in the conduct of a service be measured? Or how can the value of a cup of tea with an elderly parishioner be quantified?

The ERI model provides insight into the relationship of effort and rewards and it is clear that the perception of worthy reward is an essential element in the work relationship. Research can take forward a consideration of a person's perception of whether they are being adequately rewarded for the work that they perform.

### **Cognitive-Relational Theory**

Cognitive-relational theory (CRT) has developed from the research of Lazarus and Folkman and suggests that stress arises from the individual's assessment of the work situation. A key element of the model developed by Lazarus and Folkman is the cognitive appraisal of demands (Lazarus, 1999). These appraisals happen within the context of environmental factors and individual differences.

It can be noted that CRT moved away from defining stressors to using demands, a move that removes the inherent negative aspect that resides in the word *stressor*. An important part of the appraisal process is an assessment of the resources available – personal, social or physical resources. Primary appraisal is an assessment of a demand as a challenge, threat, loss or irrelevance. Challenge appraisals are considered not to have the negative implications of threat or loss, and can be positive or exciting for the person.

An example of ministry may illustrate the nature of primary appraisal. A minister may be asked to lead a prayer at a major civic event in front of many people. A challenge appraisal would consider this to be a difficult task but one where there would be a sense of accomplishment at the end of it. A threat appraisal would consider the task to be one that threatened a career, relationship or life if it was undertaken. A loss appraisal would consider that the minister would lose work or family time, or perhaps some prestige, by undertaking the task. A consideration that the task was irrelevant would suggest that the minister saw no impact at all on their life or work.

Secondary appraisal is an assessment of the coping abilities of the individual in the face of the demand. Coping can be described as the efforts that are made to deal with demands, irrespective of their effectiveness or cost to the individual and can be identified in two categories: approach-oriented and avoidance oriented (Beasley, Thompson & Davidson, 2003). Approach-oriented coping is also known as task or problem-focussed coping, including proactive means of dealing with stress. Avoidance-oriented coping, also known as escapism or emotion-focussed coping, is identified as those means of dealing with stress that do not tackle the real issues involved.

Coping is a growing area of research and has a variety of definitions throughout work psychology. Coping has been identified as a psychoanalytical process, a personal trait or style, a specific strategy or a process of strategies. In a transactional framework, coping can be understood as part of the transaction between an individual and the environment where the situation is appraised as stressful (Dewe, 2000). This suggests that positive coping strategies can mitigate against the negative demands of a work environment. Coping can be seen as a dynamic process that integrates various aspects of the stress process and remains relative to the person and the environment in which they work.

Coping has also been analysed according to the type of focus that exists. Task-focused coping concentrates on the work to be done, while emotion-focused coping concentrates on managing the feelings of the worker. Avoidance is also acknowledged as a coping strategy, although generally not a positive one. Social support is also a buffering factor in the coping process, as are individual differences.

A fourth component of CRT is the evaluation or reappraisal when a person considers whether their response to the stressor was effective or not. This brings about a loop effect where stress may increase because of poor coping, and there can be negative psychological consequences, such as the lowering of self-esteem or self-efficacy. Alternatively, good coping skills can bring about positive consequences such as the increasing of self-esteem or self-efficacy.

The appraisal process is an act of cognition and there is an understanding that metacognition is an attribute of the effective worker (McCarthy & Garavan, 1999). Metacognition suggests that a person is aware of their coping strategies and is an effective means of improving those strategies, especially if it is the identification of poor coping mechanisms, such as avoidance, dalliance or anger.

For ministers, as with other workers, the appraisal process is happening all the time, in all areas of their work. When a pastoral crisis presents at the manse door the minister appraises how the situation is considered and whether they have the resources to cope. It may be considered as a challenge (*How can I help here?*), a threat (*This person looks violent*), a loss (*I have to pay for this from my own wallet*) or irrelevant (*This is not my problem*). If it is seen as a threat or a loss, the secondary appraisal will influence the outcome on stress levels.

The development of cognitive-relational theory highlights the process nature of understanding the relationship between demands, resources, appraisal and coping for individuals at work. It is a reminder that stress is a result not simply from the presence of a stressor, but arises through a process of appraisal and perception that integrates both the individual and the work environment.

### **Integration of the Models**

More recent consideration of the stress literature has sought to bring the elements of various models into a more cohesive form. Kelloway and Day (2005) outline six categories of stressors in the workplace: workload and work pace, role stressors (conflict, ambiguity and inter-role conflict), career concerns, work scheduling, interpersonal relationships, job content and control. This model highlights a shift from individual stressors to areas of impact in the workplace.

The development of categories of stressors or areas of work life means that a more robust model can be developed that is not dependent on a single situation or stressor. For example, the appraisal of workload as an area becomes a more cognitive and emotional evaluation rather than an empirical measure of the number of hours worked. An integrated model is dynamic and allows for the

contributing effects of personal differences, environmental factors, support mechanisms and coping strategies.

Using areas of work life to categorise stressors and engagement/burnout as an evaluation of outcome, the model used in this research seeks to understand the transaction that occurs within ministry in these specific areas. A conceptual model is given in Figure 1 and will be described in more detail in the next two chapters. The model highlights the presence of stressors and experience, the relationship of these two factors being through a process of cognitive appraisal which is moderated by both individual differences and situational factors.

This model brings in the basic understanding of P-E fit where there is an assumption that where a mismatch between the person and the job environment occurs there will be negative effects and where there is a match there will positive engagement with the job. It also develops aspects of the DCS model by affirming that workload, control and community (support) are interactive elements of the work environment. The role of these three elements is understood differently, however, as the areas of worklife are seen as mediators on the other areas. The ERI model is acknowledged in the inclusion of reward as an area of worklife. The model also reflects the transactional processes of CRT and integrates the cognitive appraisal of demands across the six areas of worklife.

The six areas of worklife are described in detail in chapter 3, which outlines the underlying concept that a match or mismatch in the areas of work life either enhance or diminish work experience. The experience of either engagement or burnout is essentially the ends of a continuum and will be described within the context of research in chapter 4. The effect of individual differences on the appraisal process is investigated in this research using the Keirsey model of personality typology explained in chapter 5. It is clear that there are other individual differences to be taken into account in this model, but those factors have not been part of this current research.

**STRESSORS**

**EXPERIENCE**

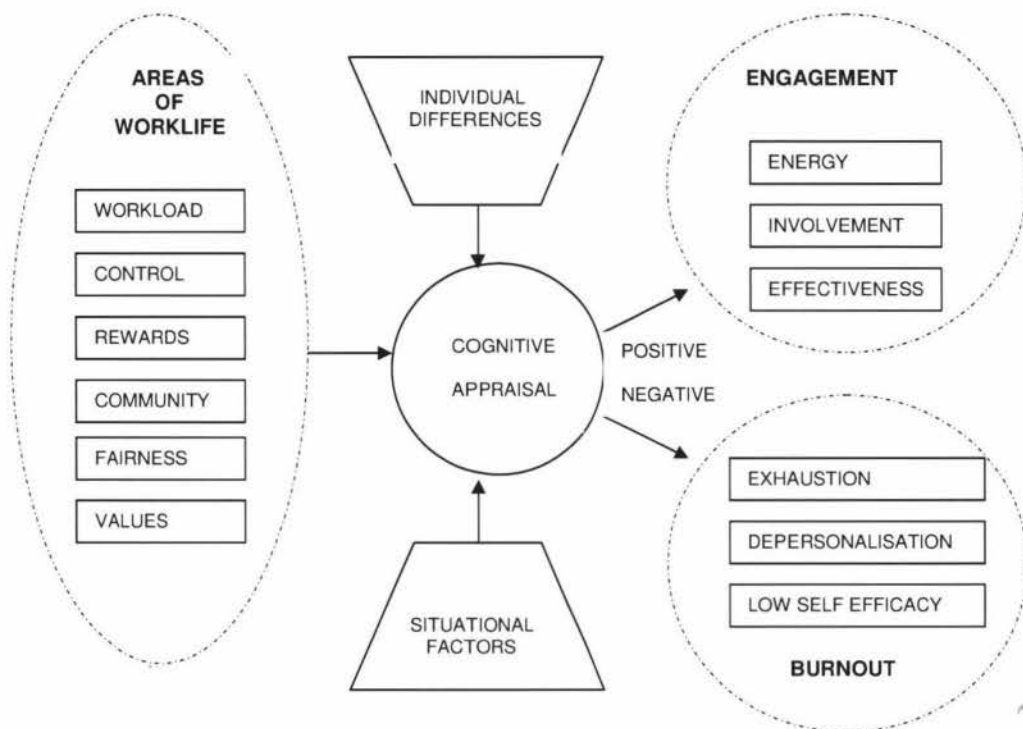


Figure 1. Conceptual model.

The nature of the cognitive appraisal and the form of the situational factors are both beyond the scope of this study, but are nevertheless important elements of the model. Distinctions between settings of ministry (such as rural or urban, large or small congregation, asset rich or poor, charismatic or liberal in theology) may also provide critical mediation to the process of cognitive appraisal.

### Outcome

One further theoretical consideration may be added to the model. Workers who are contented with their work and happy within themselves are more likely to remain working for the organisation, while the negatively affected worker is likely to under-perform or resign. This brings together organisational factors, personal experience and work-related outcomes. This research will seek to address issues that cause ministers to decide to resign from parish ministry. This is, however, only one outcome of many. Negative consequences of poor matching the areas of worklife and low ministry engagement may also be seen in divorce rates, alcohol

or drug abuse, inappropriate sexual behaviour, poor physical health or deteriorating mental health. Such outcomes are not explored in this study nor are they recorded and assessed by the church.

### **Chapter 3. Areas of Worklife**

This chapter has a particular focus on the stressors of the workplace through a consideration of six areas of worklife: workload, control, rewards, community, fairness and values and will develop specific hypotheses related to the areas of worklife.

Lazarus (1999) notes that while, as psychologists, we can construct categories for analysis they are not 'real.' Our defined variables cannot contain the full meaning of a situation and are therefore only a partial glimpse of a greater reality. There are only six areas of worklife considered and this could easily be criticised for being too limiting, but we are reminded that this is a means of gaining understanding, not the truth itself. The areas of worklife are designed to provide an economical and practical assessment of issues that are central to enhancing the quality of work life.

In understanding the areas of worklife it is important to acknowledge that this is an evaluation of an individual's perception of their work situation, not an empirical measure. The areas of worklife studies are, in part, an evaluation of the transaction between the identified stressors and the individual's appraisal of their ability to cope, and as such convey a subjective meaning to the individual experience.

The areas of worklife are not stressors but are areas from which demands arise. Strain and satisfaction can arise from the six areas of worklife and this can bring about engagement or burnout, depending on the processes of cognitive assessment that are occurring within the individual, the environment factors and individual differences.

Christina Maslach and Michael Leiter developed the areas of worklife as a structured framework for identifying organisational predictors of job burnout (Leiter & Maslach, 2003). The theoretical approach began from their extensive research into burnout and the development of the Maslach Burnout Inventory



(MBI) in the 1980s. In studying the causes and effects of burnout six areas of job-person mismatch were identified as critical sources. In a bottom-up approach, these six areas were later developed in connection with existing literature and research on job stress.

A key goal of the development of the areas of worklife was to provide to both researchers and practitioners a tool to help understand the complex relationship between workplace stressors and the negative consequences of burnout. The move to a more positive view of this relationship and an understanding of engagement as an affirming outcome is further discussed in chapter 4.

The areas of worklife model is a way of analysing a complex situation involving environmental factors and individual differences. When there is a good match of the individual with the organisation across the six areas of worklife then engagement with the job is promoted. Conversely, where there is a mismatch burnout is promoted (Leiter & Maslach, 2001) as shown in the conceptual model in chapter 2 (Figure 1). It is important to note that not all six areas will be influential, and that a demanding area may be off-set by a rewarding area (in the way that a high salary compensates for a high workload, or that a high sense of value can compensate for a lack of control). The six areas of worklife are a means of understanding the questions rather than an answer to the problem of stress.

As a theoretical development, the areas of worklife model breaks down the traditional division between sources of strain and buffers against stress. Buffers can be understood as positive aspects of the job that lead to satisfaction. The sources of strain have traditionally been categorised as job-specific, organisational or individual and buffers have been categorised as personal, job-related and organisational (O'Driscoll & Cooper, 2002). The areas of worklife include elements of all six of these categories in each of the six areas. By breaking the somewhat artificial division between stressors and buffers the areas of worklife model has highlighted that a buffer one day may be a stressor the next.

The areas of worklife reflect the level of perceived mismatch that an individual has between themselves and their job or organisation. A low score for an area is

indicative of a mismatch, while a high score is understood as being a positive evaluation of a match. Each area is independent, so a mismatch in one area may be accompanied by a match in another.

Research in the field of nursing has been carried out using the areas of worklife model and found that the six factors gave comprehensive coverage to the stressors experienced in the nursing profession (Spence Laschinger, Wong & Greco, 2006). The model tested in the nursing study showed that structural empowerment affected all the areas of worklife and, through them, increased work engagement. Both stressors and buffers were influenced by structural empowerment – in itself a buffer to stress.

A ministry example of the blurred distinction between stressor and buffer may be seen in the conduct of a funeral. A traditional assessment might suggest that it is a job-specific stressor as it is an elemental task of ministry, however there are certainly individuals who cope better with such tasks and the way the organisation is structured can make the task simpler or harder. A funeral can also be a buffer against stress as it allows a minister to reassign other tasks, it generates personal accomplishment and it may encourage extra support from the church members for the minister.

The conceptual model illustrates that the areas of worklife contain both stressors and buffers as part of their being. As a transactional model, however, there are also moderators of the areas of worklife in the form of individual differences and situational factors. With individual differences there is consideration of personality, education and experience. There may also be differences that can be measured as vulnerability or resilience, although these have proved to be rather elusive to quantify.

The theoretical relationships between the six areas are not clearly understood, but they should not be considered as moderating variables as a moderator should be uncorrelated with both the predictor variable and the criterion variable (Baron & Kenny, 1986, Spicer, 2005). There are possibilities of considering the areas as co-mediators as they share together in accounting for the variance of engagement and

this has been explored in part by some studies (Leiter & Maslach, 2003). Identifying mediation patterns is a sophisticated process and relies on a sound theoretical understanding of the constructs and statistics involved (Spicer, 2005). The identification of mediating patterns was beyond the scope of this study.

### ***Areas of Worklife***

The following sections outline the six areas of worklife (suggested by Leiter and Maslach) and then discusses them in relation to ministry.

#### **Workload.**

The *workload* area of worklife is not simply to be understood in a quantitative sense but involves a wider consideration of the workload that a person encounters in their work. A manageable workload would give the opportunity for a person to do what they enjoy, to pursue career objectives, and to develop professionally. A crisis in workload would arise when expectations are beyond an individual's ability to fulfil them (physically or psychologically).

The area of workload can be understood in four different ways: too much work to do, demanding time pressures, too much hard work, and excessive availability (Leiter & Maslach, 2005). These four factors may often combine to increase pressure in the area of workload, so having too much to do is exacerbated by time constraints. Modern workplaces continue to place more workload pressures on workers, even while introducing technology that is designed to alleviate pressure. With introduced technology there is an expectation that fewer people will be needed, but it has generally meant a busier workforce. Profit margins have also demanded stricter control of time, another pressure in the workforce. Cell phones have also meant that it is sometimes difficult for workers to feel like they are ever away from their work place.

Workload has been a key factor of stress research throughout its short history, distinguished as a work task stressor rather than a work role stressor. A transactional model makes clear that this area of worklife is based on the perception of workload, not a quantitative measure of the amount of work done. The understanding is based on an individual's appraisal of their own workload,

suggesting that there are individual differences that will impact this measure. For instance, one minister may find that three pastoral visits in an afternoon is a busy day, while another might make seven visits and still have energy for more. Workload in the current model is a subjective evaluation by the individual.

The workload area of worklife shares much in common with the concept of demand in the Demand-Control-Support model of stress. As in the DCS model, it is the perception of high demand that is the trigger for a stressful experience. It may be noted that high workload pressure, in itself, is not necessarily stressful for any occupation – given a balance with the other areas of worklife. However, high workload pressure is a contributing factor to burnout and as research has shown, it is particularly connected with emotional exhaustion (Leiter & Maslach, 1999). In the conceptual model workload is expected to relate more directly with the energy component of engagement.

The person who has high workload pressures is likely to have little time for their personal interests and will feel that they do not get all of their required work finished. They carry with them the weight of expectation and this burden is likely to have a negative consequence.

### **Control.**

*Control* is the opportunity to make choices and decisions, to solve problems, and to contribute to the fulfilment of responsibilities (Leiter & Maslach, 1999). A positive work environment exists when control and accountability are balanced. A negative work environment occurs when people lack sufficient control to fulfil the responsibilities for which they are accountable.

Control relates to the ability of the worker to direct their own environment, to have access to the necessary resources to perform their job, and to exercise a degree of professional autonomy. Three key pressures of the control area of worklife are being micromanaged, having ineffective leadership and having ineffective teams (Leiter & Maslach, 2005).

When a worker belongs to an organisation that has a rigid form of procedures, a strict code of behaviour or a regimental environment, their sense of control may be limited. When the choices of how they act, dress or talk are defined by another person there is a greater chance that they will feel directed or compelled in their work environment and in that feeling experience some resentment.

Most work requires a number of resources with which to function, including stationery, computers, tools, and a safe environment. A worker who does not have sufficient access to such resources, while still being asked to perform the tasks required of the job, will have a diminished sense of control over their work output.

There are echoes in this area of worklife to role ambiguity (an absence of direction), and role conflict. Role ambiguity suggests that a person is not in control of their own personal tasks, while role conflict challenges a person's sense of authority. In the DCS model, a lack of control (coupled with high demand) is a recipe for psychological strain, while the presence of control is seen as an enabling factor.

The control aspect of the DCS model is also known as decision latitude and has been studied by Zavala, French, Zarkin & Omachonu (2002) who found that low decision latitude was related to absenteeism in the workplace. The lack of opportunity to make decisions is a negative characteristic of the work environment. The active participation of workers in the decision making of the workplace has been shown to be associated with higher levels of efficacy and reduced levels of exhaustion (Leiter & Maslach, 2003) so it is expected that the control area of worklife will show similar results.

### **Reward.**

The *reward* area of worklife involves recognition - financial and social - for contributions on the job (Leiter & Maslach, 1999). A meaningful reward system acknowledges contributions to work and provides clear indications of what the

organization values. People experience a lack of recognition as devaluing their work and themselves.

There is a clear link between workload and reward – the greater the reward, the more willing a person is to take on a significant workload. This reflects the Effort-Reward Imbalance model, and is measured by the worker's perception of what they put into and get out of their work.

Reward is not solely related to monetary value, but also entails appreciation and esteem. A job of low monetary value may be compensated by the acknowledgment and sense of service attained. This might certainly be the case for ministers and other religious workers who understand the environment of the voluntary sector where wages are low. Such reward is gained by the social affirmation of others or through an intrinsic appreciation of a job well done.

The pressures identified in the reward area of worklife include insufficient compensation, lack of recognition and unsatisfying work. In the modern workplace there continues to be an expectation that workers will show loyalty to a company, while there is often little loyalty returned. People spend a great deal of their lifetime in the workplace and there is an expectation that there should be something to show for it – a compensatory reward of some sort.

### **Community.**

The area of worklife identified as *community* is the quality of an organization's social environment (Leiter & Maslach, 1999). People thrive in communities characterized by support, collaboration, and positive feelings. Mismatches occur when there is no sense of positive connection with others at work.

At the heart of the idea of community is another word from the same root – communication. It is central to the idea of community that people are communicating with each other in an open and trusting way. Three pressures points in the area of community are poor communication, divisiveness and alienation (Leiter & Maslach, 2005).

When a workplace is beset by divisiveness workers will struggle to have a sense of belonging to a community. Such divisions may occur for a variety of reasons, including office politics, personal conflicts outside the workplace, and philosophical differences. A worker may feel alienated when they seem to be in a minority or feel left out of decision making or social circles.

The community area of worklife contains elements of work stress research into social support, a moderator in the DCS model. When a worker feels that they are accepted and supported by their workmates they are able to find greater emotional and psychological resources to cope with the stressors encountered.

This area of worklife also addresses some of the gaps that exist in models that address individual and/or organisational level factors while failing to consider interpersonal factors. The clash of personalities, work styles, culture and social status are reflected in the sense of community that an organisation develops.

Community within the workplace is defined by a hierarchy of relationships. The relationship of supervisors and workers has been associated with levels of energy, while the relationship of co-workers has been associated with effectiveness (Leiter & Maslach, 2003). A perception of working in a strong community will enable greater engagement for a worker.

### **Fairness.**

The *fairness* area of worklife is defined as the extent to which the organization has consistent and equitable rules for everyone (Leiter & Maslach, 1999). An important element is the extent to which resources are allocated according to generally understood and consistent procedures. Fairness communicates respect for the members of an organization's community. A lack of fairness indicates confusion in an organization's values and in its relationships with people.

Fairness has links with the worklife areas of community and reward, but concentrates specifically on the spirit of mutual trust among people in an organization. It relates to the fairness of decisions within the organization and to

the quality of relationships that exist. It is to be noted again that this is a perception of fairness, not a quantitative evaluation of worthiness.

Central to the areas of worklife are issues about fair treatment in terms of employment goals. People want to work on a level playing field – to have equal chances to compete with other people. While not identified in the research, it is possible that a sense of unfairness may be identified equally by those benefiting or losing through injustice.

Studies in equity theory have found that perceptions of fair decision outcomes, procedures and treatment by decision makers is related to higher levels of organizational commitment, job satisfaction, acceptance of organizational rules and policies, work effort, and less absenteeism (Barsky & Kaplan, 2007). To a certain extent, fairness is also central to the Effort-Rewards Imbalance model, where the imbalance reflects a level of unfairness in the work place.

The pressures within the fairness area of worklife can be categorised as disrespect, discrimination and favouritism. A lack of respect for either the worker or their co-workers is often seen as an affront to their own sense of self-worth and competence. The negative treatment through discrimination and the positive treatment through favouritism challenges a workers belief that if they work hard they can accomplish something. It is, in part, this challenge that can be seen as stressful.

### **Values.**

The *values* area of worklife involves what is important to the organization and to its members (Leiter & Maslach, 1999). When organizational and personal values are congruent, successes are shared. Mismatches occur when differences exist between an organization's values and the values of its staff, or if the organization does not practice its stated values.

In the modern world organisations are faced with economic and ethical challenges brought about by changes in technology, the global economy, societal trends and



public pressure. These impact the values that an organisation espouses and these have the potential to conflict with those of an individual.

The values of most concern appear in the area of worklife as dishonesty, destructiveness and meaninglessness (Leiter & Maslach, 2005). The corporate world of modern society is often challenged on its values as it is exposed in cases of dishonesty. A conflict in the values area of worklife would exist for a Ribena worker who knew there was virtually no vitamin C in the ready-to-drink product. The whistle-blower is a person who has come to understand and act upon their value conflict.

Destructiveness can also be linked with sustainability – a clash of values occurs when the worker senses that their work is destructive and not sustainable. It may be an environmental issue or a question about the health of a community. A person may have a values conflict if they are concerned about obesity and yet work at MacDonalds. Meaninglessness is an inherent question of values. If a worker feels that their job, or the company they work for, makes no difference there is pressure on their personal values.

#### **An overall total.**

While the areas of worklife identify six pressure points, there is an essential interaction between them that determines the response to the stressors of the workplace. A total effect of the areas of worklife is a cumulative response to the stressors in the varying areas and the coping abilities used. This suggests that individuals will have differing profiles from an understanding of the areas of worklife, even within an occupation.

A person may indicate a feeling of burnout with an areas of worklife profile that is consistent across the six areas and another may indicate a similar feeling while having positive experiences in four of the six areas and very negative experiences in the other two. It would be expected that an overall score would also be correlated to engagement and burnout.

### ***Areas of Ministry Worklife***

The six areas of worklife developed for the workplace can also be used as an assessment tool for ministry, affirming again that ministers are workers like any other, despite the idea of their spiritual calling into ministry.

### **Workload in ministry.**

The issues raised in the workload area of worklife are reflected in the other studies of ministry stress and burnout. The stressors are labelled variously as: lack of time (Golden, 2004), time demands (Morris, 1994), time demands (Cotton, 2003), quantitative workload (Strumpfer, 1996) or work overload (Dewe, 1987). These studies indicate the breadth of workload pressures found in the workload area of worklife and suggest that ministers share a general concern about the workload of ministry.

In general it can be noted that downsizing in an organisation rarely includes reducing its mandate (Maslach & Leiter, 1997) and the church is faced with fewer full-time clergy but a continuing need for clergy driven tasks. For ministers, it is not just the emotional turmoil of funerals but also the number of meetings and the constant deadline of the following Sunday service that impacts on the sense of workload in the parish.

A key element is not identified as the type or quality of the work, but the match that the work has with the expectation that precedes it (Leiter & Maslach, 1999). This may suggest that it is not simply the amount of time but often the distribution of time which breeds frustration – many clergy consider that they waste time on tasks not central to their role as minister (Cotton, et al, 2003).

The pressures of a high workload may require a minister to forgo their allocated time off or neglect the opportunity to undertake study leave. They may also neglect to set aside the time for their own spiritual life. (It was John Wesley who, when asked how he could spend three hours each morning in prayer, replied, “I’m too busy to not pray!”) Positive religious coping, while not well defined, includes elements of prayer, meditation, reflection and affirming actions (Pargament, Tarakeshwar, Ellison, & Wulff, 2001). The particular impact of

spirituality on ministry engagement has not been studied in great depth, but there has been some research that has indicated that spirituality showed an incremental significance in preventing burnout when controlling for personality and work environment (Golden, Piedmont, Ciarrocchi & Rodgeron, 2004).

The four key elements of workload are present in ministry. There is often too much work to do, especially when in parish life there is always one other person who could do with a visit. There are time pressures built into the regular week with Sundays often coming around too soon and crisis ministry destroying a well planned timetable. The workload may also be too hard – generally not physically – with demands on the emotional, cognitive and psychological resources of a minister. Excessive availability is also sometimes an issue, particularly as ministers take on cell phones and are expected to be available 24/7. This may be exacerbated by the proximity of the manse to the church or its openness to the community as a place of refuge.

Ministers who think that their workload pressures are high are expected to be more likely to suffer from a loss of engagement in their ministry. More specifically, it can be expected that the workload area of worklife will have a stronger correlation with the energy dimension of ministry engagement than with involvement or effectiveness.

***Hypothesis 4:*** *Perception of workload will be positively correlated with ministry engagement.*

***Hypothesis 5:*** *The correlation of workload with the energy dimension of ministry engagement will be stronger than the correlations of workload with involvement and workload with effectiveness.*

#### **Control in ministry.**

For a minister to be identified as a ‘servant leader’ by the PCANZ may well exacerbate a minister’s role ambiguity by the term’s inherent contradiction. With the challenge of leading a group of volunteers, it is not an easy task to find the balance between the role of mentor and visionary leader. Other studies in

ministry stress and burnout identified frustration (Golden, 2004), expectations (Morris, 1994 and Cotton, 2003), and role insufficiency (Strumpf, 1996) as stressors and these seem to fit within the scope of this area of ministry.

It is understood that job satisfaction varies with the level of autonomy and decision making (Mueller & McDuff, 2004). Ministers have historically had significant autonomy in their positions – they defined what their job was. This allowed ministers to work to their strengths. Some ministers came to be noted for their ability to erect or renovate churches, others for their pastoral programmes, and yet others for their zeal for mission.

In more recent years there has been an increasing trend to develop job descriptions for ministers and conduct ministerial appraisals. The PCANZ is currently trialling forms of ministry appraisal based on job descriptions (PCANZ, 2006). This may suggest a lowering of the sense of autonomy and therefore a decrease in minister's perceived control. It does, however, offer the possibility that a greater understanding of the expectations of ministry might occur.

Ministers, along with others in society, are also faced with increased levels of red tape and bureaucracy. The compulsion of regulations restricts the sense of control that a minister might have and this is especially relevant if the leadership is perceived to be incompetent or disinterested. The opportunity for ministers to take their problems into professional supervision may also be an aspect of the area of control and the impact of this on ministry engagement could be explored.

The church is certainly less autocratic than it was – fewer ministers are 'running' the parish. There has been a breaking down of the clergy/lay division, adding perhaps to the ambiguity of the clergy role and decreasing the control of clergy within the parish. While not reviewed in this study, there is a rising trend for lay people to take leadership of Parish Councils within certain parishes. This raises pressures for ministers as they seek to build teams to deal with the business of being a parish.

Ministers who consider that they have control over the ministry they perform are expected to deal better with the stressors of ministry and therefore have a higher level of ministry engagement. An increased sense of control is expected to enable a minister to direct their energy levels and it should bolster their sense of effectiveness, both dimensions of ministry engagement.

***Hypothesis 6:*** *Perception of control will be positively correlated with ministry engagement.*

***Hypothesis 7:*** *The correlation of control with involvement will be weaker than the correlations for control with energy and control with effectiveness.*

#### **Reward in ministry.**

The area of reward is not simply about the level of stipend – although this may be a significant element. Satisfaction for clergy, like employees in other occupations and professions, varies with levels of pay and benefits, and professional growth opportunities (Mueller & McDuff, 2004). However, clergy have generally chosen to enter the ministry aware that the financial compensation is low in this sector. Factors that might influence this perception (and are not considered in this study) include the previous work history of the minister, their financial security entering ministry and the socio-economic status of the church community in which they serve.

An imbalance between effort and reward has previously been identified as a source of stress in ministry (Dollard, 2003) and is a key element of the Effort-Reward Imbalance Model, and Morris (1994) and Cotton (2003) both identify finance as a ministry stressor.

As noted above, the area of rewards is not solely about money and the appreciation of the community for the ministry is considered important. In today's society that appreciation may well be far less than it was 20 years ago as the church becomes more estranged from the community. While this study cannot do a longitudinal evaluation of the decrease in community support, it asks if the lack of appreciation by the community diminishes ministry engagement.

The demonstration of appreciation within parish ministry has changed over time. A generation or two ago a minister might return from a days' visiting in the parish with an armful of vegetables, preserves or cakes. These were a visible sign of recognition and compensation for services. In our modern world such things are not part of the household environment and there is a gap in the ways people can express their appreciation.

It may also be acknowledged that ministry students have attended the Theological Hall in Dunedin with the expectation that their ministry will change the world and bring revival to the church. The realisation of parish ministry with the regular Sunday services and needs of parishioners may dampen the enthusiasm of newly ordained ministers who find the calling unsatisfying.

Ministers with a sense that they are rewarded well for their efforts are expected to be positively engaged in their ministry. Reward relates to energy as people equate value to the effort they put in and to effectiveness where they consider how the reward equates to their ability, so it is expected that the perception of rewards will correlate with the energy and effectiveness dimensions of ministry engagement more strongly than with the involvement factor.

***Hypothesis 8:*** *Perception of reward will be positively correlated with ministry engagement.*

***Hypothesis 9:*** *The correlation of reward with involvement will be weaker than the correlations for reward with energy and reward with effectiveness.*

### **Community in ministry.**

Clergy face a slightly different environment when talking about people they work with, as professional colleagues are generally not in a close working relationship. But the community of the parish setting and working with parish leaders will provide a key ingredient for the sense of community.

An effective church community is one that welcomes not only the minister, but all who want to work within for the gospel task. Unresolved conflict, mistrust, and lack of support are signs of a disintegrated community. For many ministers the place of their family within that community is important, and this is identified by a number of the studies into ministry stressors (Morris, 1994; Cotton, 2003; Golden, 2004). It is expected that a minister who feels that their family is not accepted will not find engagement in ministry easy.

Three categories of support can be identified as intrapersonal, family and community (McMinn, Lish, Trice, Root, Gilbert & Yap, 2005). Intrapersonal support refers to the positive factors within an individual that are not related to other people. These support mechanisms enhance or detract from the minister's ability to cope with their job and are unique to the individual minister. This study acknowledges the contribution of such support but does not seek to identify or measure it.

Parishes, like other workplaces, experience times of divisiveness when issues erect barriers to good communication. The PCANZ has had divisive debates over a variety of issues from women's ordination (1960s), sporting contacts with South Africa (1970-80s), homosexual reform (1990s) and homosexuality and ministry (ongoing). The divisions break down the sense of community, even within a church. They also create opportunity for a feeling of alienation to intrude into the life of ministers who may feel isolated from their parish or colleagues.

Ministers who have a sense of belonging to a strong community are expected to show signs of greater engagement with their ministry. It is expected that a positive view of the community area of worklife will correlate with a positive ministry engagement.

***Hypothesis 10: Perception of community will be positively correlated with ministry engagement.***

The role of clergy in directing the nature of community is not examined in this study, but as a leader of the parish the minister has some responsibility in the

organisational development and should be working toward building effective community. This “cart and horse” scenario may further add to the burden of ministry.

### **Fairness in ministry.**

It would be expected that a church would be the epitome of fairness, but reality often is far from the ideal. The PCANZ has pride in the equality of ministry and the sense of fairness in its structure. Yet there is disparity between the work of ministers in diverse parishes (size, settings, theologies) and the expectations of higher courts (Presbyteries and national committees). A perception of unfairness breaks down trust, openness and respect.

Ministry within the PCANZ provides an unusual circumstance in terms of remuneration as all ministers are (at least technically) on a standard stipend. The reward for excellence or extra effort is unable to be offered in the form of pay rises or bonuses – so that the possibility of unfairness may not be identifiable in the relationship with the pay scale.

A key element raised in previous research has been the impinging of congregational comment into the minister’s family life. This “unfair” crossing of work-family boundaries has been identified as a key stressor of ministry (Dewe, 1987, Lee, 2003). It is expected that incidents of unfair family judgments will have an effect on levels of ministry engagement.

As society has moved away from the traditional Christian and church culture, there is also a diminishing respect for clergy in the community. This has not been helped by the media hype surrounding the very few church leaders who fall from grace. Ministers may also experience discrimination or favouritism, both within and outside the church setting, based on their theological stance, size of church, or networking abilities. Most Presbyteries (regional church courts) have a schedule to involve all ministers in ordination services, leadership roles or wider church responsibilities, but some ministers appear to be overlooked while others are overused. This may be compounded by occurring in a church where to be



'chosen' is a sign of God's blessing, and to complain is to question the call of God.

Ministers who have an appreciation that the church is fair are expected to have positive engagement in their ministries.

***Hypothesis 11: Perception of fairness will be positively correlated with ministry engagement.***

### **Values in Ministry.**

The key focus in this area is between personal and organisational values – a conflict in theology, ethics, or vision. This may centre on the interpretation of the bible, views of the Holy Spirit, or simply in terms of the music for worship.

When the values espoused by the church are perceived to be different to those of the minister, there is opportunity for negative consequences.

Questions of dishonesty in ministry are not simply focused on small acts of theft from the offering plate, but on the integrity of the whole organisation. The PCANZ has faced serious problems with its financial management over the last 10 years and this has often been portrayed as dishonest or incompetent behaviour by "head office" (a term used as a form of derision, as the structures of the PCANZ are not hierarchical by nature).

Of more significance may be the sense of meaninglessness that ministers might feel in a society that is increasingly ignoring the work of churches. This may be equally true for ministers preaching to congregations of 30 people in churches built for 400 attendees.

A theological mismatch of clergy and congregation has been shown to create dissatisfaction, particularly for the liberal minister in a conservative parish (Mueller & McDuff, 2004). A minister may find a mismatch to be intellectually and emotionally draining and this could lead to burnout. It is expected that the community area of worklife will be related to ministry engagement.

***Hypothesis 12:*** *Perception of community will be positively correlated with ministry engagement.*

**Overall total.**

When the six areas of ministry worklife are combined there is a cumulative effect that should have a correlation to the level of engagement in ministry. A minister might express high workload pressures but be positive about the other areas of their ministry and therefore not show signs of burnout. Another might show slightly negative levels on all six areas and the cumulative effect might be signs of burnout. While the focus of this research is on the individual areas of ministry, there is an interesting question of whether the overall total is indeed correlated to the level of engagement.

Having discussed the six areas of ministry, discussion now moves on to consider the impact of perceived match or mismatch in the areas on levels of ministry engagement.

## **Chapter 4. Ministry Engagement and Burnout**

Engagement is the positive relationship of an individual with their job. It reflects the engagement of the gears in a car, indicating an energy, movement and sense of going somewhere. A person who is engaged with their job puts their energy into the work, is positive about what they are doing and believe that they are making a difference. It can be described as a state of high energy, strong involvement and giving a sense of effectiveness (Leiter & Maslach, 2003). Engagement is the hoped-for state of the contented worker, and therefore of the successful organisation. It is the positive affirmation for a person involved in a job that works for them as much as they work for it.

Burnout sits at the other end of the continuum and is a negative aspect of the work relationship. When a person is no longer engaged with their work they display the signs of burnout: lacking energy, showing cynicism and having a sense of inefficacy (Leiter & Maslach, 2003). Burnout does not stand alone, as if it were some sort of disease a person catches. Burnout represents a state of mind when a person lacks engagement with their work. Continuing the image of a car, a burnt out clutch means that the gears cannot be engaged. Engagement and burnout should not be considered as a dichotomy but rather engagement is a continuum and at the lower end of the continuum is the point of burnout. A person's point of burnout is dependent on individual differences and situational factors.

### ***Stress and strain***

As discussed above, stress can best be described as a process rather than an event. The conceptual model presented for this research (Figure 1 in chapter 2) indicates that stressors are cognitively appraised and lead to an outcome. The positive outcome is identified as engagement while the negative outcome is variously described as strain, exhaustion or burnout. Strain can be understood best from its mechanical roots where a piece of metal is placed under stress and when the stress becomes too great the metal demonstrates signs of strain – bending or cracks. Burnout has come to be understood as a particular form of strain and will be more fully described below.

The measurement of strain stands alongside the identification of stressors. The most common method of assessing strain is through self reports. Participants in such research are asked to consider their own psychological state and describe how they consider they are being affected by their work. One popular form of this measure is the General Health Questionnaire that is used to detect minor psychological disturbance in non-clinical populations (O'Driscoll & Cooper, 2002). Another popular self-report measure is the Maslach Burnout Inventory (Maslach, 1982) which incorporates components of emotional exhaustion, depersonalisation and reduced personal accomplishment.

Strain can also be assessed by other means. There are physiological effects of stress on individuals and attempts have been made to measure these in a consistent way. Assessment of cardiovascular symptoms (e.g. heart rate and blood pressure), biochemical reactions (e.g. cholesterol) and digestive systems (e.g. ulcers) have shown these to be physiological reactions to stress, but there are often other causes as well. So while an objective measure might seem an ideal measure of work stress, there is great difficulty in defining the cause. A strained worker could escape from work to avoid stress as they could escape to work to avoid difficulties at home.

A third method of measuring strain is to identify behavioural reactions. While it is accepted that a person under strain will often act out that tension, there is a lot of difficulty in quantifying it. Strain behaviour has been classified into five categories: work role disruptions (e.g. accidents, mistakes), job flight (e.g. absenteeism, evasive time management), aggressive behaviour (e.g. vandalism or co-worker abuse), disruptions to non-work life (e.g. family problems) and self-damaging behaviours (e.g. substance abuse) (from O'Driscoll & Cooper, 2002).

Awareness has also grown about the priming effect that mention of stress or burnout might have. Students who were exposed to a talk about stressors reported experiencing higher levels of strain than those who were not (Moss & Lawrence, 1997). The offer of a stress workshop might imply to workers that their jobs are stressful and they might begin to look for stressors. This suggests that a survey that looks for burnout or stress in ministry is likely to find it.

There are physiological and behavioural indicators of strain within the ministry of the church. There continue to be ministers who take extended sick leave due to the physical consequences of stress. The five categories of behaviour are also identifiable in the complaints received about ministers: those who have forgotten names, gone golfing, yelled in a meeting, endured marriage breakdown and drank too much. More than anything else, such behaviour is a sign of their humanity.

### ***Burnout***

Research into burnout did not begin from academic theory but from the experience of workers in the human service industry who expressed the idea that they were “burnt out” by their jobs, implying that they had no fuel left to continue working (Maslach, 1982). The movement of burnout theory from a popular, non-academic phenomenon to a recognised psychological condition has been well presented by Maslach, Schaufeli and Leiter (2001), the leading lights in this field. Three phases of burnout were identified early in the development of the model. The first phase was emotional exhaustion which was caused by excessive demands that were placed on the worker. The second phase was depersonalisation and the development of a cynical and insensitive attitude toward other people (both clients and co-workers). The third phase was identified in feelings of low personal accomplishment where the burnt out worker felt frustrated and helpless.

A key element of debate has been the question of whether burnout is best explained by a multidimensional or a unidimensional model. Christina Maslach has been an avid proponent of the three dimensions outlined above, while others have suggested that all three dimensions are part of the same construct which is largely described by emotional exhaustion (Leiter, 1993). Burnout has more recently been described with dimensions of lost energy, lost enthusiasm and lost confidence (Leiter & Maslach, 2005) which continue to add to the mixed vocabulary of this area.

In the wider understanding of stress research, burnout can be understood as a response to the stimuli of the working environment and is not simply an

individual problem (Leiter & Maslach, 2001). It is, however, still regarded as part of a transactional process and does not stand alone from the stimuli, environment or individual differences of the workers. Hill, Francis and Rutledge (2004) report that workload, pressures of time, time spent interacting with clients, role ambiguity and lack of organisational support show moderate positive correlations with the three dimensions of burnout, with emotional exhaustion having the stronger correlations.

Various studies have supported the basic model of burnout in both human service workers and in broader applications. Leiter and Maslach (1988) found that burnout in nurses led to a decreased organisational commitment and increased negative interactions with supervisors. Byrne (1993) showed that the effects of burnout on teachers included insensitivity to students, poor preparation of class work and feeling that they could not help students to learn.

The Maslach Burnout Inventory - Human Services Survey was the key instrument for the early research into the three components of burnout. It came to be understood that burnout was not only limited to human services workers and a general form of the Maslach Burnout Inventory was developed. As the focus of research moved from the service industry to a more generalised population the negative aspects also changed, with a move from depersonalisation to cynicism and a broadening of the understanding of professional efficacy (Kalliath, et al, 2000).

More recently the focus has moved to the positive aspect of engagement rather than burnout. This reflects a subtle shift in emphasis that has arisen in the field of Industrial & Organisational Psychology which has moved away from the abnormal, dysfunctional attributes of workers to concentrate on the positive influences (McMinn, Lish, Trice, Root, Gilbert & Yap, 2005). It also recognises an equally subtle move from identifying workers as the *subjects* of research to having them as participants. The three factors of burnout; emotional exhaustion, depersonalisation, and self-efficacy have been positively reframed as energy, involvement and effectiveness.

### ***The Engagement-Burnout Spiral***

An understanding of engagement can be gained from the image of a spiral – the engagement spiral is one that can go up or down and is identified as a triple helix. The three strands of engagement interact with each other and within each other – as will be further explained below. One feature of burnout research has been that younger workers often report higher levels of burnout than older individuals (Tomic, Tomic & Evers, 2004), which may indicate that the gradient of the spiral (up or down) is steeper for those with less experience – that is to say, they become more fully engaged and are more likely to burn out. Both congregations and ministers within the PCANZ are commonly regarded as having an older age profile and the impact of clergy stressors on various age groups is not well understood. The PCANZ is an historic institution and the maintenance of the traditions may come at some personal expense to the ministers, especially to younger ministers who are dealing with a predominantly older membership. It has been reported that younger members of staff are more likely to suffer from burnout (Hills, Francis & Rutledge, 2004) than their more experienced counterparts and younger ministers have recorded higher levels of emotional exhaustion than senior ministers (Francis, Kaldor, Shevlin & Lewis, 2004) which is consistent with the early work of Maslach who found that the early part of a person's career is the most susceptible time for burnout (Maslach, 1976).

Ministers train for at least five years before entering a parish and begin their careers with high ideals, enormous optimism, high hopes that their abilities will help people and a commitment to shepherd the flock (Grosch & Olsen, 2000). The reality of the parish, with financial and pastoral needs, interpersonal conflict and lack of a unified vision of the Gospel challenges the enthusiasm and questions the calling. It may be expected that younger ministers and those with less experience may be more likely to experience burnout, especially after a couple of years.

The positive movement of the spiral increases ministry engagement and improves a minister's outlook on life. Lack of engagement may lead to burnout but growing engagement will bring energy, involvement and a sense of effectiveness. The model of this research suggests that the engagement spiral is influenced by

work events that happen in the six areas of worklife and changes in the areas can influence the direction of the spiral – up or down.

### **Energy.**

Energy is a reflection on an individual's emotional and physical resources that they can offer to the job. A lack of energy is seen in a state of emotional or physical exhaustion. When people talk of burnout they will often mention their lack of energy or emotional exhaustion. A minister with energy will be excited about the work that is to be done, while the exhausted minister will struggle to get out of bed on a work day morning. This suggests that an emotionally exhausted minister may well have plenty of physical energy to play a sport, participate in a service club or undertake study but has little emotional energy for parish work.

The engagement spiral has one helix related to energy or exhaustion. The upward movement is seen in an input of energy and the downward by a state of exhaustion. The spiral effect may well be seen when an emotionally exhausted minister becomes increasingly exhausted because of their lack of effort and the resultant burden that places upon them.

A high workload has been identified as a key ministry stressor and it has been found that workload has a particular impact on energy as an element of engagement (Leiter & Maslach, 2003). Where a high workload is perceived by a worker, and where there are no compensatory factors or coping strategies, it is likely that the worker will have reduced levels of energy for their work. It is expected that a minister who feels that their workload is too demanding will also declare reduced energy for the job.

### **Involvement.**

Involvement relates to a person's connection with both the job and people. Maslach's early research centred on health service professionals who had become detached and callous toward their clients. The cynicism or depersonalisation that forms the dark side of involvement may appear for ministers in their lack of pastoral concern for members of the church and insensitivity to their crises. A



minister showing signs of depersonalisation is likely to see ministry as simply a job and have no passion for the Gospel or the people.

The downward movement on the engagement spiral is seen as ministers move further away from the people of their parish – ultimately reducing the emotional support that might be available from them or to them.

Given that involvement is concerned with connecting with people and communication it is expected that the area of community may be most affected by a decreased sense of involvement. As a minister reduces their engagement with ministry and become less involved it is likely that their sense of community is also diminished.

### **Effectiveness.**

Effectiveness is the belief that we can make a difference – an element of self-confidence and pride. Earlier burnout research used the term self-efficacy to describe effectiveness. Albert Bandura has defined self efficacy as people's beliefs about their capabilities to produce designated levels of performance that exercise influence over events that affect their lives (Bandura, 1997). The lack of such efficacy leads to doubt about one's own abilities and the deferment of action. A minister who is showing signs of burnout with a lack of effectiveness is likely to retreat from taking on new tasks and defer essential tasks. A classic (and all too frequent) example is of the burnt out minister who writes a sermon in the hour before a church service.

Effectiveness is part of the engagement spiral and the perceived lack of accomplishment diminishes the sense of effectiveness, in turn reducing the perception of accomplishment. Conversely a feeling of success can build robustness in a personal and professional efficacy (Bandura, 1997).

An appreciation of a ministry serves to build up effectiveness, as this reflects success and accomplishment. It is expected that where a minister feels that they are being amply rewarded for their work, they will feel a greater sense of effectiveness.

### ***A disengaged Ministry***

It can be seen that engagement in ministry is characterised by a high level of energy for the job, an involvement with people and structures, and a sense of effectiveness. Conversely, signs of burnout in ministry will be identified by a declining level of energy which is expressed as exhaustion, a detachment from people, and a lowered sense of effectiveness.

In ministry, as with any other occupation, a person who is fully engaged with their work will more likely be successful and happy. On the other hand, the minister who is suffering burnout is likely to be negative in their approach to ministry and dissatisfied with their work life. The symptoms of burnout are affective, cognitive, physical, behavioural and motivational – and are at the level of the individual, interpersonal relationships and organisation wide (Schaufeli & Enzmann, 1998). Ministers that are experiencing burnout may show anger and sensitivity, poor concentration and mental power, diminishing health status, inappropriate behaviour, and a lack of enthusiasm. This would affect their own lives, the way that they interact with others, and ultimately with the life of the parish.

Results from the National Christian Life Survey (1996) in Australia concluded that 4% of clergy were burnt out, with another 19% facing burnout as a major issue (Cotton, et al, 2003). To put this simply, all ministers can be considered to be facing workplace stress, but nearly a quarter were unable to implement an adequate coping strategy or effective management of the stressors. Another study, using different measures (Compassion Satisfaction/Fatigue Self-Test for Helpers), found that 22% of clergy in the sample were at risk of burnout (Darling, Hill & McWey, 2004). In another study, however, Hills, Francis & Rutledge (2004) suggest that the clergy in their research were not particularly subject to the negative effects of burnout and self-reported job satisfaction was recorded at a high rate.

***Exploration 1. To investigate levels of engagement/burnout within the PCANZ.***

### ***Outcomes***

We may ask whether stress/burnout is increasing, and the answer would include better labelling (ie identification of stress and burnout), individualisation, an increased mental and emotional workload, a weakening of professional authority, and changes in the psychological contract of work (Schaufeli & Enzmann, 1998). Ironically the increasing rate of the stipend may also add an extra burden on ministers – particularly for the fact that parishes need to raise more money through donations and this may also raise expectations.

The consequence of burnout is likely to be the resignation of ministers from pastoral ministry, or at a lesser level, the resignation from a particular parish. This may be tempered by the impending retirement of many ministers and the consequences of resignation on status, housing, job opportunities and superannuation.

***Hypothesis 13:*** *Low engagement scores will be correlated with intentions to leave parish ministry or a particular parish.*

If the work related outcome is resignation due to low engagement then it may be expected that the areas of ministry will indicate the sources of stress that has driven the loss of engagement and decision to withdraw from parish ministry.

***Hypothesis 14:*** *The six areas of ministry (workload, control, reward, community, fairness and values) will be negatively correlated with intentions to leave parish ministry.*

## Chapter 5. Personality

In the transactional model of stress the cognitive appraisal of both the stressors and the individual's ability to cope is carried out within a unique environment and with individual differences. Lazarus (1999) comments that "the psychological meaning a person constructs about an environmental event is the proximal cause of the stress reaction" (p55). This suggests that, like art, a stressor has no value unless someone assesses it as such. These individual differences are researched in the field of personality psychology and give meaning to why people react differently to the same stressor. In developing his transactional model Lazarus understood that there were personality characteristics that were particularly related to stress and coping including: self-efficacy, constructive thinking, hardiness, hope, learned resourcefulness, optimism, and sense of coherence.

### *Personality Theories*

The place of personality studies in psychology, and industrial-organisational psychology in particular, is often questioned by behaviourists who maintain that a person's actions are determined by the circumstances that enfold them rather than on the kind of person they are (Hogan, 2004). The study of personality has been seen as superfluous to the study of the context of an individual within an organisation. However, there is a growing acceptance that personality does have a part to play in organisations and work settings, despite the lack of agreement as to what part it might play.

Personality psychology shares a certain amount of the blame for the wariness of people to accept the proposed theories of individual personality as there is no consensus on how to define the nature of personality. It can be said that there is general agreement that personality exists, but certainly no agreement as to how personality might be measured, described or directed. Two key elements of personality are defined as reputation and identity (Hogan, 2004). Reputation relates to the view of an individual by others, based on their perception of the individual's behaviour. Identity derives from the individual's self perception, how they regard themselves.

Personality theories that seek to investigate identity are the most popular, but they are also the hardest to measure and assess. Because tests of personal identity rely on self-report measures they are hard to verify. It is also clear that defining personality (as identity) does not define behaviour (reputation). An introvert may choose to act extrovertly, a conservative may act liberally. There is also an acknowledgement that when a person completes a test to assess their personality (identity) they do so in the context of maintaining their reputation. Personality psychology is still very much an emerging discipline.

Early studies in personality began with the work of the likes of Freud, Jung and Rogers – who all approached psychology through their clinical practice and as a means to analyze psychopathology. This meant that many of the theories of personality were based on extreme traits shown by clinical patients. Two key divisions developed in the field of personality testing: objective and projective. Objective measures were structured and clear and included tests such as the California Psychological Inventory, the Sixteen Personality Factor Questionnaire and the Edwards Personal Preference Schedule. Projective tests rely on a more subjective appraisal by the examiner and include the Rorschach Inkblot Test and the Thematic Apperception Test (Murphy & Davidshofer, 2001).

More recently the development of the five-factor model (FFM) has given psychological research a solid theoretical basis on which to develop theory and counter-theory, although the debate on the number of personality factors is ongoing (Howard & Howard, 2004).

The FFM suggests that personality dimensions are stable over a lifetime, may in part be genetic and are universal. The five dimensions of the FFM were identified by a theoretical process and were supported by a lexical study. The dimensions have historically been known by the acronym OCEAN: Openness to experience, Conscientiousness, Extraversion, Agreeableness and Neuroticism (Murphy & Davidshofer, 2001).

While the FFM is academically robust, there is limited appeal to the public in obtaining certain scores – few want to be high on Neuroticism or low on Agreeableness. For example, attempts have been made to counter the austere nature of the NEO-PI (a popular FFM personality measure, Murphy & Davidshofer, 2001) by creating a more user-friendly acronym. Howard and Howard (2004) suggest Need for stability, Extraversion, Originality, Accommodation and Consolidation and within each scale they define three levels, so for Originality there is Preserver (O-), Moderate (O=) or Explorer (O+). The presentation of the FFM in a more consumer oriented way is just in its beginning stages, but has a lot to commend for the future if it gives the FFM a more practical application.

Studies in burnout using the FFM have generally found that neuroticism (or emotional stability) predicts emotional exhaustion while neuroticism and extraversion combined predicted depersonalization and personal accomplishment (Bakker, van der Zee, Lewig, & Dollard, 2006).

### ***The MBTI***

Another major strand of personality psychology research is based on the work of Carl Jung, Isobel Myers and Katherine Briggs, and more recently David Keirsey. Jung considered that perception and cognition were not purely objective, but that they were also subjectively conditioned (Jung, 1923). A Jungian view of reality is centred on what is real for the individual. The Jungian understanding of personality is a measure of identity and as such is a subjective view of a person's own self.

The Jungian based Myers Briggs Type Indicator (MBTI) has become a popular personality measure which has proved to be accessible and enduring for the general public, in part because of the positive type descriptions written by Isabel Myers (McCaulley, 2000). The MBTI has helped to people to understand their personal decision making, motivated them to change and develop, and aided in understanding co-workers choices (McCarthy & Garavan, 1999).

Pittenger (2005) questioned whether the MBTI was a direct measure of Jung's theory of personality. Myers saw her work as arising from Jung's typology (Myers, 1980), but from a more distant perspective it is clear that she was an original thinker in the way she developed the MBTI.

In *Gifts Differing* (Myers, 1980) descriptions are given for both the four dimensions of personality and the typology that results from their combination. A review of those descriptions is given in the next few paragraphs. The unique four letter personality type (for example, *INTP* or *ESFJ*) is derived from four dichotomous preferences that are seen as central to the human personality.

Myers began with an understanding that people have a preference for one of two ways of perceiving: by sensing or by intuition. Those who prefer sensing (represented by the letter *S*) are interested in the actuality of what is about them and enjoy using their five senses to explore the world. Conversely, those who prefer intuition (represented by the letter *N* – used to differentiate from the *I* of introversion) are avid in the pursuit of possibilities and relying on hunches.

The second dimension was based on the preference of people for one of two ways of judging: by thinking or by feeling. People who prefer thinking (*T*) trust their logical assessment of a situation, while those who prefer feeling (*F*) are more likely to rely on their emotional response to a situation. These first two dimensions were foundations for Myers understanding of personality and she combined the means of perception and judgement to create four broad combinations, *ST*, *SF*, *NF* & *NT*. The population was essentially divided into four unique combinations.

Added to these basic combinations was an orientation to the world: extraversion or introversion. Those who prefer extraversion (*E*) use their perception and judgement primarily in the outer world of people and things, while those who prefer introversion (*I*) operate primarily from an inner world of concepts and ideas. It was clearly noted that people move easily between their inner and outer worlds but still held a preference for the way in which they perceived and judged.

The fourth dimension of Myers personality profile is an attitude towards dealing with the world: perceptive or judging. People who prefer a perceptive (*P*) attitude like to keep options open, while people who prefer a judging (*J*) attitude like to come to a decision. The four dimensions are further understood by identifying dominant or auxiliary processes which impact on the influence of the dimensions themselves.

A combination of the four dimensions has allowed the traditional MBTI letters to be used as a form of identification. At some seminars people will declare with pride that they are an *ENFP*, while others will excuse themselves from a task with the meek retort that they are an *ISFJ*. The sixteen letter combinations form the basis for the different types. The popularity of the MBTI and its letter combinations has seen it used in churches, schools, community groups and within business (Fearn, Francis, & Wilcox, 2001). It has also been used to analyse ways of coping (Delunas, 1992), management style (Furnham & Stringfield, 1993) and Christian ministry (Oswald & Kroeger, 1988).

It is clear that the psychometric properties, particularly the construct and predictive validity criteria of FFM tests (such as the NEO-PI) are superior to that of the MBTI (Furnham, 1996). The ipsative scoring of the MBTI is an area of concern for many interested in the psychometric properties of a test (Pittenger, 2005; Furnham & Crump, 2005), particularly if it is to have predictive power. It is widely accepted that personality factors can be measured on a continuum and dichotomising the results leads to poor statistical reliability (Michael, 2003), but a dichotomous relationship helps to provide insight. The difficulty then arises, especially in an academic setting, of how to deal with those participants who are in the cusp between the dichotomised values.

A comparative assessment of the FFM and MBTI approaches show that there are some behavioural and cognitive correlates of the various dimensions of scales that overlap (Furnham, 1996). Agreeableness has been shown to correlate with Thinking/Feeling, Conscientiousness to Thinking/Feeling and Judging/Perceiving, Extroversion to Introversion/Extraversion, and Openness to all four dimensions.



Neuroticism seems to be absent in the MBTI and this may reflect the nature of the approach as a self assessment tool rather than an academic measure.

More recently David Keirsey has provided a shorter and more accessible form of temperament analysis, based on the MBTI, in the form of his popular selling books *Please Understand Me* (1978) and *Please Understand Me II* (1998). Keirsey moves yet further from the “true” Jungian concepts, but his developments open new ways of understanding personality (and we have no way of knowing whether Jung would have agreed with this direction of thought). Keirsey suggests that temperament emerges through differentiation rather than as a combination of attitudes and preferences (Keirsey, 1998).

The Keirsey Temperament Web site highlights their product as the Keirsey Temperament *Sorter* (KTS) and avoids issues of validity and reliability by affirming the individual understanding gained from its use. The Mental Measurements Yearbook considers that the KTS has a sound theoretical basis but needs to be critically evaluated (Zachar, 2003). A fuller description of Keirsey’s model is given below.

### ***Personality in Ministry***

It would be wrong to think that there is a personality type for the perfect minister – reality shows that people of many different types are effective in their ministries, although those ministries reflect different areas of success.

Research into satisfaction levels of UK clergy indicates that dissatisfaction with ministry is associated with tough-minded neuroticism (Francis & Robbins, 1999), as measured with the Revised Eysenck Personality Questionnaire, and satisfaction associated with stable extraversion. In an earlier study, Francis & Rodger (1994) had identified that male ministers tended to be more introverted than the general population.

Using the MBTI, Oswald and Kroeger (1988) identified that ENFJ types were the most popular (at 16.1%) followed by ESFJ (12.4%) and ENFP (11.6%) from a sample of 1319 clergy in the United States. Such results suggest that there is a

possible self-selection process in ministry and a further possibility that those who do not match might encounter exacerbated stress. Research into the specific relationship between ministry stressors and personality has not been found.

### ***Keirsey's approach to personality***

At the heart of Keirsey's model are the dimensions of personality first identified by Jung and developed by Myers and Briggs. The understanding of these dimensions has grown over time, and the meaning of the letters in the Keirsey approach needs to be explicitly stated (from Keirsey, 1998).

The traditional MBTI acronym identifies Extraverted and Introverted as the first dimension, but Keirsey interprets the dichotomy as Expressive (*E*) or Attentive (*I*). A person has a preference to either be socially outgoing or rather seclusive. An expressive chooses other people as a source of energy whereas the attentive prefers solitude to recover energy. There is general consensus that the split between expressives and attentives is about 50-50 (Bayne, 2004).

The MBTI's Sensory and iNtuitive dimension can best be understood as Observant (*S*) or Introspective (*N*). A person has a preference to gather information by sense observations or by introspective assessment. There are echoes here of Gestalt where the detail and big picture are counter posed or we can think in terms of a contrast between the concrete (*S*) and the abstract (*N*) (Thorne & Gough, 1991). The observant are more likely to describe themselves as practical whereas the introspective would describe themselves as innovative. The population is divided into about 75% observant and 25% introspective (Bayne, 2004).

The Thinking and Feeling dimensions of the MBTI remain similar, although Keirsey refers to them as Tough-minded (*T*) and Friendly (*F*) ways of making decisions. A person has a preference for being objective in dealing with other people or rather more subjective and sympathetic. The distinction is largely based on a level of comfort – it is more comfortable for the tough-minded to make impersonal, objective judgements which are uncomfortable for the friendly. Each person is capable of both types of judgements, but their comfort levels differ

between opposite preferences. The tough-minded and friendly dichotomy is the only one that is affected by gender, where 70% of females prefer friendly and 65% of males prefer tough-minded decision making (Bayne, 2004).

The fourth MBTI dimension of Judging and Perceiving has been understood by Keirsey to mean Scheduling (*J*) or Probing (*P*). A person has a preference either to seek closure and schedules or tries to keep things open and find alternatives. Those who prefer scheduling are likely to be anxious before a decision and calm at having made it, whereas those who prefer probing are likely to enjoy the options before a decision is made and may feel uneasy with the decision after it is made. The division between the two preferences is generally agreed to be about 55% scheduling and 45% probing (Bayne, 2004).

### ***Temperaments***

Keirsey identifies four temperaments, Artisan (SP), Guardian (SJ), Idealist (NF) and Rational (NT) (Keirsey, 1998). Temperament is understood as a configuration of inclinations, while character is a configuration of habits (Keirsey, 1998). Within these four *temperament* groupings there are defined *character types* that Keirsey has given affirming names to. Certain types can be more clearly depicted, (ie INTP, the Architect) (Thorne & Gough, 1991) which reflects that personality's ability to self-assess. What is most important to emphasise is that there is no "best" temperament or type - all are equally valid and worthy.

The Artisan is characterised by their sense of excitement and freedom. They enjoy the challenge of solving practical problems and thrive on the variety of life. Their response on seeing a large mountain before them is likely to be to set off and climb it. The on-line temperament sorter ( <http://keirsey.com/scripts/stats.cgi> ) from a total sample of 6,795,644 records 12.3% of people being artisans (although this figure may be tempered by the notion that Artisan types are not noted as keen computer users or test takers).

The Guardian is most at home when they are being responsible and useful, ensuring that they have done their duty and that detailed plans have been set in place. Their response to the mountain might be the establishment of a committee

to oversee the protection of its natural beauty. The on-line sorter records 43.8% as being Guardian types.

The Idealist is focussed on self-development, harmony and authenticity, with a desire to see others reach their potential. On seeing the mountain the Idealist is likely to find a seat to contemplate its majesty and invite others to take the time to simply meditate and reflect. The on-line sorter records 29.9% as being Idealist types.

The Rational is most contented when developing new methods, theories, models or grand views. They thrive on analysis and critique, and on seeing the mountain they are more likely to spend time trying to understand how and why it came to be as it is. The on-line sorter records 14% as being Rational types.

Each type has its own path to self-realisation and its own particular problems to be resolved (Thorne & Gough, 1991). In the workplace, each type will find different stressors and coping strategies, and the “fit” between job and personality will have meaning. Of course, there will also be a large amount of self-selection as certain personalities identify career paths.

At the broad dimension level it can be seen that stress may arise from working outside of one’s own personality preference (Keirsey, 1998; Oswald & Kroeger, 1988; Baran, 2005). The *E* preference calls a person to be social and expressive, but may be challenged by the call to solitary reflection or work tasks, and conversely, the *I* preference may be challenged by the demands to interact with the world in an unreserved and outgoing way. As going to work generally means interacting with people, many *I* preference workers set aside their need for solitude at work and recover in the evening at home.

In ministry this might be demonstrated in pastoral visiting where both *E* and *I* ministers head out into their congregations homes. The *E* minister returns home energised by the visit and ready to share with family, while the *I* minister needs a time of solitude to recharge. Here is an obvious point of family conflict if that time and space is not available in the family schedule.

For an *S* it may prove more difficult to focus on the big picture of their work place, while the *N* has difficulty gathering all the details together. That is not to say that either are incapable of doing the other, but it may be more taxing on their physical, mental and psychological resources. The *N* minister may develop an innovative service but forget about arranging the flowers, while the *S* minister might spend so much time on the small details that they miss the opportunity to simply experience the moment.

A *T* may be challenged by the need to offer a sympathetic viewpoint to people, while an *F* may be overwhelmed by emotional demands. A *T* minister may make firm decisions that are fair and rational, but are misunderstood by the congregation. The *F* minister may struggle to deal with the countless emotional appeals that are made to ministers.

It is accepted that there is a gender difference in the *T-F* dimension, with more women being characterised as friendly rather than tough-minded. However, a study of Australian clergy has shown that the well established gender differences in the general population may not be routinely replicated in ministers as male ministers follow a more feminine profile and female ministers follow a more masculine one (Francis, Kaldor, Shevlin & Lewis, 2004).

In the same way, the *J* is perhaps daunted by the uncertainties of life, while the *P* struggles to find closure to all that might be possible. A *P* minister may have difficulties meeting the constant deadlines of ministry (a service at 10am every Sunday) and the *J* minister may find the uncertainty of crisis ministry upsets their well thought out timetable.

Metacognition is the knowledge, awareness and control of a person's cognitive processes (Matlin, 1998) and involves key areas of personality. Knowing whether you have a preference to perceive by sensing or intuition, or to judge using thinking or feeling, is a form of metacognition and this awareness may help to enhance individual coping skills. When a person comes to understand their

personality and why make certain decisions, they have greater resources on which to draw in times of stress.

Research using the MBTI has identified that certain occupations are self-selected by particular personality types. Dentistry is dominated by SJ's (Baran, 2005) where it was found that *E* preference dentists were more satisfied, showed higher involvement levels and a higher level of effectiveness than those with an *I* preference. Baran also found that the *P* preference exhibited higher involvement scores than the *J* preference. Oswald and Kroeger (1988) found that NF's were the most popular in ministry in their USA sample.

Keirsey (1998) suggests that in the workplace the Artisan (SP) will become most frustrated by monotony, unclear or no information, and a lack of freedom. The Guardian (SJ) will react negatively to unclear objectives, changes of plan, ambiguity, and a lack of control. The Idealist (NF) will find conflict and criticism taxing, and have difficulty saying no. The Rational (NT) will soon become frustrated by routine, bureaucracy, and difficult relationships. These attributes of the workplace are certainly present in the ministry of the church.

This natural tension of personality preference may be put beside the specific stressors of ministry to investigate whether personality preference is related to engagement or burnout in ministry and personality may also be analysed in relation to the areas of worklife in which a minister works.

### ***Hypothesis formulation***

The control area of worklife may indicate a difference between the scheduling (*J*) and probing (*P*) preferences, which implies a level of control in how things are ordered.

***Hypothesis 16:*** Respondents classified as scheduling (*J*) will indicate a higher sense of control than those classified as probing (*P*).

A key aspect of the community area of worklife is communication and it is assumed that expressives (E) are more adept at such communication than are the attentives (I).

***Hypothesis 17:*** Respondents classified as expressive (E) will indicate a higher sense of community than those classified as attentive (I).

Fairness is understood to involve a certain amount of “getting along” with other people and it might be expected that expressives would have a better appreciation of fairness than attentives would.

***Hypothesis 18:*** Respondents classified as expressive (E) will indicate a higher sense of fairness than those classified as attentive (I).

It might also be expected that those who prefer to be friendly would also have a better appreciation of fairness than the tough-minded would.

***Hypothesis 19:*** Respondents classified as friendly (F) will indicate a higher sense of fairness than those classified as tough-minded.

Expressives have generally been shown to be more content with their work than attentives so a difference in their engagement levels is proposed.

***Hypothesis 20:*** Respondents classified as expressive (E) will indicate higher engagement in ministry than the attentive (I).

Hill, Francis & Rutledge (2004), using a five factor model, found that exhaustion is predicted most strongly by neuroticism, depersonalisation by psychoticism and personal achievement (effectiveness) was predicted by extroversion.

***Hypothesis 21:*** Respondents classified as expressive (E) will indicate higher effectiveness scores than those classified as attentive (I).

***Exploration 2:*** To investigate any relationships of the four Keirsey personality temperaments (Artisan, Guardian, Idealist and Rational) with the areas of ministry.

***Exploration 3:*** To investigate any relationships of the four Keirsey personality temperaments with the dimensions of ministry engagement.



## Chapter 6. Method

This chapter outlines the participants of the study, the measures used, and the procedure followed.

### *Participants*

Data for this study was collected by means of a written survey posted out to 253 parish ministers of the PCANZ. The ministers' addresses were obtained from the 2006 PCANZ yearbook and represented all those currently serving in parishes (to the date of the yearbook). Approval for this study was obtained from the Massey University Human Ethics Committee: Northern in September 2006 (Application 06/065) and also from the PCANZ. There were 113 completed surveys returned after five weeks (45% return).

### *Measures*

#### **Areas of Ministry.**

The Areas of Worklife Survey (AWS) was developed from a series of staff surveys conducted by the Centre for Organizational Research & Development as a means of assessing the constructs underlying six areas of worklife (Leiter, 2005). The 29 AWS questions were supplemented by 21 other questions based on previous research into ministry stressors. The fifty questions were included in the Ministry Survey: workload, 9 questions (6 from the AWS); control, 10 (3); rewards, 8 (4); community, 7 (5); fairness, 9 (6); values, 7 (5). The scales included positively worded items, e.g. "I have enough time to do what's important in my job" (workload) and "I receive recognition from others for my work" (reward) and negatively worded items, e.g. "Favouritism determines hoe decisions are made in the church" (fairness) and "Working here forces me to compromise my values." A mean score was calculated for each respondent for each scale.

Individual questions were also able to be analysed on certain issues, e.g. "I have experienced bullying in this parish" (fairness) and "I have taken regular study leave" (workload) were also considered alone.

The questions were answered by a Likert Scale where 1 = Strongly Disagree, 2 = Disagree, 3 = Hard to Decide, 4 = Agree, and 5 = Strongly Agree. The AWS questions were amended by replacing “work group” with “parish” and by replacing “organization” with “church.”

The reliability coefficients for these scales were: workload  $\alpha = .74$ ; control  $\alpha = .61$ ; rewards  $\alpha = .67$ ; community  $\alpha = .70$ ; fairness  $\alpha = .79$ ; values  $\alpha = .78$ .

### **Ministry Engagement.**

Eighteen questions of the Ministry Survey measured engagement with ministry based on the three factors of the Maslach Burnout Inventory: energy, involvement and effectiveness. These questions were developed for this study and were tailored specifically to ministry by including reference to parish and minister. Each factor had six questions, which included three positively worded items, e.g. “I have plenty of energy to offer the parish” (energy) and “I am successful as a minister” (effectiveness) and three negatively worded items, e.g. “I have become insensitive to people’s problems” (involvement) and “I am too tired to work my best in ministry” (energy). The questions were answered by a Likert Scale where 1 = Strongly Disagree, 2 = Disagree, 3 = Hard to Decide, 4 = Agree, and 5 = Strongly Agree.

A ministry engagement score is based on a mean of all eighteen questions. A score of 5 would indicate very good engagement, 4 good engagement, 3 moderate engagement, 2 poor engagement, while a score of 1 would indicate very poor engagement. Each dimension of ministry engagement is also defined by a mean score of the six questions, rating from 5 = very high (energy, involvement or effectiveness) to 1 = very low.

The reliability coefficients for these scales were: energy  $\alpha = .77$ ; involvement  $\alpha = .46$ ; self efficacy  $\alpha = .73$ .

### **Ministry intentions.**

Ministers were presented with the statements “I am considering leaving parish ministry in the PCANZ” and “I am considering leaving this parish for another

ministry position.” The questions were answered by a Likert Scale where 1 = Strongly Disagree, 2 = Disagree, 3 = Hard to Decide, 4 = Agree, and 5 = Strongly Agree.

### **Personality.**

The Keirsey Temperament Sorter was distributed, which consists of 70 questions with two options, e.g. “When the phone rings do you (a) hurry to get to it first, (b) hope someone else will answer” (*E-I*) and “Are you more interested in (a) what is actual, (b) what is possible” (*S-N*). There are 10 questions related to the expressive-reserved (*E-I*) dimension and 20 questions each for the observant-introspective (*S-N*), tough-minded-friendly (*T-F*) and scheduling-probing (*J-P*) dimensions. Ministers were asked to record their KTS scores for each dimension on the Ministry Survey form.

### **Procedure**

The Ministry Survey and Keirsey Temperament Sorter, with the support of the PCANZ, were mailed out (with reply paid envelope included) to all parish ministers in the church ( $N = 253$ ). There was also an information sheet and introductory letter from the PCANZ enclosed. A return date of 3 weeks was given for responses to be posted back. Copies of the Ministry Survey, information sheet, introductory letter and Keirsey Temperament Sorter are included in Appendix 1.

There were 104 useable KTS scores (25 females, 79 males). To obtain clarity in the allocation of temperaments (without opportunity to discuss with participants) scores of 4,5 or 6 on the *I/E* scale, and 9, 10 or 11 on the other three scales, were omitted from the analysis. The removed cases can be considered as individuals on the cusp. This provided the clear dichotomous scales that are central to understanding of the KTS even though it has dubious statistical validity.

### **Data analysis**

Data was entered into an SPSS programme and analysed using Pearson correlation coefficients, multiple regression analysis, analysis of variance (ANOVA) and Student's *t* tests.

Demographic variables were considered in relation to ministry engagement, the areas of ministry and personality. Personality was considered in relation to ministry engagement and the areas of ministry, and the areas of ministry were considered in relation to ministry engagement. These relationships were also considered with the indicated intentions with regard to ministry. This allowed all aspects of the proposed model to be considered.

### ***Statistical Assumptions***

Consideration was given to the normality of distribution, independence of samples, and reliability of the results. All of the scales had kurtosis and skewness scores below 1, apart from community (2.8 and -1.4 respectively). A Shapiro-Wilk test of normality showed that control (.98,  $p = .09$ ) and effectiveness (.98,  $p = .13$ ) were the only scales that were above the .05 level.

Results can be affected by removing specific variables or specific cases. Eight cases were identified as being outliers in at least one area of worklife, but they did not affect the means or results when removed. Several questions were considered to be removed from the composite scales of the areas of ministry, but their removal did not significantly shift the Cronbach alphas or the Pearson correlation coefficients for the various analyses. Scatterplots of correlations were checked for outliers (Elliott & Woodward, 2007).

Chapter 7: Results

This chapter outlines the results from the Ministry Survey. Demographic details are given in the first section, engagement is then considered as a factor in ministry and in relation to the demographic variables. An exploration of the relationship between the areas of ministry and engagement is then presented and an evaluation of the original Areas of Worklife questions. The effect of the areas of ministry and ministry engagement on intentions is then explored, followed by the review of some specific ministry stressors and buffers. The final section outlines the data related to personality and ministry.

Participants

The PCANZ had 299 active ministers in 2006, although around 50 of these were serving in positions other than parish ministry. There were 195 males and 49 females in active parish ministry (including part-time) and 113 returned the ministry survey, representing a response rate of 46%.

The age distribution of the respondents is given in Table 1. This shows an aging ministry with a significant number of ministers nearing retirement in the next five years. The impact of impending retirement is not specifically addressed within this study, but it may influence the level of engagement for older ministers. A chi-square analysis showed that there was not a significant difference between the study sample and the total ministers in the PCANZ ( $\chi^2(2) = 40.5, p = .28$ ). The gender distribution of ministers is given in Table 2.

Table 1.  
Age distribution of parish ministers in the PCANZ and study.

Age	30-34	35-39	40-44	45-49	50-54	55-59	60-64	65+	missing data	Total
PCANZ 2006	1 (1%)	3 (1%)	26 (11%)	50 (21%)	27 (11%)	41 (17%)	65 (27%)	10 (4%)	21 (9%)	244
Study	1 (1%)	3 (3%)	17 (15%)	17 (15%)	18 (16%)	19 (17%)	33 (29%)	4 (4%)	1 (1%)	113

Table 2.  
Gender distribution of parish ministers in the PCANZ and study.

	PCANZ	Study <sup>a</sup>
Male	195 (80%)	85 (77%)
Female	49 (20%)	26 (23%)

<sup>a</sup> 3 respondents did not indicate gender

Presbyterian ministers are ordained and inducted into their first parish and are inducted into subsequent positions. The number of years since their ordination indicates the level of ministry experience they have, and the number of years in a particular parish indicates the time spent in that one situation. The data for these two variables are given in Table 3. This shows a fairly even distribution of experience across the PCANZ and an indication that ministry continues to be a somewhat itinerant profession with 78% of ministers being in their current parish less than 10 years. There is a significant correlation between years ordained and age of ministers ( $r = .59, p = .00$ ), reflecting that ministry is a life-long career choice for some ministers.

Table 3.  
Years of ordination and years in the current parish.

	0-4	5-9	10-14	15-19	20-24	25-29	30+
Years ordained	11 (10%)	17 (15%)	16 (14%)	19 (17%)	14 (12%)	10 (9%)	25 (22%)
Years in parish	51 (45%)	38 (33%)	15 (13%)	5 (4%)	2 (2%)	1 (1%)	0

**Ministry Engagement**

Scores on the ministry engagement scale have been analysed as a total and by the three dimensions. Engagement scores indicate that most ministers (76%) have good ministry engagement (a mean of 4) and 3% had very good ministry engagement (a mean of 5). The one minister who showed poor ministry

engagement (a mean of 2) is likely to also be considered as burnt out and a further 20% of ministers showed a moderate engagement level (a mean of 3).

The mean scores for the three dimensions of engagement are shown in Figure 2. These again show that most ministers indicated high levels of energy, involvement and effectiveness. Of particular interest in these results is the fewer ministers who rated very high for involvement compared to energy and effectiveness.

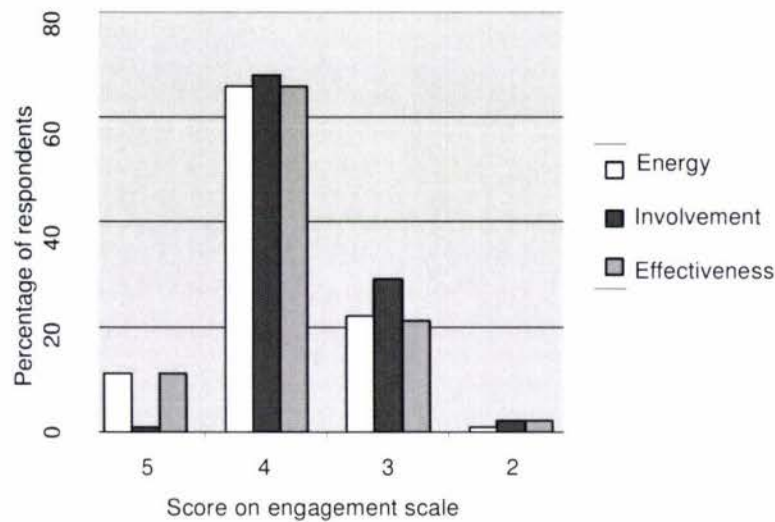


Figure 2.  
Mean scores for the dimensions of engagement.

Hypothesis 1 was not supported as analysis of variance showed no significant difference in levels of engagement by age.

Hypothesis 2, that more recently ordained ministers would show lower levels of engagement, was only partially supported. While analysis of variance showed no significant effect on engagement for the number of years ministers had been ordained, there was an indication of effect on the dimension of effectiveness. Ministers in their first five years of ministry presented a lower level of sense of effectiveness than other ministers (see Figure 3). A post-hoc *t*-test showed that ministers with less than 5 years experience ( $M = 3.56$ ) considered themselves to be less effective than ministers with 25-29 years experience ( $M = 4.12$ ,  $t = 2.58$ ,  $p$



= .02). This is an expected result as confidence in one's own ability will grow with experience.

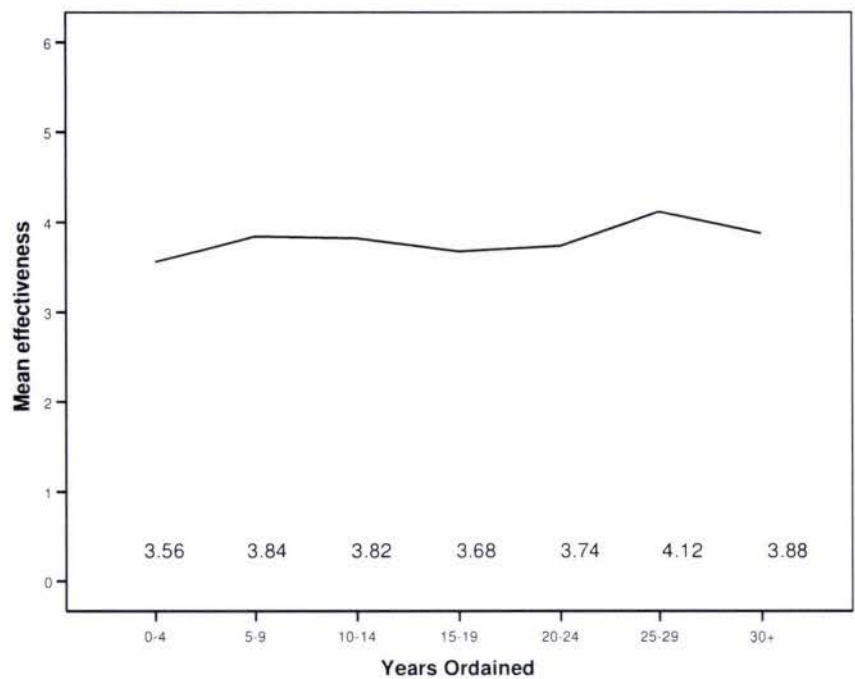


Figure 3.  
Effectiveness and years ordained.

Hypothesis 3 was not supported as there were no significant differences in engagement for male and female ministers ( $t(101) = -.66, p > .05$ ). There was no indication that female ministers were more or less engaged in their ministry within the PCANZ.

*Areas of Ministry*

The areas of ministry scores are indications of a match or mismatch between the minister and their ministry position. A low score on any area of ministry is indicative of a mismatch – for example, a low workload score indicates that the minister believes there is a mismatch between what they expect to do and what they are expected to do. A high score on any area of ministry is indicative of a match – for example, a high control score indicates that a minister believes that their job allows them an appropriate level of control within it. A score of 5 would



be considered a *very good match*, a score of 4 a *good match*, a score of 3 a *moderate match*, a score of 2 a *mismatch*, and a score of 1 would be considered a *serious mismatch*.

Table 4.  
Frequency table for areas of ministry.

score	Workload	Control	Reward	Community	Fairness	Values
5	0	3 (3%)	6 (5%)	11 (10%)	2 (2%)	8 (7%)
4	37 (33%)	74 (67%)	77 (69%)	77 (69%)	54 (52%)	78 (70%)
3	61 (54%)	33 (30%)	26 (23%)	19 (17%)	38 (37%)	20 (18)
2	13 (11%)	1 (1%)	2 (2%)	4 (4%)	9 (9%)	5 (5%)
1	1 (1%)	0	0	0	0	0
Mean	3.15	3.63	3.74	3.85	3.47	3.77
(SD)	(.58)	(.46)	(.56)	(.63)	(.62)	(.58)

It can be seen in Table 4 that workload is the only area that indicates a minister with a serious mismatch, while having no-one with a very good match. The areas of control, reward, community and values all have around three-quarters of ministers indicating a good match, while fairness drops this level to just over a half and workload to just over a third. Community indicates the highest level of very good matches. Consideration of the means suggests that workload is the area of least match for ministers, while values is the area of greatest match.

***Comparison with the Areas of Worklife Survey***

The mean scores for the original AWS were compared to the normative sample provided by the Centre for Organizational Research and Development at Acadia University (Table 5). The normative sample (N = 8609) was taken from North Americans in public service (7%), post office (9%), hospital (45%), university (26%), university library (8%) and teachers (5%).

Table 5.  
Comparison of survey results with the AWS norms.

	AWS questions	Norm values	Difference
Workload	2.96	2.87	.09
Control	3.98	3.36	.62
Rewards	3.60	3.20	.40
Community	3.70	3.46	.24
Fairness	3.31	2.84	.47
Values	3.63	3.42	.19

The AWS portion of the Ministry Survey suggests that ministers perceive higher levels of control, reward, community and fairness than the normative group but equivalent levels of workload and values.

*Age and the areas of ministry*

The graph in Figure 4 indicates the mean scores by age in the various areas of ministry. The number of ministers under 40 (4 in both the survey and the PCANZ) is too small for effective analysis. The graph indicates a trough for 40-45 years olds and a peak for 55-59 year olds.

Univariate ANOVAs were conducted with age as the IV and each area of ministry as a DV with the 4 ministers under 40 and the 4 ministers over 65 removed. This analysis showed significant differences in the areas of workload ( $F(4,98) = 2.99, p < .05$ ), control ( $F(4,97) = 2.74, p < .05$ ) and reward ( $F(4,97) = 2.79, p < .05$ ). A Least Squares Difference post hoc test showed that there were significant differences between the 40-44 years olds and 55-59 years olds in all the areas of ministry except community, with the former being lower in all six areas.

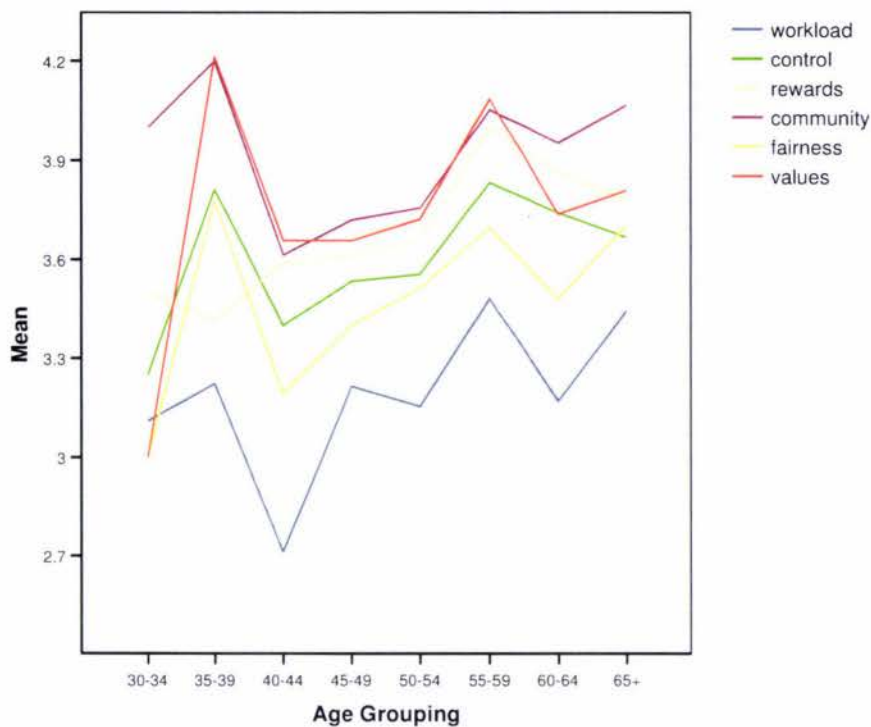


Figure 4. Graph showing Areas of Ministry scale mean scores by Age.

### Correlation Analysis

An analysis using Pearson’s correlation coefficient indicated the relationship between the areas of ministry and dimensions of engagement. The correlation matrix is given in Table 6. The results showed that all six areas were intercorrelated, with workload being the least intercorrelated. The correlations were significant to the .01 level for all except workload-effectiveness which was at .05. The lowest intercorrelation within the areas was between workload and values, while the highest intercorrelation was between control and reward. Energy and involvement had the highest correlation with the area of reward, while effectiveness had the highest correlation with control.

Table 6.  
Correlations of Areas of Ministry and Dimensions of Engagement.

	1	2	3	4	5	6	7	8	9
1. Workload	1								
2. Control	.51**	1							
3. Rewards	.41**	.70**	1						
4. Community	.37**	.70**	.63**	1					
5. Fairness	.34**	.64**	.59**	.68**	1				
6. Values	.28**	.65**	.68**	.61**	.63**	1			
7. Energy	.56**	.61**	.72**	.55**	.44**	.51**	1		
8. Involvement	.36**	.62**	.66**	.63**	.57**	.62**	.53**	1	
9. Effectiveness	.17*	.66**	.52**	.52**	.39**	.41**	.46**	.51**	1

\* Correlation is significant at the 0.05 level (1-tailed).  
 \*\* Correlation is significant at the 0.01 level (1-tailed).

Perception of workload was positively correlated with ministry engagement so hypothesis 4 was supported ( $r = .45, p < .001$ ). When a minister has a positive perception of their workload this was shown to enhance their sense of ministry engagement.

Hypothesis 5 proposed that the correlation of workload with the energy dimension of ministry engagement will be stronger than the correlations of workload with involvement and workload with effectiveness. The correlations in Table 7 indicate that the correlation between workload and energy ( $r = .56, p < .01$ ) was greater than the correlations between workload and involvement ( $r = .36, p < .01$ ) and workload and effectiveness ( $r = .17, p < .05$ ), so hypothesis 5 is supported. Ministry workload had greatest impact on the energy dimension of engagement.

There was a strong correlation ( $r = .77, p < .001$ ) between control and engagement so hypothesis 6 was supported. Ministers who had a sense of control within their ministry were also positively engaged.

Hypothesis 7 was not supported as there were no significant differences in the correlations between control and involvement, control and energy, and control and effectiveness (see Table 6).

Hypothesis 8 was supported ( $r = .79, p < .001$ ) indicating that when ministers had a positive perception of the rewards of ministry they also had higher levels of ministry engagement.

Hypothesis 9 was not supported as there were no significant differences in the correlations between reward and involvement, reward and energy, and reward and effectiveness (see Table 6).

Hypothesis 10 was supported ( $r = .68, p < .001$ ) indicating that when ministers had a perception that there was strong community in their ministry they also had higher levels of ministry engagement. Hypothesis 11 was supported ( $r = .59, p < .001$ ) showing that ministers' perception of fairness had an impact on the level of ministry engagement. Hypothesis 12 was also supported ( $r = .66, p < .001$ ) indicating that ministers' perception of values had an impact on the level of ministry engagement.

The supported hypotheses above indicate that all six of the areas of ministry were correlated with ministry engagement, indicating that matches in the areas of ministry are also indicative of higher levels of engagement.

### ***Regression Analysis***

A regression analysis was performed to consider the importance of the six areas of ministry on ministry engagement (Table 7). In Step 1 the demographic variables of gender, age and years ordained were entered and in Step 2 the areas of ministry. The results indicate that, with all other variables included in the regression equation, reward and control were the areas of ministry that made significant additional contributions to the variance in ministry engagement. The demographic variables of age, gender and years ordained made no contribution to the variance in ministry engagement.



Table 7.

Multiple regression analysis of demographic variables and areas of ministry on ministry engagement.

	Predictor	Step 1 Beta	Step 2 Beta
Step 1	Gender	.06	.11
	Age	.10	-.05
	Years ordained	.11	-.01
Step 2	Workload		.04
	Control		.28**
	Reward		.44***
	Community		.17
	Fairness		-.22
	Values		.09
	R	.21	.86
	R <sup>2</sup>	.04	.74
	Adj. R <sup>2</sup>	.01	.71
	ΔR <sup>2</sup>		.70

\*\* Significant at the .01 level

\*\*\* Significant at the .001 level

Further regression analysis was performed for the three dimensions of engagement using the same procedure and the results are shown in Tables 8, 9 and 10. The results indicated that workload and reward were significant predictors of energy (Table 8) showing that the level of a minister's energy is strongly impacted by their perception of match in the reward and workload areas of ministry. A minister's level of involvement with the parish is impacted on by their perception of the areas of reward and community (Table 9) and their level of effectiveness is predicted by their perception of the areas of control and workload (Table 10).

Table 8.  
Regression of energy on areas of ministry.

	Predictor	Step 1 Beta	Step 2 Beta
Step 1	Gender	.09	.12
	Age	.04	-.15
	Years ordained	.13	.07
Step 2	Workload		.27***
	Control		.03
	Reward		.61***
	Community		.13
	Fairness		-.10
	Values		-.01
	R	.20	.80
	R <sup>2</sup>	.04	.64
	Adj. R <sup>2</sup>	.008	.60
	ΔR <sup>2</sup>		.59

\*\*\* Significant at the .001 level

Table 9.  
Regression of involvement on areas of ministry.

	Predictor	Step 1 Beta	Step 2 Beta
Step 1	Gender	-.03	.03
	Age	.11	.02
	Years ordained	.02	-.10
Step 2	Workload		.05
	Control		.10
	Reward		.26*
	Community		.23*
	Fairness		.08
	Values		.19
	R	.13	.75
	R <sup>2</sup>	.02	.57
	Adj. R <sup>2</sup>	-.02	.52
	ΔR <sup>2</sup>		.54

\* Significant at the .05 level

Table 10.  
Regression of effectiveness on areas of ministry.

	Predictor	Step 1 Beta	Step 2 Beta
Step 1	Gender	.08	.12
	Age	.08	-.04
	Years ordained	.11	.03
Step 2	Workload		-.26**
	Control		.64***
	Reward		.18
	Community		.15
	Fairness		-.09
	Values		-.07
	R	.20	.70
	R <sup>2</sup>	.04	.49
	Adj. R <sup>2</sup>	.007	.44
	ΔR <sup>2</sup>		.43

\*\* Significant at the .01 level  
 \*\*\* Significant at the .001 level

The regression analyses indicate that four of the areas of ministry (reward, workload, control and community) have importance for the three dimensions of engagement. The demographic variables made no significant contribution in any of the dimensions.

### Outcomes

The proposed model identified in chapter 2 suggests that a mismatch in the areas of ministry and decreased level of engagement will be contributing factors to a minister deciding to leave ministry or a parish, a negative outcome.

Ministers were asked to respond to the statement “I am considering leaving parish ministry.” Overall 51 ministers (46%) strongly disagreed and 38 (34%) disagreed with the statement, indicating that they were not thinking about leaving ministry. Six respondents (5%) strongly agreed and 9 (8%) agreed with the statement. An intention to leave parish ministry was negatively correlated with the three dimensions of engagement: energy ( $r = -.54, p < .001$ ), involvement ( $r = -.59, p < .001$ ), and effectiveness ( $r = -.28, p < .001$ ). These correlations show that



hypothesis 13 is supported by this research and ministers with low engagement scores had increased intentions to leave ministry.

The results of a regression analysis are shown in Table 11. This shows that a lowering of energy and involvement are significant contributors to the intention to leave ministry. In the terms of Maslach’s burnout model, these ministers show signs of emotional exhaustion and depersonalisation (Maslach, 1982). It also suggests that ministers’ intention to leave ministry is not based on a feeling of ineffectiveness.

Table 11.  
Regression of intention to leave on ministry engagement.

	Predictor	Step 1 Beta	Step 2 Beta
Step 1	Gender	-.01	.00
	Age	-.16	-.10
	Years ordained	.14	.19
Step 2	Energy		-.36***
	Involvement		-.42***
	Effectiveness		.10
R		.13	.64
R <sup>2</sup>		.02	.41
Adj. R <sup>2</sup>		-.02	.37
$\Delta R^2$			.39

\*\*\* Significant at the .001 level

Loss of engagement with ministry would certainly not be the only reason a minister would consider leaving parish ministry – they may be nearing retirement, have family considerations, be coming to the end of an appointment or may have a change in spirituality and the sense of call. Taking these other factors into consideration, there is still evidence that loss of engagement is a significant contributor to the decision to leave ministry.

Respondents were asked to respond to the statement “I am considering leaving this parish for another ministry position.” There were 37 (33%) ministers who strongly disagreed and 43 (38%) ministers who agreed, indicating that 71% were

not thinking about this option. Six (5%) ministers strongly agreed and 13 (12%) agreed with the statement. Intention to leave the parish was positively correlated with years in the parish ( $r = .22, p < .05$ ) which would be expected given the nature of the call system and movement of ministers. There was a correlation ( $r = -.41, p < .001$ ) between intention to leave the parish for another ministry position and overall engagement score.

Hypothesis 14 proposed that the areas of ministry would be negatively correlated with the intentions to leave parish ministry and this was supported. The regression analysis related to the intention to leave ministry is given in Table 12. Step 1 was the entry of the three demographic variables and step 2 was the entry of the areas of ministry variables. The results suggest that reward was the strongest predictor of intention to leave, followed by control and community. The community result is positive, curiously suggesting that a strong sense of community is a predictor of an intention to leave ministry.

Table 12.  
Regression of intention to leave ministry on areas of ministry.

	Predictor	Step 1 Beta	Step 2 Beta
Step 1	Gender	.001	-.02
	Age	-.14	.02
	Years ordained	.14	.20
Step 2	Workload		-.12
	Control		-.30*
	Reward		-.51***
	Community		.28*
	Fairness		-.05
	Values		-.07
	R	.13	.70
	R <sup>2</sup>	.02	.49
	Adj. R <sup>2</sup>	-.01	.43
	ΔR <sup>2</sup>		.47

\* Significant at the .05 level  
\*\*\* Significant at the .001 level

### ***Factors causing stress***

Specific questions on unique ministry stressors from the ministry survey were analysed. These questions formed part of the areas of ministry scale, but were also matters of interest in their own right.

#### *1) Level of ministry stipend*

Ministers were asked to respond to the statement “the stipend is an adequate financial reward for my ministry.” There were 14 (13%) ministers who strongly disagreed and 35 (31%) who disagreed that the stipend was adequate and 29 (26%) who agreed and 3 (3%) who strongly agreed. A correlation analysis showed that perception of the adequacy of the stipend affected involvement ( $r = .19, p < .05$ ), but not energy ( $r = .10, p = .15$ ) or effectiveness ( $r = -.08, p = .19$ ). This result may be associated with the fact that people choose this profession knowing that the monetary compensation will not be high.

#### *2) Unfair treatment of family*

Ministers were asked to respond to the statement “my family has been unfairly judged by parish members.” Only 2 (2%) ministers strongly agreed and 9 (8%) agreed with the statement. There were 51 (46%) ministers who strongly disagreed, indicating that their families had not been unfairly judged. There was a negative correlation between acceptance of family and energy ( $r = -.33, p < .001$ ), involvement ( $r = -.47, p < .001$ ) and effectiveness ( $r = -.31, p < .001$ ). While the nature of ministry families has not been explored there seems to be evidence to suggest that the acceptance of a minister’s family supports engagement in ministry, and that ministry families are generally well accepted in the PCANZ.

#### *3) Expectations on the minister*

Ministers responded to the statement “I have a clear understanding of what is expected of me” and there were none who strongly disagreed and only 9 (8%) who disagreed. Yet there were only 13 (12%) who strongly agreed, while 69 (61%) agreed. When ministers indicated that they had a clear understanding of what was expected of them there was a medium correlation with energy ( $r = .47, p < .001$ ), involvement ( $r = .35, p < .001$ ) and effectiveness ( $r = .50, p < .001$ ).

#### *4) Bullying*

Ministers were asked to respond to the statement “I have experienced bullying in this parish.” There were 37 (33%) who strongly disagreed and a further 29 (26%) who agreed. Eleven (10%) of ministers strongly agreed and 32 (28%) agreed that they had experienced bullying. Only 4 (4%) ministers found it hard to decide on this statement. The experience of bullying was negatively correlated to involvement ( $r = -.27, p < .01$ ) and to energy ( $r = -.21, p < .01$ ), but not with effectiveness ( $r = -.10, p > .05$ ).

### ***Factors buffering against stress***

#### *1) Supervision*

Ministers responded to the statement “I take my problems with ministry into supervision.” There were 2 (2%) ministers who strongly disagreed and 13 (12%) who disagreed, while there were 29 (25%) ministers who strongly agreed and 58 (51%) who agreed. There were no significant correlations found between supervision and the dimensions of engagement. It cannot be reported that supervision had any effect on ministry engagement. Female ministers indicated being more likely than their male counterparts to take their problems with ministry into supervision ( $t(101) = 3.07, p = .003$ ), but this had no impact on engagement.

#### *2) Match of theology*

Ministers were asked to consider “the parish is theologically more liberal than I am.” There was 1 minister who strongly disagreed and 5 (4%) who disagreed. Forty (35%) ministers strongly agreed and 55 (49%) agreed that their parish were not more liberal than they were. When ministers indicated that their theology did suit the parish there was a moderate correlation with energy ( $r = .28, p < .001$ ), involvement ( $r = .37, p < .001$ ) and effectiveness ( $r = .30, p < .001$ ).

#### *3) Appreciation in the community*

Ministers were asked to consider the statement “my work is appreciated in the community.” Just under 9% of ministers indicated that they disagreed (6) or strongly disagreed (4) that they were appreciated while 59 (52%) agreed and 13 (12%) strongly agreed that their work was appreciated in the community. There



was a moderate correlation between appreciation in the community and energy ( $r = .43, p < .001$ ), involvement ( $r = .34, p < .001$ ) and effectiveness ( $r = .31, p < .001$ ). The reward of making a difference in the community seems to be an important aspect of ministry.

#### *4) Study leave*

Ministers were asked to respond to the statement, "I have taken regular study leave." There were 61% of ministers who agreed (48) or strongly agreed (21), while 27% disagreed (22) or strongly disagreed (8). There was a small correlation between taking study leave and energy ( $r = .21, p < .05$ ) but not with involvement ( $r = .08, p > .05$ ) and effectiveness ( $r = .13, p > .05$ ).

#### *5) A good spiritual life*

Ministers were asked to respond to a statement "I do not have time for my own spiritual life." There were 13 (12%) ministers who strongly disagreed and 61 (54%) who disagreed – suggesting that they did have time for their spiritual life. Two (2%) ministers strongly agreed and 17 (15%) agreed – indicating that they do not have a good spiritual life. Ministers not having time for their own spiritual life correlated negatively with energy ( $r = -.31, p < .001$ ) and with involvement ( $r = -.18, p < .05$ ). While not strong correlations, it can be supported that maintaining a good spiritual life is an important protective strategy for retaining engagement in ministry.

### ***Personality Results***

Ministers completed the Keirsey Temperament Sorter and entered their scores on the Ministry Survey form. Results were analysed by removing those on the cusp (the central three scores on the borderline) for each dimension. In general use the KTS would allow opportunity for participants to explore their cusp scores and make a choice, but within this survey there was no opportunity. Removing those on the cusp allows a clearer analysis of each dimension of personality. The distribution of the dimensions is given in Figure 5.

The distribution shows that there is a fairly even split between expressive and attentive preferences among PCANZ ministers. There is a greater number of

observant than introspective ministers, a greater number of friendly than tough-minded ministers and a few more scheduling than probing ministers.

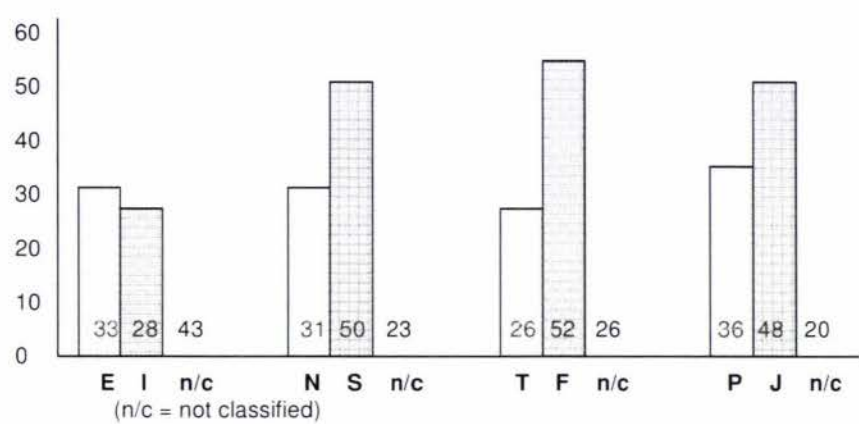


Figure 5.  
Distribution of KTS dimensions.

From the sample it was possible to identify 68 ministers with a clear temperament preference. The Guardians (SJ) numbered 30, the Artisans (SP) 8, the Idealists (20) and the Rationals (10). Comparison is made in Table 13 with a large New Zealand sample, a NZ minister’s sample using the MBTI (Bathhurst, 1995) and Oswald and Kroeger’s (1988) results from the USA. A chi-square test showed that there was not a significant difference between the study sample and the NZ population, but there was a difference with the USA sample. This latter difference may reflect the different nature of ministry in the USA compared to NZ.

Table 13.  
Percentage distribution of temperaments.

	Guardian	Artisan	Idealist	Rational
NZ population (N=11868)	38 %	17 %	24 %	21 %
Ministers (N=702)	53 %	10 %	25 %	12 %
This Study (N=68)	44 %	12 %	23 %	21 %
Oswald & Kroeger (N=1247)	34 %	8 %	41 %	16 %

### ***Hypothesis testing***

It was expected that those with a scheduling preference would demonstrate a higher score in the area of control than those with a judging preference. An independent samples *t*-test showed there was no significant difference and therefore hypothesis 16 was not supported ( $t(80) = .21, p > .05$ ).

It was expected that those with a more extroverted preference would have a higher score in the area of community. Hypothesis 17 was supported ( $t(58) = 2.51, p < .05$ ) indicating that ministers with an expressive preference did show a better match in the community area of ministry than their attentive preference colleagues.

Further to this, it was proposed that the E-I dimension would also show an effect on the fairness area of ministry. Analysis of the fairness scale ( $t(52) = 2.12, p < .05$ ) showed a difference between the two preferences and hypothesis 18 was supported. This suggests that ministers with an expressive preference experience a higher level of fairness than do their counterparts with an attentive preference.

Fairness was also expected to show a difference between the friendly and the tough-minded. Analysis showed that there was a difference ( $t(69) = -2.66, p < .01$ ) and hypothesis 19 was supported. This showed that those with a friendly preference did experience a higher level of fairness than did their counterparts with a tough-minded preference.

Hypothesis 20 proposed that those with an expressive preference would have higher levels of engagement than their attentive counterparts. This was not supported ( $t(55) = .86, p > .05$ ). It is not possible to conclude that there is a difference between overall engagement in ministry between expressive and attentive preferences.

It was expected that those with an extroverted preference would feel that they were more effective in their ministry. Hypothesis 21 was not supported ( $t(57) = .97, p > .05$ ) and we cannot say that an expressive preference will bring higher effectiveness than an attentive preference.

**Exploration 2:** *To investigate any relationships of the four Keirsey personality temperaments (Artisan, Guardian, Idealist and Rational) with the areas of ministry.* A MANCOVA with gender and age as covariates revealed no main effects or interactions for temperament and the areas of ministry.

**Exploration 3:** *To investigate any relationships of the four Keirsey personality temperaments with the dimensions of ministry engagement.* A MANCOVA revealed no main effects or interactions for temperament and ministry engagement.



## **Chapter 8. Discussion**

This research sought to identify levels of ministry engagement and scores for areas of ministry within the PCANZ and explored the transaction between these variables. Individual differences were considered by using a popular personality measure. This chapter discusses the impact of the findings of this research on ministry engagement, the areas of ministry, and personality factors. The use of a self-appraisal measure is considered and consideration is given to possible research for the future.

### ***Engagement***

There are sound reasons to accentuate the positive and acknowledge that 75% of ministers in the PCANZ are positively engaged in their ministries. It is too easy for research to identify the exceptions and make sweeping statements that distort the picture. It is also too easy in researching stress to prime respondents and create self-fulfilling questionnaires. The current study avoided “stress” and “burnout” in the ministry survey and this resulted in a generally positive response.

It can be highlighted, however, that there was certainly one minister that could be identified as burnt out and another 21 ministers who might be at risk of burnout. This should be of serious concern to those who oversee ministry within the PCANZ as the incidence of burnout is related to poor performance, inappropriate behaviour and resignation from the ministry. There is a further possibility that some ministers who did not respond to the ministry survey were burnt out and could not be bothered to complete it.

This research found that there were no differences in the levels of engagement based on gender, age or years of ordination (hypotheses 1, 2 & 3). It would appear that ministry, as a profession, is not more demanding for women than for men. Given the wide age range of entry into ministry, it is pleasing to note that age and experience are not barriers for ministers being fully engaged in their work. The positive stated, it can also be noted that burnout or dis-engagement will affect ministers of whatever gender, age or experience level.

Ministers who find that they are constantly tired and lacking energy may well be suffering from burnout and might have a feeling that they are not engaged well with their ministry. It should be noted, however, that there may also be physical reasons for such tiredness (for example: celiac disease, diabetes, poor diet, home issues). All six areas of ministry indicated an effect on energy as a dimension of ministry engagement.

A growing cynicism or depersonalisation has also been identified as a key dimension of burnout and the feeling that a minister is not engaging well with their ministry. It can again be noted that this may be a psychological disorder that arises independently of the ministry situation and may therefore not be ameliorated by changes in how ministry is performed. All six areas of ministry indicated an effect on involvement as a dimension of ministry engagement.

A declining sense of professional effectiveness is the third dimension of burnout and indicates that a minister is not engaging well with their ministry. The deterioration of self-efficacy has been identified as a psychological disorder in itself and can arise from a diverse array of factors un-associated with the rigours of ministry. Five areas of ministry (excluding workload) indicated a strong effect on effectiveness as a dimension of ministry engagement.

The caution of the preceding paragraphs cannot be overstated. Depleted energy, lack of involvement and a sense of ineffectiveness have been shown to arise from a poor match between job and individual, but there remain instances where these conditions arise from other circumstances – and times when resilience has overcome the greatest of mismatches. These are, however, exceptions to the general findings of work psychology and are exceptions to the findings of this study.

The results are comparable to other studies which have found a similar ratio of poorly engaged (burnt out) sufferers in other occupations and in ministry (see chapter 4). The Ministry Survey does not have any normative data to make accurate predictions of the level of engagement in ministry, but these figures are

indicative of the percentage of ministers in the PCANZ that may be facing difficulties with engagement in ministry.

### ***Areas of Ministry***

The six areas of ministry are a way to give broad consideration to the wide variety of stressors that a minister encounters. While a statistical factor analysis did not present a clear structure as identified in the Areas of Worklife, there remains a sound theoretical basis to affirm the use of the six areas as a tool to analyse ministerial perceptions of ministry. One key structural difference between the two surveys was that the Areas of Worklife survey asked questions *en bloc* for each area while the ministry survey had questions dispersed throughout it. This may have affected the factorability of the ministry survey.

Within the model presented, there is an acknowledged cognitive appraisal within the areas of ministry. This appraisal may be different in each area and this is a factor of future research that could be explored. It could be asked if the cognitive processes are consistent over the six areas of ministry, or whether there are different coping strategies and cognitive processes that relate to the various areas of ministry.

**Workload** reflects the amount of work that needs to be done, the time pressure to do it, the personal cost of doing it and the opportunity to find time out from work. When ministers expressed a mismatch in their workload there was an impact on the level of ministry engagement (hypothesis 4). The results have suggested that ministers do see their workload as demanding of their time and physical effort, taking them away from their personal interests. While ministers agreed that they worked for prolonged periods of time and took their work home at night this did not correlate with a decline in engagement.

The perception of a mismatch in the workload of a job is known to be closely associated with emotional exhaustion within a worker (hypothesis 5). An evaluation of the ministry workload allows consideration of one area of ministry which impacts on engagement, especially the dimension of energy. The strongest



predictor of decreased energy was a minister coming home after work too tired to do the things they would like to do.

A review of a minister's appraisal of their workload should impact at both the individual and organisational level. A minister should adapt their own expectations to suit their own level of ability to work, and parishes should adjust their expectations of the minister with consideration of their workload.

Those who have responsibility for the care of ministers need to raise awareness of the impact of workload and develop strategies for reducing that impact. An evaluation of the mismatch begins with a minister assessing their perception of the workload of their ministry and taking action to reduce identified problems, such as over-commitment, unrelenting emotional strain or being too available (through cell phone and internet access).

Parishes also need to take responsibility for their minister's workload, keeping in mind that exhausted ministers will not perform to the best of their abilities. The development of job descriptions with clear expectations (that do not diminish a minister's sense of control) should be able to define the hours of work and allowance for time off. Simple actions like the parish purchasing a cell phone for parish business and leaving it with someone else when the minister takes time off would alleviate some of the pressures of workload.

**Control** is a perception of the ability to manage time, efforts and resources and the ministry survey indicates a generally positive view of control within the PCANZ's ministry. It would appear that ministers generally feel that they have workplace autonomy and clear expectations for their work. However, when there was a perceived mismatch in control there was a consequent reduction in ministry engagement (hypothesis 6).

Dealing with problems in ministry through prayer or supervision does not seem to reflect a minister's perception of control, nor does it impact on the level of ministry engagement. A minister who feels that they are in control will have clear expectations, a feeling of being successful and a proactive approach to their work.

These factors will lead to an engagement with their ministry in all three of its dimensions.

In appraising the level of control in ministry a minister needs to identify problem areas and find improved ways of coping. A mismatch in the perception of control may be improved by time management advice, budgeting support or negotiating skills (including assertiveness training) as a means of coping and by working with church courts at the organisational level to identify areas that can be released from or held in control.

Parishes may also benefit by reviewing their part in the perception of control in ministers. While setting clear expectations through a comprehensive job description can be seen as positive, there must be included a certain degree of latitude that reflects the ministers desire for professional autonomy and personal control. Overzealous reviews of diaries, car log books, or visiting records may impinge upon the minister's sense of control and this should be clearly identified to the parish leadership.

**Reward** is understood not only in terms of money but also in appreciation and esteem that goes with the job. A sense of mismatch in the reward area of ministry was found to impact ministry engagement (hypothesis 8). Ministers generally regarded their rewards as sufficient, although acknowledging that the stipend is limited as an adequate financial reward for ministry. Despite this latter evaluation of the stipend, the view of the stipend did not significantly impact the level of ministry engagement. There was widespread agreement that ministry was a positive challenge.

This study identified reward as the area of ministry that had the most impact on levels of ministry engagement. The most important reward that ministers can receive is an appreciation or recognition of their work. Such reward impacts on ministry energy levels, their sense of involvement and their perceived effectiveness, and the lack of appreciation or recognition is a strong predictor of burnout or disengagement.

Ministers should be encouraged to reflect on their perceived match or mismatch in the area of reward. With changes to the PCANZ stipend structure this should also involve consideration of the level of stipend. Skills to develop from a low perception of reward may include increasing the ability to receive positive affirmations and to hear appreciative comments, understanding changes of status in the community for ministers and identifying people who are supportive.

A parish review of the area of reward would understand the voluntary, not-for-profit nature of the church with an acceptance of the need to properly reward work done. While financial reward may be difficult, parishes may need to learn how to better show their appreciation for ministry (not only of the minister) and to recognise accomplishments.

**Community** is found in a social environment that is supportive, communicating and friendly. The sense of community is broken down with divisiveness and poor communication. Ministers within the PCANZ have generally shown a positive perception of the sense of community they have experienced in their ministries. Being accepted in the parish and feeling supported by the members are important aspects of a sense of community, and these are strongly associated with engagement. A minister who feels part of the church community is likely to be more engaged and less likely to suffer from burnout or disengagement (hypothesis 10). Communication within the parish is also identified as a key element of building community.

While ministers were generally in agreement that they felt close to their minister colleagues, this was not related to the level of engagement. The nature of parish ministry in the PCANZ is such that there is little collegiality and is not surprising that ministers do not rely on their colleagues for a sense of engagement in ministry.

In considering the area of community, ministers need to reflect on the level of support and acceptance that they perceive in the working relationship with the parish. Proactive means of coping with deficiencies in this area may include deliberately seeking sources of support (within or outside of the parish), conflict



resolution and working on developing better communication channels within the parish.

An evaluation by the parish of its sense of community will be beneficial for not only the ministry, but the members as well. A difficulty arises when the parish leadership discovers that there is no support or acceptance of the minister and it is time for a change in ministry. While a minister remains in their position, however, the parish should be seeking proactive ways to ensure there is adequate communication and personal support for and about their ministry.

**Fairness** involves feeling that there is a sense of justice in what happens in the workplace and the perception of a mismatch in the area of fairness impacts on ministry engagement (hypothesis 11). A lack of fairness is seen in forms of discrimination, signs of disrespect and indications of favouritism. Fairness had the second lowest mean of the six areas of ministry, indicating a perception that the PCANZ is not very fair but this was not reflected in the level of ministry engagement.

The high acknowledgement of bullying in the PCANZ (just under 60% of ministers agreed that they had experienced bullying) is an area for concern, even though it did not correlate strongly with engagement. It was encouraging, however, that 80% of ministers disagreed that their family had been unfairly judged.

Advancement in the PCANZ is not explicitly identifiable – there are no promotions, bonuses, awards or hierarchy – but it is seen that opportunities are not decided solely by merit. This may reflect theological biases (liberal or conservative), geographical biases (rural or urban, Auckland or south of the Bombays), or some other factor. None of these have been considered in this study.

As ministers reflect on their perception of fairness their consideration can be related both to the national church and to the local parish. The nature of this division is not explicitly explored in this study and might have differing results.

Nevertheless, ministers need to evaluate whether they have experienced undue favouritism, criticism or simply unfair treatment. Support in coping with such experience may be found again in assertiveness training, with an encouragement to speak out against perceived injustice.

A parish review of the area of fairness may ask questions about the ways in which people are selected for tasks, resources are allocated and rewards are offered. That is equally true for the wider church of the PCANZ. An appreciation of diversity and an awareness of equity issues should be part of the teaching programme.

**Values** are reflected in the connection a person makes with their workplace. A sharing of values is seen as being honest, having meaning and working in a constructive ways – a mismatch in this area is perceived in the opposite. Ministers had a generally positive perception of values within their parishes and the feeling that values were being compromised by working in the particular parish was a predictor of low engagement in ministry (hypothesis 12).

Of the six areas of ministry values most closely relates to spirituality and this was indicated by the response to the question about theology. Most ministers (84%) disagreed with the statement that the parish was theologically more liberal than them, with only 5% agreeing. Those who saw their parish as being more liberal than they were had a lower level of ministry engagement. This confirmed the findings that a mismatch of theology is a stressor (Mueller & McDuff, 2004).

A ministry appraisal in the area of values necessitates an analysis of the theological and missional goals of both minister and parish. This is wider than just theology and should include broad values and goals within the parish. The rigidity of the ministers values might reflect on the ability to cope with a mismatch in this area, as resolving crises in such mismatches will be hardest in the area of values.

Parishes might also be encouraged to understand the core values of their existence and whether their minister shares these values. Again it is clear that a mismatch



in this area of ministry is likely to be the hardest to rectify through any intervention. Values to consider will include theological stance, evangelical ambitions, moral standards and ethical prerequisites.

### ***Personality***

The use of the Keirsey Temperament Sorter had severe limits because there was no opportunity to discuss with ministers their true preference and cusp results were excluded from the analysis. While many ministers had experience with the MBTI and therefore a familiarity with the letters of the typology, there was a caution about using such a personality measure in an academic study into ministry. This was evidenced by unsolicited comments on the ministry survey form and correspondence with the researcher.

The results pertinent to personality did nothing to strengthen the case for using the KTS in academic or work psychology settings.

Expressives (*E*) rated higher in three areas of ministry: community, fairness and control. These results may reflect the more open nature of the expressive and their ability to get on socially with other people. The other three areas (workload, reward and values) are not closely associated with interpersonal issues.

There were no other significant results with regard to the areas of ministry and ministry engagement. While some individual questions did indicate the mediating effect of personality these added little to the model on which this research was based. It would be recommended that personality factors not be considered in ministry appraisal of the areas of ministry or that other models of personality be explored.

### ***Ministerial Self-appraisal***

With the areas of worklife as a model, supported by this research, it could be recommended that parishes and ministers adopt an annual review process that works through the six areas of ministry at both an individual and organisational level. An annual assessment of the six areas of ministry would provide a framework for an overall assessment of the perception of the match between

minister and parish and would give an indication of matters to be addressed. Such a review may, with the consent of the minister, also evaluate ministry engagement. This latter measure, however, should remain confidential to the minister (and perhaps shared by them with their supervisor) and should not be available to the parish.

The current research allowed profile graphs to be drawn for the ministers (Figure 6) and these can be used to demonstrate the broad appeal of the areas of ministry. Where there are particular areas of low scoring, ministers can be made aware of what they might change. These profiles show a) a low scoring minister, b) a high scoring minister, c) the most diverse area scores and d) the most consistent.

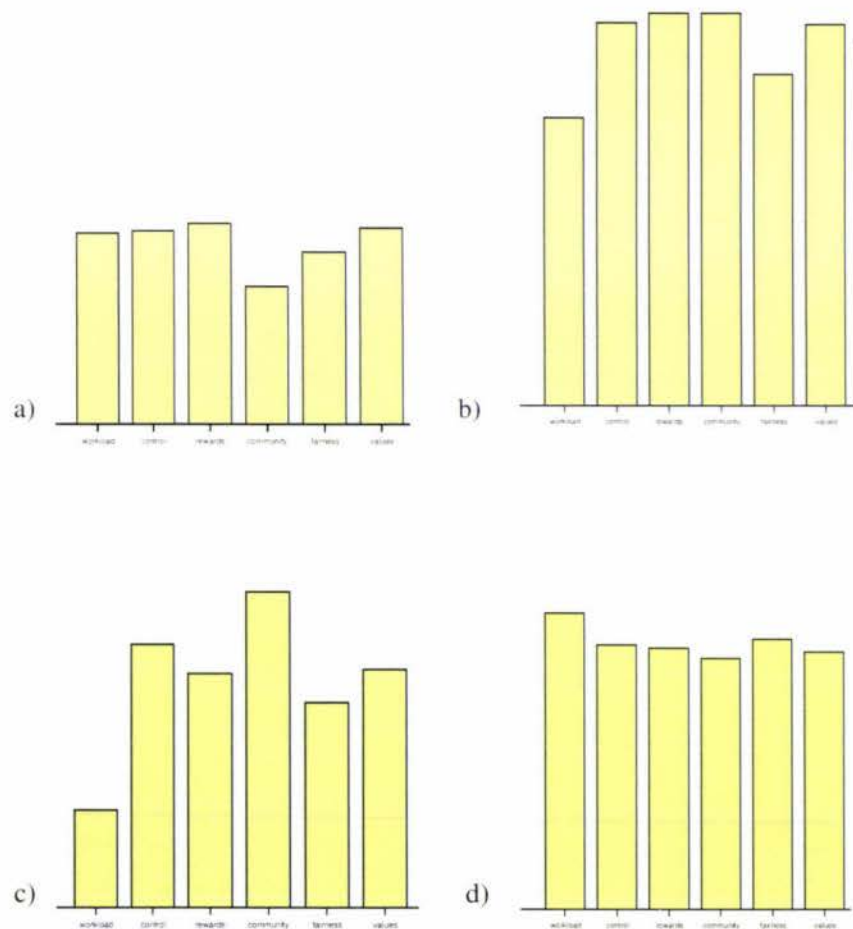


Figure 6.  
Areas of ministry profiles.

Such an annual survey would contain questions from the current ministry survey and would be formatted to indicate the six areas of ministry under evaluation. This may increase the factorability of the survey and it will provide a good tool for ministry analysis. The survey would become a form of needs analysis for the minister and identify areas of change, training or acceptance. A suggested form is in Appendix 2.

Parishes should also have a form of the ministry survey in which to assess their perceptions of what the parish is expecting of their minister. This may open opportunity for communication about what is being done, how it is impacting the minister, and how things might change.

### ***Implications for research***

Ministers of religion are facing significant changes as a profession, dealing with broad social trends that are isolating the church from society and coping with local needs exacerbated by higher costs and fewer members. While some studies have sought to identify ministry stressors, there has been little work to implement a means by which ministers can assess their level of engagement in the ministry they perform. The development of a valid and reliable measure for ministers to use could prove a useful tool in preventing ministers from leaving the profession and in protecting those that remain from the consequences of burnout or disengagement.

This study was undertaken within the ministry of the PCANZ and its validity in other denominations would need to be tested. More hierarchical churches, such as the Roman Catholic or Anglican churches, may present a different response to the areas of ministry. Less structured churches, such as Destiny or Apostolic churches, may again present a different pattern of concerns in the areas of ministry. A different pattern, however, would not take away the effectiveness of the areas of ministry to identify areas of engagement or disengagement.

### ***Conclusion***

The Areas of Worklife Survey is a recent development within the field of work psychology and is yet to gain wide acceptance, while the conceptual basis for Maslach's theory of engagement and burnout is widely accepted. This research has indicated that the six areas of worklife can be adapted into six areas of ministry and these are correlated to levels of engagement in ministry. Using the areas of ministry as a basis for personal exploration of a minister's perceived match with their job may help to alleviate some of the problems caused by unresolved stress and reducing ministry engagement. It is hoped that this research may help to build awareness of the levels of ministry engagement and the six key areas of ministry where a mismatch drains energy, involvement and a sense of effectiveness.



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## Appendix 1: Ministry Survey

### Ministry Survey questions assigned to the various scales.

Negatively weighted questions are in brackets ( ).

Areas of Worklife Survey questions are underlined \_\_.

WORKLOAD:	<u>(1)</u> , 7, <u>16</u> , (25), <u>34</u> , (43), <u>49</u> , <u>56</u> , ( <u>60</u> )
CONTROL:	<u>2</u> , 8, <u>17</u> , 26, <u>35</u> , 44, (53), 57, (64), 68
REWARD:	<u>3</u> , <u>12</u> , 18, 27, ( <u>36</u> ), 45, ( <u>54</u> ), 65
COMMUNITY:	<u>4</u> , <u>13</u> , <u>19</u> , 28, <u>37</u> , 46, ( <u>66</u> )
FAIRNESS:	<u>5</u> , (14), <u>23</u> , (29), <u>38</u> , (47), <u>55</u> , ( <u>58</u> ), ( <u>67</u> )
VALUES:	<u>6</u> , 15, <u>24</u> , (33), <u>39</u> , ( <u>48</u> ), <u>59</u>
ENERGY:	(9), 20, (31), 41, (51), 62
INVOLVEMENT:	(10), 21, (30), 40, (52), 63
EFFECTIVENESS:	(11), 22, (32), 42, (50), 61
INTENTIONS:	69, 70

# Ministry Task and Personality



Massey University  
College of Humanities and Social Sciences  
School of Psychology



Presbyterian Church  
of Aotearoa New Zealand

**October 2006**

The following survey is designed to investigate how ministers are dealing with the tasks of ministry that they face. Please reflect on your ministry over the last two weeks and circle the appropriate number for each question. Do not sign this paper as the survey is anonymous. The completed papers should be returned in the envelope provided by **31 October 2006**.

**Thanks for taking the time to fill out this survey – remember to also complete the Keirsey Temperament Sorter.**

Ministry Survey		Strongly Disagree	Disagree	Hard to Decide	Agree	Strongly Agree
1.	I do not have time to do the work that must be done	1	2	3	4	5
2.	I have control over how I do my work	1	2	3	4	5
3.	I receive recognition from others for my work	1	2	3	4	5
4.	People in this parish trust one another to fulfil their roles	1	2	3	4	5
5.	Resources are allocated fairly in the church	1	2	3	4	5
6.	My values and the church's values are alike	1	2	3	4	5
7.	I do not have time for my own spiritual life	1	2	3	4	5
8.	I take my problems with ministry in prayer with God	1	2	3	4	5
9.	I struggle to get out of bed in the morning and go to work	1	2	3	4	5
10.	I am detached from the people in the parish	1	2	3	4	5
11.	I am inadequate in my current position	1	2	3	4	5
12.	My work is appreciated in the community	1	2	3	4	5
13.	Members of my parish communicate openly	1	2	3	4	5
14.	I am criticised for who I am as an individual	1	2	3	4	5
15.	My theology suits this parish	1	2	3	4	5
16.	I work intensely for prolonged periods of time	1	2	3	4	5
17.	I can influence management to obtain the equipment and space I need for my work	1	2	3	4	5
18.	My work is appreciated	1	2	3	4	5
19.	I am a member of a supportive parish	1	2	3	4	5
20.	I am excited about my ministry	1	2	3	4	5



# Ministry Survey

	Strongly Disagree	Disagree	Hard to Decide	Agree	Strongly Agree
21. I think there is a positive mood for change in the parish	1	2	3	4	5
22. I have the skills needed to minister in this parish	1	2	3	4	5
23. Opportunities are decided solely on merit in the church	1	2	3	4	5
24. The church's goals influence my day to day work activities	1	2	3	4	5
25. I have taken regular study leave	1	2	3	4	5
26. I take my problems with ministry into supervision	1	2	3	4	5
27. I am proud to be a minister of the church	1	2	3	4	5
28. My family are fully accepted in the parish	1	2	3	4	5
29. My family has been unfairly judged by parish members	1	2	3	4	5
30. I have become insensitive to people's problems	1	2	3	4	5
31. I am too tired to work my best in ministry	1	2	3	4	5
32. I cannot cope with all the problems that arise in the parish	1	2	3	4	5
33. The parish is theologically more liberal than I am	1	2	3	4	5
34. After work I come home too tired to do the things I like to do	1	2	3	4	5
35. I have professional autonomy/independence in my work	1	2	3	4	5
36. My efforts usually go unnoticed	1	2	3	4	5
37. Members of my parish cooperate with one another	1	2	3	4	5
38. There are effective appeal procedures available when I question the fairness of a decision	1	2	3	4	5
39. My personal career goals are consistent with the church's stated goals	1	2	3	4	5
40. I have a loving heart for everyone in the parish	1	2	3	4	5
41. I have plenty of energy to offer the parish	1	2	3	4	5
42. I am successful as a minister	1	2	3	4	5
43. I make sure that I get my allocated time off	1	2	3	4	5
44. I have a clear understanding of what is expected of me	1	2	3	4	5
45. The stipend is an adequate financial reward for my ministry	1	2	3	4	5

# Ministry Survey

	Strongly Disagree	Disagree	Hard to Decide	Agree	Strongly Agree
46. I am accepted in the parish for who I am	1	2	3	4	5
47. I have experienced bullying in this parish	1	2	3	4	5
48. Working here forces me to compromise my values	1	2	3	4	5
49. I have so much ministry work to do that it takes me away from my personal interests	1	2	3	4	5
50. I feel that my ministry is having no effect on people	1	2	3	4	5
51. I am emotionally exhausted	1	2	3	4	5
52. I have developed a thick skin to cope with ministry	1	2	3	4	5
53. My ministry is more reactive than proactive	1	2	3	4	5
54. I do not get recognised for all the things I contribute	1	2	3	4	5
55. The church treats everyone fairly	1	2	3	4	5
56. I have enough time to do what's important in my job	1	2	3	4	5
57. I feel that I am successful as a minister	1	2	3	4	5
58. It's not what you know but who you know that determines a career in the church	1	2	3	4	5
59. This church is committed to quality	1	2	3	4	5
60. I leave my work behind when I go home at the end of the workday	1	2	3	4	5
61. I consider myself a competent and able minister	1	2	3	4	5
62. I am positive about my life and work	1	2	3	4	5
63. I am optimistic about the church's future	1	2	3	4	5
64. There is too much bureaucracy in the church	1	2	3	4	5
65. I find ministry a positive challenge	1	2	3	4	5
66. I don't feel close to my minister colleagues	1	2	3	4	5
67. Favouritism determines how decisions are made in the church	1	2	3	4	5
68. The parish has a clear understanding of what is expected of me	1	2	3	4	5
69. I am considering leaving parish ministry	1	2	3	4	5
70. I am considering leaving this parish for another ministry position	1	2	3	4	5



# Personality

Artisan

Guardian

Idealist

Rational

Enclosed with this survey you will find a copy of the Keirsey Temperament Sorter. This test particular personality dimensions and fill them in the boxes below. If you would like to know more about what the letter combinations mean, you can visit the Keirsey Temperament website at [www.keirsey.com](http://www.keirsey.com) and learn about your particular temperament. You may keep this copy of the Keirsey Temperament Sorter – but please enter the scores in the boxes below. These scores will be equivalent to the dimensions of the Myers Briggs Type Inventory (MBTI © )

ARTISAN		GUARDIAN		IDEALIST		RATIONAL	
Composer	[ISFP]	Supervisor	[ESTJ]	Teacher	[ENFJ]	Fieldmarshal	[ENTJ]
Performer	[ESFP]	Inspector	[ISTJ]	Counsellor	[INFJ]	Mastermind	[INTJ]
Crafter	[ISTP]	Provider	[ESFJ]	Champion	[ENFP]	Inventor	[ENTP]
Promoter	[ESTP]	Protector	[ISFJ]	Healer	[INFP]	Architect	[INTP]

Please enter the scores from the Keirsey Temperament Sorter here.

I	E	S	N	F	T	J	P
<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>

## About You

### GENDER

Female	Male

### AGE

25-29	30-34	35-39	40-44	45-49	50-54	55-59	60-64	65+

### YEARS ORDAINED

0-4	5-9	10-14	15-19	20-24	25-29	30 +

### YEARS IN CURRENT PARISH

0-4	5-9	10-14	15-19	20-24	25-29	30 +

## Thanks

Many thanks for your time in participating in this study – I hope that the report will identify for the church where ministers are feeling pressure and what tasks are causing the greatest distress. The results will be collated over the next few months and a thesis written, supervised through Massey University. The results will be reported through Candour in mid-2007.

**COULD YOU PLEASE RETURN THE COMPLETED SURVEY BY  
31 OCTOBER 2006 USING THE STAMPED/ADDRESSED  
ENVELOPE  
to  
12 Dr Taylor Tce  
Johnsonville  
WELLINGTON**

Blessings for your ministries,  
Peter MacKenzie

## **Appendix 2: Minister Appraisal Form**

The following two pages contain a proposed self-appraisal measure that can be offered to ministers as they consider the level of engagement in ministry and the areas of ministry worklife. It is designed to be a discussion starter, and may best be used in coordination with the professional supervision that Presbyterian ministers must undertake as part of their professional life.

## Areas of Ministry

*For each statement consider the degree of match between yourself and your ministry position. Score each statement from 1 to 5, with 5 being a perfect match and 1 a complete mismatch. Write the total for each area in the circles.*

### Workload

- The amount of time I am spending in ministry and for myself
- The urgency of the work that needs to be done & the time to do it
- The time for important tasks and the need to do minor things
- The level of energy I put into my work and into my personal life


### Community

- The level of communication in the parish and effort to keep it
- The acceptance of who I am in the parish and what I do
- The support available for my ministry and time to work
- Identifying with the parish and community


### Control

- The control I have over my work and the obligations I have
- My ability to get the resources I need for ministry and budget
- The freedom to manage my own diary and keep everything going
- My understanding of what is expected of me


### Fairness

- The respect given to my ministry and to me
- Fair treatment of family and personal space
- Control of bullying and discrimination
- Adequate systems of dispute resolution


### Reward

- The stipend as an adequate amount to live on and a fair reward
- The recognition I receive for my work and the effort I put in
- Ministry as a positive challenge rather than simply a job
- Appreciation for my ministry and the work I do

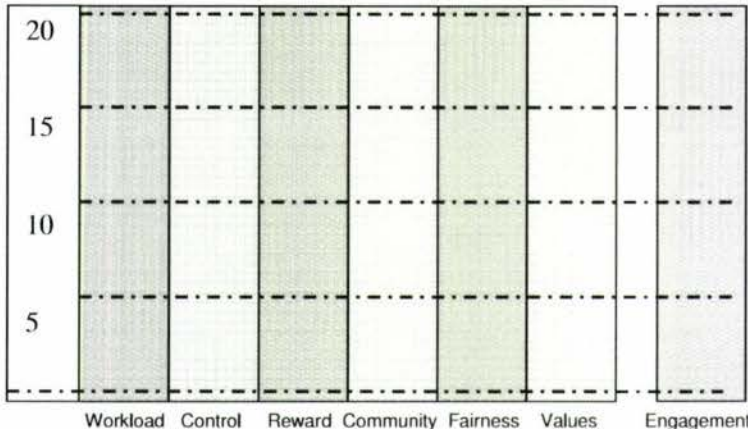

### Values

- Expressed theology between myself and the parish
- Sharing similar goals as the parish
- Having a common idea of what is important
- A ministry that makes a difference to people




### Score Chart

Enter the scores for each area of ministry and engagement on the chart below.



*Where scores are above 15 there are signs that there is a good match between you and your ministry. Where scores have fallen below 10, there are indications that there is a mismatch between you and your ministry. An engagement score below 5 is likely to indicate that you are suffering from burnout. This self-appraisal measure is designed to help you identify areas of concern in your ministry, and through that identification offer encouragement to find solutions. Consider the areas of concern and formulate a concrete plan that addresses the concern and allows you to become more engaged in your ministry.*

### Ministry Self-Appraisal

*This sheet allows you to evaluate six areas of ministry and your level of ministry engagement. It is designed to be an indicator for points of concern, not a diagnostic tool. If you find areas that are of concern, please speak to someone about them.*

## Ministry Engagement

*For each statement below enter a score from 1 to 5 to indicate how you are feeling. 5 means you fully agree with the statement, 1 means you disagree. Add the scores together, divide in half and put the score in the circle.*

I am positive about my life and work

I feel close to people in the parish

I think I am a competent and able minister

I am far from being emotionally exhausted

## There is a positive mood for change in the parish

I can cope with the problems that arise in the parish

I find it easy to get out of bed in the morning

I feel successful as a minister

[illegible]