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## **Church tradition and psychological type preferences among Anglicans in England**

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## ABSTRACT

A sample of 290 individuals attending Evangelical Anglican churches and Anglo-Catholic churches in central England completed the Keirseley Temperament Sorter, a measure of psychological type preferences. Overall there were clear preferences for sensing over intuition, for feeling over thinking, and for judging over perceiving, which is consistent with the findings of two earlier studies profiling the psychological type of Anglican churchgoers. However, there was also a significantly higher proportion of intuitives among Anglo-Catholics than among Evangelical Anglicans, which is consistent with the greater emphasis in Anglo-Catholic churches on mystery, awe, and the centrality of sacraments in worship which may resonate with the intuitive predisposition. The implications of these findings are discussed for the benefits of breadth and diversity within Anglicanism.

## INTRODUCTION

The distinctive position of the Anglican Church within the ecclesiological spectrum is characterised by its threefold commitment to the authority of scripture, church tradition, and reason. Anglican diversity partly reflects the emphases of different traditions (often referred to as churchmanship) on different aspects of this three-fold commitment. Within the Anglican Church in England, long-established and well-defined differences exist between the Evangelical Anglican and Anglo-Catholic wings<sup>1</sup>. These traditions trace their roots to revivals in the nineteenth century when the reformed tradition ushered in the Evangelical Movement (see, for example, Hylson-Smith<sup>2</sup>) and the Catholic tradition ushered in the Tractarian or Oxford Movement (see, for example, Hylson-Smith<sup>3</sup>). Daniel<sup>4</sup> (p.45) explains the difference between the Evangelical Anglican and Anglo-Catholic traditions in terms of authority: the Evangelical Anglican movement appeals more to the authority of scripture, while the Anglo-Catholic movement appeals more to the authority of church tradition. The Evangelical Anglican movement highlights the significance of scripture, evangelism, and personal faith, downplaying the significance of tradition, church, and sacraments, while the opposite is true for the Anglo-Catholic movement. Francis and Lankshear<sup>5</sup> (p.5) characterised the Evangelical Anglican movement as emphasising ‘biblical theology, biblical inspiration and authority, personal conversion, justification by grace through faith, centrality of preaching ministry, and simplicity in clerical dress with cassock, surplice, preaching scarf and hood’. They characterised the Anglo-Catholic movement as emphasising ‘sacramental theology,

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<sup>1</sup> M. Saward, *Evangelicals on the Move* (London: Mowbray, 1987); F. Penhale, *Catholics in Crisis* (London: Mowbray, 1986); K. Randall, *Evangelicals Etcetera: conflict and conviction in the Church of England's parties* (Aldershot: Ashgate, 2005).

<sup>2</sup> K. Hylson-Smith, *Evangelicals in the Church of England 1734-1984* (Edinburgh: T & T Clark, 1989).

<sup>3</sup> K. Hylson-Smith, *High Churchmanship in the Church of England: from the sixteenth century to the late twentieth century* (Edinburgh: T & T Clark, 1993).

<sup>4</sup> M.G. Daniel, *London clergymen: the ways in which their attitudes to themselves and their work have changed in the first ten years of their ministry* (Unpublished MPhil dissertation, London School of Economics, University of London, 1967).

<sup>5</sup> L.J. Francis, and D.W. Lankshear, ‘The comparative strength of evangelical and catholic Anglican Churches in England’, *Journal of Empirical Theology* 9.1, (1996), pp. 5-21.

sacramental grace, confession, centrality of sacramental ministry, and richness in eucharistic vestments, ritual and ornaments’.

The Evangelical and Anglo-Catholic movements within the Church of England clearly emphasise and value different elements of doctrine and practice. This study aims to investigate whether these different emphases and values are related to psychological type theory. Psychological type theory is increasingly used by churches in the UK (see, for example, Duncan<sup>6</sup>; Goldsmith and Wharton<sup>7</sup>; Delmage<sup>8</sup>; Francis<sup>9</sup>) and significant claims have been made about its ability to inform inter- and intra-church dialogue. For example, Goldsmith<sup>10</sup> suggests that ‘much contemporary debate and division in theology is, to my mind, not so much about theology as about personality’(p.65). Is psychological type theory also related to the different theology, rituals and practices of Evangelical Anglican and Anglo-Catholic congregations? In order to answer this question, psychological type theory will now be introduced and the potential of this theory will be explored to account for observed differences between the two church traditions.

Psychological type theory was originally proposed by Carl Gustav Jung<sup>11</sup> and then developed and operationalised in instruments like the Myers-Briggs Type Indicator<sup>12</sup>, the Keirsey Temperament Sorter<sup>13</sup>) and the Francis Psychological Type Sorter<sup>14</sup>. The theory distinguishes between two orientations, two perceiving functions, two judging functions, and two attitudes toward the outer world.

The two orientations are concerned with whether individuals draw energy from the outside world or from their inner world. Extraverts (E) are orientated toward the outer world; they are energised by the events and people around them. They enjoy communicating and thrive in stimulating and exciting environments. They tend to focus their attention on what is happening outside themselves. They are usually open, sociable people who enjoy having many friends. Introverts (I) are orientated toward, and energised by, their inner world; they

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<sup>6</sup> B. Duncan, *Pray Your Way* (London: Darton, Longman and Todd, 1993).

<sup>7</sup> M. Goldsmith and M. Wharton, *Knowing Me - Knowing You: exploring personality type and temperament* (London: SPCK, 1993).

<sup>8</sup> A. Delmage, ‘On the use of personality testing for ‘being’’, in K. Leech (ed.), *Myers-Briggs: Some Critical Reflections* (Croydon: The Jubilee Group, 1996), pp. 35-8.

<sup>9</sup> L.J. Francis, ‘Personality type and communicating the gospel’, *Modern Believing* 42.1 (2001), pp. 32-46; L.J. Francis, *Faith and Psychology: personality, religion and the individual* (London: Darton, Longman and Todd, 2005).

<sup>10</sup> M. Goldsmith, *Knowing Me - Knowing God: exploring your spirituality with Myers-Briggs* (London: SPCK, 1994).

<sup>11</sup> C.G. Jung, *Psychological Types: the collected works, volume 6* (London: Routledge and Kegan Paul, 1971).

<sup>12</sup> I.B. Myers and M.H. McCaulley, *Manual: a guide to the development and use of the Myers-Briggs Type Indicator* (Palo Alto, California: Consulting Psychologists Press, 1985); I.B. Myers and P.B. Myers, *Gifts Differing: understanding personality type* (Palo Alto, California: Davies-Black, 1995).

<sup>13</sup> D. Keirsey and M.B. Bates, *Please Understand Me: character and temperament types* (Del Mar, California: Prometheus Nemesis Book Co, 1978); D. Keirsey, *Please Understand Me II: temperament, character, intelligence* (Del Mar, California: Prometheus Nemesis Book Co, 1998).

<sup>14</sup> L.J. Francis, *Faith and Psychology: personality, religion and the individual*.

tend to enjoy solitude, silence, and contemplation. They may prefer to have a small circle of intimate friends rather than many acquaintances.

The two perceiving functions are concerned with the way in which people gather and process information. Sensing types (S) focus on the realities of a situation as perceived by their senses. They attend to specific details rather than the overall picture, and are concerned with the actual, the real, and the practical. They are typically down to earth and matter of fact. Intuitive types (N), on the other hand, focus on the possibilities of a situation, using their imagination to perceive patterns and relationships. They attend to the overall picture rather than specific details and are concerned with possibilities and abstract theories. They are typically imaginative and innovative.

The two judging functions are concerned with the way in which people make decisions and judgements. Thinking types (T) prefer to make judgements based on objective, rational logic. They value integrity and justice and are known for their truthfulness and desire for fairness, often attaching more importance to principles than to cultivating harmony. Feeling types (F) prefer to make judgements based on subjective, personal values. They prize compassion and mercy, are known for their tactfulness and their desire for peace, and generally attach more importance to promoting harmony than to adhering to abstract principles.

The two attitudes toward the outer world indicate which of the two sets of functions (that is, Perceiving S/N, or Judging T/F) is preferred in dealings with the outer world. Judging types (J) actively judge external stimuli so they tend to order, rationalise and structure their outer world. They enjoy routine and established patterns, preferring to reach goals by following schedules and using lists, timetables, or diaries. They tend to be punctual, organised, and tidy, to make decisions quickly and to stick to them. Perceiving types (P) passively perceive external stimuli so they tend to avoid imposing order on the outer world. They are more reflective, perceptive and open than are judging types and have a flexible, open-ended approach to life. They enjoy change and spontaneity, preferring to leave projects open in order to adapt and improve them.

Psychological type theory has been thoroughly criticised and evaluated in terms of psychological conceptualisation (for review see Bayne, 1995) empirical operationalisation (for review see Francis and Jones<sup>15</sup>) and theological implications (see Leech<sup>16</sup>). In a recent review and assessment of these issues, Francis<sup>17</sup> concluded that psychological type theory offers a valuable psychological and theological resource provided that realistic claims are made regarding the nature of this research. In terms of psychological conceptualisation, type theory describes a limited but core range of individual differences. It does not purport to offer a full description of individual differences in human personality as offered for example by the

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<sup>15</sup> L.J. Francis, and S.H. Jones, 'Psychological type and tolerance for religious uncertainty', *Pastoral Psychology* 47 (1999), pp. 253-59.

<sup>16</sup> K. Leech, (ed.), *Myers-Briggs: some critical reflections* (Croydon: The Jubilee Group, 1996).

<sup>17</sup> L.J. Francis, *Faith and Psychology: personality, religion and the individual*.

Eysenckian three dimensional model<sup>18</sup> or by the Five Factor Model<sup>19</sup>. In terms of empirical operationalisation, type scales provide highly reliable measures in terms of the continuous scale scores underpinning the categorisation procedures. Type sorters are less reliable at assigning individuals to dichotomous categories. In terms of theological interpretation, type theory can be properly integrated within a doctrine of creation which embraces the full range of individual differences within the divine intentionality (Genesis: 1:27-28). It is a mistake to argue that type theory is grounded in a deterministic worldview which ignores the gospel potential for repentance, change and salvation

In a review of empirical research, Francis and Ross<sup>20</sup> drew attention to the importance of the perceiving functions (S and N) in religious contexts, and this has been confirmed by subsequent research (Francis and Jones<sup>21</sup>; Francis<sup>22</sup>). Moreover, there are many ways in which these distinctions between sensing and intuition map onto the distinctive and distinguishing features of the Evangelical Anglican and the Anglo-Catholic movements. Evangelical Anglicanism seems to place more value than Anglo-Catholicism on a sensing expression of faith, while Anglo-Catholicism seems to place more value than Evangelical Anglicanism on an intuitive experience of faith. This contrast emerges in a number of ways.

First, the liturgy in Evangelical Anglican churches stresses an exegetical exposition of the content, facts, and truths of the revealed word of God encapsulated in scripture (S). The liturgy in Anglo-Catholic churches stresses the mystery of the mass, and the ways in which ritual, vestments, music and incense can convey the ineffability of encountering God (N). Second, what precisely individuals believe about the content of their faith matters more in Evangelical Anglican churches because salvation is linked to this personal expression of faith (S). What matters more in Anglo-Catholic churches is how individuals engage with the sacramental practice and less weight is placed on the articulated expression of belief (N). For Evangelical Anglicans the heart of worship resides more in the Ministry of the Word (S); for Anglo-Catholics the heart of worship resides more in the Ministry of the Sacrament (N). Third, the less adorned and more austere buildings associated with the Evangelical Anglican tradition were designed to focus the mind on cerebral activity and set a context for learning the details of the faith (S). The more ornate and more extravagant buildings associated with the Anglo-Catholic tradition were designed to spark the imagination and set a context for being led into the mystery of faith (N).

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<sup>18</sup> H.J. Eysenck and S.B.G Eysenck, *Manual of the Eysenck Personality Scales* (London: Hodder and Stoughton, 1991).

<sup>19</sup> P.T. Costa and R.R. McCrae, *The NEO Personality Inventory* (Odessa, Florida: Psychological Assessment Resources, 1985).

<sup>20</sup> L.J. Francis and C.F.J. Ross, 'The perceiving function and Christian spirituality: distinguishing between sensing and intuition', *Pastoral Sciences* 16 (1997), pp. 93-103.

<sup>21</sup> L.J. Francis and S.H. Jones, 'Personality and Christian belief among adult churchgoers', *Journal of Psychological Type* 47 (1998), pp. 5-11; L.J. Francis and S.H. Jones, 'Psychological type and tolerance for religious uncertainty'.

<sup>22</sup> L.J. Francis, 'Personality type and communicating the gospel', *Modern Believing* 42.1 (2001), pp. 32-46.

The contrast in the perceiving processes preferred by Evangelical Anglicans and Anglo-Catholics is perhaps typified by some of the communion hymns inspired by these two traditions. In the Anglo-Catholic tradition, the intuitive function (N) is nurtured by hymns such as:

Let all mortal flesh keep silence  
and with fear and trembling stand;  
ponder nothing earthly-minded,  
for with blessing in his hand  
Christ our God to earth descendeth,  
our full homage to demand.<sup>23</sup>

In the Evangelical Anglican tradition, the sensing function (S) is nurtured by hymns such as:

Here, O my Lord, I see Thee face to face;  
here would I touch and handle things unseen;  
here grasp with firmer hand eternal grace,  
and all my weariness upon Thee lean.

Here would I feed upon the bread of God,  
here drink with Thee the royal wine of heaven;  
here would I lay aside each earthly load,  
here taste afresh the calm of sin forgiven.<sup>24</sup>

As yet there is relatively little published research data on the psychological type profile of church congregations in England. In a foundational study reported by Francis, Duncan, Craig and Luffman<sup>25</sup> five typical Anglican churches in central England invited their regular attenders to complete the Myers-Briggs Type Indicator. Data were provided by 327 churchgoers. Overall in these congregations there were clear preferences for introversion, sensing, feeling, and judging (ISFJ). In a second smaller study reported by Craig, Francis, Bailey and Robbins<sup>26</sup>, three typical Anglican groups of churches in Wales invited their regular attenders to complete the Francis Psychological Type Scales. Data were provided by 101 churchgoers. Once again in these congregations there were clear preferences for introversion, sensing, feeling and judging. No attempt, however, was made in these studies to test for differences between the congregations.

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<sup>23</sup> Liturgy of Saint James (fifth century); translated by Gerald Moultrie (1829-1885), (1864), [www.oremus.org/hymnal/1/1027.html](http://www.oremus.org/hymnal/1/1027.html), accessed 8 February 2007.

<sup>24</sup> Horatius Bonar, (1855), [homepage.mac.com/shanerosenthal/reformationink/hbhymns.htm](http://homepage.mac.com/shanerosenthal/reformationink/hbhymns.htm), accessed 8 February 2007.

<sup>25</sup> L.J. Francis, B. Duncan, C.L. Craig and G. Luffman, 'Type patterns among Anglican congregations in England', *Journal of Adult Theological Education* 1 (2004), pp. 66-77.

<sup>26</sup> C.L. Craig, L.J. Francis, J. Bailey and M. Robbins, 'Psychological types in Church in Wales congregations', *The Psychologist in Wales* 15 (2003), pp. 18-21.

In a third much larger study, Craig<sup>27</sup> reported on the psychological type profile of 2,658 people attending church services in 95 congregations across the United Kingdom and across several denominations, using the Francis Psychological Type Scales. For the first time Craig's study examined whether there were significant differences in type profile between different types of churches. Craig's analysis was specifically concerned to ascertain whether rural congregations were different in type profile from congregations in non-rural areas. The data demonstrated that rural churchgoers achieved higher scores on sensing, while urban churchgoers achieved higher scores on intuition. No significant differences were found between the scores of rural churchgoers and urban churchgoers on the scales of extraversion and introversion, thinking and feeling, or judging and perceiving. Unfortunately this study reports only scale scores and not type categories, making direct comparison with other studies difficult. Craig suggested that rural churchgoers' preference for sensing may reflect a more conservative approach to issues of faith and belief in rural churches compared with urban churches.

Against this background the present study was designed to test the hypothesis that there is a significant difference between the psychological type profile of Evangelical Anglican congregations and Anglo-Catholic congregations in terms of there being a higher proportion of intuitives among the Anglo-Catholics than among the Evangelical Anglicans. This hypothesis is being tested by means of the Keirsey Temperament Sorter (KTS).

The KTS was first developed by Keirsey and Bates<sup>28</sup> to provide an accessible operationalisation of psychological type theory. In 1995 a revised edition of the KTS was published, which included a number of significant changes to the original wording of the items<sup>29</sup>. Evidence for the internal consistency reliability of the KTS has been reported in a study by Waskel and Coleman<sup>30</sup> among a sample of 331 university students in the USA. In this study the KTS indices achieved Cronbach<sup>31</sup> alpha coefficients of 0.74 (EI), 0.89 (SN), 0.87 (TF), and 0.88 (JP). More recently, Fearn, Francis and Wilcox<sup>32</sup>, in a study among 367 university students in the UK, found that the KTS indices achieved Cronbach alpha coefficients of 0.68 (EI), 0.73 (SN), 0.74 (TF), and 0.82 (JP). From the studies surveyed it may be concluded that the KTS indices are generally internally consistent, in that they tend to achieve Cronbach alpha coefficients around the level deemed satisfactory by Kline<sup>33</sup> of 0.70 and by De Vellis<sup>34</sup> of 0.65. The KTS has also been shown to demonstrate concurrent validity

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<sup>27</sup> C.L. Craig, 'Psychological type preferences of rural churchgoers', *Rural Theology* 3.2 (2005), pp. 123-131.

<sup>28</sup> D. Keirsey and M.B. Bates, *Please Understand Me: character and temperament types*.

<sup>29</sup> D. Keirsey, *Please Understand Me II: temperament, character, intelligence*.

<sup>30</sup> S.A. Waskel and J. Coleman, 'Correlations of temperament types, intensity of crisis at midlife with scores on a death scale', *Psychological Reports* 68 (1991), pp. 1187-90.

<sup>31</sup> L.J. Cronbach, 'Coefficient alpha and the internal structure of tests', *Psychometrika* 16 (1951), pp. 297-334.

<sup>32</sup> M. Fearn, L.J. Francis and C. Wilcox, 'Attitude towards Christianity and psychological type: a survey among religious studies students', *Pastoral Psychology* 49.5 (2001), pp. 341-48.

<sup>33</sup> P. Kline, *Handbook of Psychological Testing* (London: Routledge, 2000).

<sup>34</sup> R.F. De Vellis, *Scale Development: theory and applications* (London: Sage 1991).



with other measures of psychological type such as the Myers-Briggs Type Indicator<sup>35</sup>.

## METHOD

### Procedure

People attending two Evangelical Anglican and four Anglo-Catholic churches in central England completed the 1995 edition of the KTS. The churches were assigned to tradition *a priori* using information supplied by incumbents. Incumbents indicated that these congregations mostly drew worshippers from a wide area beyond the geographical parish.

### Measure

*Psychological type* was assessed by the KTS, a self-report, pencil and paper, forced-choice format questionnaire which contains seventy items, each consisting of two pairs of characteristics from which participants are asked to select the characteristic that they feel best represents their personality. There are 10 items assessing E or I and 20 for each of the other dimensions (S or N, F or T, J or P). The number of choices for each orientation or function is used as a score indicating degree of preference for that aspect of personality. The scores for functions in a dimension (for example, S and N) are necessarily complementary.

### Sample

Data were provided by 290 churchgoers, of whom 114 (39%) were male and 176 (61%) were female. Just under a third of the sample attended Anglo-Catholic churches (N = 91, 32%) and just over two thirds attended Evangelical Anglican churches (N = 199, 68%). Among the sample 7% were under the age of 30, 13% in their thirties, 21% in their forties, 21% in their fifties, 24% in their sixties and 15% were aged 70 or over. Nearly nine out of ten (88%) claimed they attended church at least once a week.

### Data analysis

Studies employing recognised type sorters (whether the MBTI or the KTS) published within the scientific literature need to adjudicate between employing the continuous underlying scale scores or the type categories derived from these scale scores (see Francis and Jones<sup>36</sup>). The choice between these two methods is more than personal perspective and needs to reflect the genre of research to which a contribution is being made. Since the present study has been

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<sup>35</sup> M.T. Quinn, R.J. Lewis and K.L. Fischer, 'A cross-correlation of the Myers-Briggs and the Keirsey instruments', *Journal of College Student Development* 33 (1992), pp. 279-280; I.F. Tucker and B.V. Gillespie, 'Correlations among three measures of personality type', *Perceptual and Motor Skills* 77.2 (1993), p. 650; K.R. Kelly and H. Jugovic, 'Concurrent validity of the online version of the Keirsey Temperament Sorter II', *Journal of Career Assessment* 9.1 (2001), pp. 49-59; L.J. Francis, M. Robbins and C.L. Craig, 'Two different operationalisations of psychological type: comparing the Myers-Briggs Type Indicator and the Keirsey Temperament Sorter' (manuscript under review, 2007).

<sup>36</sup> L.J. Francis and S.H. Jones, 'Personality and charismatic experience among adult Christians', *Pastoral Psychology* 45 (1997), pp. 421-28.

designed to contribute to that body of literature based on type categorisation, it is this method of analysis that will be employed.

For initial analyses, participants were assigned a psychological type preference in each dimension (I or E, S or N, T or F, J or P) based on the highest score in each contrasting pair. Assignment was made both by using the model provided by the KTS (where ties are treated as missing) and by using the model proposed by the MBTI (where ties are scored in favour of I, N, F or J). The latter method, which improved the sample size but made no significant differences to the overall results, has been employed in generating the statistics reported in the following analysis. The scientific literature concerned with psychological type has developed a highly distinctive way of presenting type-related data. The conventional format of 'type tables' has been employed in the present paper to allow the findings from this study to be located easily alongside other relevant studies in the literature.

## RESULTS

The type distribution of the 199 churchgoers attending Evangelical Anglican churches is presented in table 1. These data demonstrate that there is slight preference for introversion over extraversion (54% compared with 46%), and more marked preferences for sensing over

- insert table 1 about here -

over intuition (83% compared with 17%), for feeling over thinking (71% compared with 29%) and for judging over perceiving (87% compared with 13%). The three types most strongly represented in the Evangelical Anglican congregations are ESFJ (26%), ISFJ (25%) and ISTJ (16%).

The type distribution of the 91 churchgoers attending Anglo-Catholic churches is presented in table 2. These data demonstrate that there is a balance in preference between introversion and extraversion (50% and 51%), but marked preferences for sensing over

- insert table 2 about here -

intuition (69% compared with 31%), for feeling over thinking (68% compared with 32%) and for judging over perceiving (95% compared with 6%). The three types most strongly represented in the Anglo-Catholic congregations are ESFJ (25%), ISTJ (20%) and ISFJ (15%).

Table 2 also employs the selection ratio index (*I*) to compare the statistical significance of differences in the type profiles presented by the two types of churches. The selection ratio is an extension of chi-square, adjusted for multiple simultaneous comparisons. These data demonstrate that there are no significant differences between the two types of churches in the proportions of introverts and extraverts, in the proportions of thinkers and feelers and in the proportions of judges and perceivers. There are, however, significant differences in the proportions of sensors and intuitives in the two types of churches. While just 17% of the Evangelical Anglicans prefer intuition, the proportion rises to 31% of the Anglo-Catholics. Looked at from the opposite perspective, while 83% of the Evangelical Anglicans prefer sensing, the proportion drops to 69% of the Anglo-Catholics.

Jungian typology also speaks in terms of an individual's dominant strength in terms of one of the four functions of sensing, intuition, feeling and thinking. The dominant strengths in both types of churches are sensing (44% of Evangelical Anglicans and 36% of Anglo-Catholics) and feeling (38% of Evangelical Anglicans and 37% of Anglo-Catholics). Dominant thinkers account for 11% of Evangelical Anglicans and 8% of Anglo-Catholics. Dominant intuitives account for 7% of Evangelical Anglicans, but for a significantly higher proportion of Anglo-Catholics (19%).

## DISCUSSION AND CONCLUSION

The aim of the present study was to examine the psychological type preferences of a small number of Anglican congregations in England, drawing particular attention to the potential for Anglo-Catholic churches attracting a higher proportion of intuitives in comparison with Evangelical Anglican churches. Four main conclusions can be drawn from the data generated by this study.

The first conclusion is that, when the present study is placed alongside the two earlier studies reported by Francis, Duncan, Craig and Luffman<sup>37</sup> and by Craig, Francis, Bailey and Robbins<sup>38</sup>, a common profile begins to emerge concerning the main strengths of these Anglican congregations in England and Wales. In all three studies the same three of the 16 Jungian psychological types account for a large proportion of Anglican churchgoers. Taken together ISTJ, ISFJ and ESFJ account in the present study for 66% of the Evangelical Anglicans and 61% of Anglo-Catholics, for 75% of the churchgoers in the study by Craig, Francis, Bailey and Robbins<sup>39</sup>, and for 50% of the churchgoers in the study by Francis, Duncan, Craig and Luffman<sup>40</sup>. According to the United Kingdom population norms published by Kendall<sup>41</sup> these three types account for a considerably smaller proportion of the population as a whole (39%). Type theory suggests that groups find it easier to attract newcomers who conform to the dominant types within the group. Moreover, the study of church leavers reported by Richter and Francis<sup>42</sup> found that one of the recurrent reasons given for leaving church was the feeling that the individual somehow failed 'to fit in'. Anglican churches may need to be particularly alert to the danger of excluding people unintentionally on the basis of incompatible psychological type profiles.

The second conclusion is that Anglican congregations tend to be biased heavily in favour of feelers over thinkers. Feelers account in the present study for 71% of the Evangelical Anglicans and for 68% of the Anglo-Catholics, for 65% of the churchgoers in the

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<sup>37</sup> L.J. Francis, B. Duncan, C.L. Craig, and G. Luffman, 'Type patterns among Anglican congregations in England'.

<sup>38</sup> C.L. Craig, L.J. Francis, J. Bailey, and M. Robbins, 'Psychological types in Church in Wales congregations'.

<sup>39</sup> C.L. Craig, L.J. Francis, J. Bailey, and M. Robbins, 'Psychological types in Church in Wales congregations'.

<sup>40</sup> L.J. Francis, B. Duncan, C.L. Craig, and G. Luffman, 'Type patterns among Anglican congregations in England'.

<sup>41</sup> E. Kendall, *Myers-Briggs Type Indicator: step 1 manual supplement* (Palo Alto, California: Consulting Psychologists Press, 1998).

<sup>42</sup> P. Richter and L.J. Francis, *Gone But Not Forgotten: church leaving and returning* (London: Darton, Longman and Todd, 1998).

study by Craig, Francis, Bailey and Robbins<sup>43</sup>, and for 64% of the churchgoers in the study reported by Francis, Duncan, Craig and Luffman<sup>44</sup>. According to the United Kingdom population norms published by Kendall<sup>45</sup> a considerably smaller proportion of the population as a whole prefers feeling (54%). Moreover, in the United Kingdom population as a whole the majority of women prefer feeling over thinking, while the majority of men prefer thinking over feeling<sup>46</sup>. The finding that Anglican congregations prefer feeling offers further evidence regarding the feminisation of the churches in the United Kingdom<sup>47</sup> and highlights another dimension of the challenge currently facing the Church of England regarding ministry and mission among men.

The third conclusion is that Anglican congregations tend to be biased heavily in favour of sensors over intuitives. Sensors account in the present study for 83% of the Evangelical Anglicans and for 69% of the Anglo-Catholics, for 85% of the churchgoers in the study by Craig, Francis, Bailey and Robbins<sup>48</sup>, and for 72% of the churchgoers in the study reported by Francis, Duncan, Craig and Luffman<sup>49</sup>. Congregations which are heavily shaped by a preference for sensing may experience difficulty in welcoming and integrating intuitives<sup>50</sup>.

The fourth conclusion is the most important and offers new insight into Anglican diversity on the basis of the present study. The data confirm the key conclusion that, while both Evangelical Anglicans and Anglo-Catholic congregations contain higher numbers of sensors than intuitives, nonetheless a larger number of intuitives make their spiritual home in Anglo-Catholic congregations than in Evangelical Anglican congregations. Here is evidence to connect psychological type preferences with differences in church tradition and style. According to the present data 18% of the Anglo-Catholics were dominant intuitives, compared with 7% of the Evangelical Anglicans. According to the United Kingdom population norms published by Kendall<sup>51</sup> dominant intuition accounts for just 12% of the population as a whole. In comparison with the population norms intuitives are over-represented in Anglo-Catholic congregations and under-represented in Evangelical Anglican congregations. This is consistent with the following characteristics of Anglo-Catholic preference and of the preferred style of intuitives. On the one hand, Anglo-Catholic focus tends to be on the ineffability of the mass, the transcendence of God, sacramental practice and being led in the mystery of faith. On the other hand, intuitive types are conceptualised as being focused upon imagination, possibilities, and meanings (see, for example, Myers and

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<sup>43</sup> C.L. Craig, L.J. Francis, J. Bailey, and M. Robbins, 'Psychological types in Church in Wales congregations'.

<sup>44</sup> L.J. Francis, B. Duncan, C.L. Craig, and G. Luffman, 'Type patterns among Anglican congregations in England'.

<sup>45</sup> E. Kendall, *Myers-Briggs Type Indicator: step 1 manual supplement*.

<sup>46</sup> E. Kendall, *Myers-Briggs Type Indicator: step 1 manual supplement*.

<sup>47</sup> C.G. Brown, *The Death of Christian Britain* (London: Routledge, 2001).

<sup>48</sup> C.L. Craig, L.J. Francis, J. Bailey, and M. Robbins, 'Psychological types in Church in Wales congregations'.

<sup>49</sup> L.J. Francis, B. Duncan, C.L. Craig, and G. Luffman, 'Type patterns among Anglican congregations in England'.

<sup>50</sup> L.J. Francis, *Faith and Psychology: personality, religion and the individual*.

<sup>51</sup> E. Kendall, *Myers-Briggs Type Indicator: step 1 manual supplement*.

Myers<sup>52</sup>) and are thought to ‘have a transcendent view of God, and can be captivated by allowing their minds to contemplate the splendour and the mystery and the otherness’<sup>53</sup>.

This main conclusion that a larger number of intuitives make their spiritual home in Anglo-Catholic congregations than in Evangelical Anglican congregations may highlight further value in the diversity and breadth of the Anglican communion. If individual differences in personality are conceptualised as part of the rich diversity intended by the creator God (who creates in the image of God not only male and female, but diverse races and diverse personalities), then there needs to be room within the Body of Christ to nurture the spiritual development of intuitives as well as sensors. Held together within the one communion Anglicanism appears to embody such potential. There are, however, two practical implications for Anglican practice which may emerge from this view. First, intuitive churchgoers may feel less at home in Evangelical Anglican congregations than in Anglo-Catholic congregations and sensing churchgoers may feel less at home in Anglo-Catholic congregations than in Evangelical Anglican congregations. If this is true, intuitives linked with Evangelical Anglican churches and sensors linked with Anglo-Catholic churches may be more susceptible to disengagement from congregational life and to join the category of church leavers as discussed by Richter and Francis<sup>54</sup>. Second, some of the difficulties and tensions experienced within Anglicanism between the different church traditions may be due in part to different psychological type preferences, rather than wholly to theological differences. In dealing with conflict between traditions it is important to distinguish issues of preferred style from issues of doctrinal substance.

The limitation with the present study is clearly that it has been based on a small number of congregations in central England. The findings and implications, however, are sufficiently intriguing to stimulate further systematic replication with larger samples of churches across other parts of the Anglican communion.

**Table 1. Type Distribution**

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<sup>52</sup> I.B. Myers and P.B. Myers, *Gifts Differing: understanding personality type*.

<sup>53</sup> M. Goldsmith and M. Wharton, *Knowing Me - Knowing You: exploring personality type and temperament*.

<sup>54</sup> P. Richter and L.J. Francis, *Gone But Not Forgotten: church leaving and returning*.

**for Evangelical Anglicans**  
*N = 199 + = 1% of N*

<b>The Sixteen Complete Types</b>				<b>Dichotomous Preferences</b>				
<b>ISTJ</b> <i>n = 31</i> (15.6%) ++++++ ++++++ ++++++ +	<b>ISFJ</b> <i>n = 49</i> (24.6%) ++++++ ++++++ ++++++ ++++++	<b>INFJ</b> <i>n = 8</i> (4.0%) ++	<b>INTJ</b> <i>n = 4</i> (2.0%) S N	E <i>n = 91</i> (45.7%) I <i>n = 108</i> (54.3%) S <i>n = 166</i> (83.4%) N <i>n = 33</i> (16.6%) T <i>n = 58</i> (59.1%) F <i>n = 141</i> (70.9%) J <i>n = 173</i> (86.9%) P <i>n = 26</i> (13.1%)				
<b>ISTP</b> <i>n = 1</i> (0.5%) +	<b>ISFP</b> <i>n = 8</i> (4.0%) ++++	<b>INFP</b> <i>n = 6</i> (3.0%) +++	<b>INTP</b> <i>n = 1</i> (0.5%) +	<b>Pairs and Temperaments</b>				
<b>ESTP</b> <i>n = 1</i> (0.5%) +	<b>ESFP</b> <i>n = 7</i> (3.5%) ++++	<b>ENFP</b> <i>n = 1</i> (0.5%) +	<b>ENTP</b> <i>n = 1</i> (0.5%) +	IJ <i>n = 92</i> (46.2%) IP <i>n = 16</i> ( 8.0%) EP <i>n = 10</i> ( 5.0%) EJ <i>n = 81</i> (40.7%) ST <i>n = 51</i> (25.6%) SF <i>n = 115</i> (57.8%) NF <i>n = 26</i> (13.1%) NT <i>n = 7</i> ( 3.5%) SJ <i>n = 149</i> (74.9%) SP <i>n = 17</i> ( 8.5%) NP <i>n = 9</i> ( 4.5%) NJ <i>n = 24</i> (12.1%) TJ <i>n = 54</i> (27.1%) TP <i>n = 4</i> ( 2.0%) FP <i>n = 22</i> (11.1%) FJ <i>n = 119</i> (59.8%) IN <i>n = 19</i> ( 9.5%)				
<b>ESTJ</b> <i>n = 18</i> (9.0%) ++++++ ++++++	<b>ESFJ</b> <i>n = 51</i> (25.6%) ++++++ ++++++ ++++++ ++++++ +	<b>ENFJ</b> <i>n = 11</i> (5.5%) EN	<b>ENTJ</b> <i>n = 1</i> (0.5%) EN <i>n = 14</i> ( 7.0%) IS ES	IS <i>n = 89</i> (44.7%) ES <i>n = 77</i> (38.7%) ET <i>n = 21</i> (10.6%) EF <i>n = 70</i> (35.2%) IF <i>n = 71</i> (35.7%) IT <i>n = 37</i> (18.6%)				
<b>Jungian Types (E)</b>				<b>Jungian Types (I)</b>		<b>Dominant Types</b>		
	<i>n</i>	%		<i>n</i>	%	<i>n</i>	%	<i>Village, Francis and Robbins</i>
E-TJ	19	9.5	I-TP	2	1.0	Dt. T	21	10.6
E-FJ	62	31.2	I-FP	14	7.0	Dt. F	76	38.2
ES-P	8	4.0	IS-J	80	40.2	Dt. S	88	44.2
EN-P	2	1.0	IN-J	12	6.0	Dt. N	14	7.0

*Type distribution for Evangelical clergy*

**Table 2. Type Distribution for Anglican Catholics  
Compared with Evangelical Anglicans**  
*N* = 91 += 1% of *N* *I* = Selection Ratio Index \*<.05 \*\**p*<.01 \*\*\**p*<.001

The Sixteen Complete Types				Dichotomous Preferences		
<b>ISTJ</b> <i>n</i> = 18 (19.8%) <i>I</i> = 1.27 +++++ +++++ +++++ +++++	<b>ISFJ</b> <i>n</i> = 14 (15.4%) <i>I</i> = 0.62 +++++ +++++ +++++	<b>INFJ</b> <i>n</i> = 9 (9.9%) <i>I</i> = 2.46* +++++ +++++	<b>INTJ</b> <i>n</i> = 4 (4.4%) <i>I</i> = 2.19 ++++	E 46 (50.5%) <i>I</i> = 1.11 I 45 (49.5%) <i>I</i> = 0.91 S 63 (69.2%) ** <i>I</i> = 0.83 N 28 (30.8%) ** <i>I</i> = 1.86 T 29 (31.9%) <i>I</i> = 1.09 F 62 (68.1%) <i>I</i> = 0.96 J 86 (94.5%) <i>I</i> = 1.09 P 5 (5.5%) <i>I</i> = 0.42		
<b>ISTP</b> <i>n</i> = 0 (0.0%) <i>I</i> = 0.00	<b>ISFP</b> <i>n</i> = 0 (0.0%) <i>I</i> = 0.00	<b>INFP</b> <i>n</i> = 0 (0.0%) <i>I</i> = 0.00	<b>INTP</b> <i>n</i> = 0 (0.0%) <i>I</i> = 0.00	<b>Pairs and Temperaments</b> IJ 45 (49.5%) <i>I</i> = 1.07 IP 0 (0.0%) ** <i>I</i> = 0.00 EP 5 (5.5%) <i>I</i> = 1.09 EJ 41 (45.1%) <i>I</i> = 1.11 ST 25 (27.5%) <i>I</i> = 1.07 SF 38 (41.8%) ** <i>I</i> = 0.72 NF 24 (26.4%) ** <i>I</i> = 2.02 NT 4 (4.4%) <i>I</i> = 1.25 SJ 62 (68.1%) <i>I</i> = 0.91 SP 1 (1.1%) <i>I</i> = 0.13 NP 4 (4.4%) <i>I</i> = 0.97 NJ 24 (26.4%) ** <i>I</i> = 2.19 TJ 29 (31.9%) <i>I</i> = 1.17 TP 0 (0.0%) <i>I</i> = 0.00 FP 5 (5.5%) <i>I</i> = 0.50 FJ 57 (62.6%) <i>I</i> = 1.05 IN 13 (14.3%) <i>I</i> = 1.50 EN 15 (16.5%) ** <i>I</i> = 2.34 IS 32 (35.2%) <i>I</i> = 0.79 ES 31 (34.1%) <i>I</i> = 0.88 ET 7 (7.7%) <i>I</i> = 0.73 EF 39 (42.9%) <i>I</i> = 1.22 IF 23 (25.3%) <i>I</i> = 0.71 IT 22 (24.2%) <i>I</i> = 1.30		
<b>ESTP</b> <i>n</i> = 0 (0.0%) <i>I</i> = 0.00	<b>ESFP</b> <i>n</i> = 1 (1.1%) <i>I</i> = 0.31 +	<b>ENFP</b> <i>n</i> = 4 (4.4%) <i>I</i> = 8.75* ++++	<b>ENTP</b> <i>n</i> = 0 (0.0%) <i>I</i> = 0.00			
<b>ESTJ</b> <i>n</i> = 7 (7.7%) <i>I</i> = 0.85 +++++ +++	<b>ESFJ</b> <i>n</i> = 23 (25.3%) <i>I</i> = 0.99 +++++ +++++ +++++ +++++	<b>ENFJ</b> <i>n</i> = 11 (12.1%) <i>I</i> = 2.19* +++++ +++++ ++	<b>ENTJ</b> <i>n</i> = 0 (0.0%) <i>I</i> = 0.00			

Jungian Types (E)			Jungian Types (I)			Dominant Types			<i>Village, Francis and Robbins</i> <i>Type distribution for Anglican Catholics compared with Evangelical Anglicans</i>		
<i>n</i>	%	<i>I</i> =	<i>n</i>	%	<i>I</i> =	<i>n</i>	%	<i>I</i> =			
E-TJ	7	7.7	0.81	I-TP	0	0.0	0.00	Dt. T	7	7.7%	0.73
E-FJ	34	37.4	1.20	I-FP	0	0.0	**0.00	Dt. F	34	37.4%	0.98
ES-P	1	1.1	0.27	IS-J	32	35.2	0.87	Dt. S	33	36.3%	0.82
EN-P	4	4.4	4.37	IN-J	13	14.3	*2.37	Dt. N	17	18.7%	**2.66