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Taking responsibility for multiple churches: A study in burnout among

Anglican clergywomen in England

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Abstract

A major consequence of changing cultures for Anglican clergy serving in the established Church of England (reflected in declining congregations, stretched financial resources, and falling vocations to the priesthood) is seen in the process of pastoral reorganisation that now requires individual clergy to have oversight of a growing number of churches. This is especially the case in rural areas where individual clergy may now be responsible for seven or more churches. Drawing on data provided by 867 clergywomen serving in stipendiary ministry in the Church of England, the present study examines the association between the number of churches and levels of burnout reported among the clergy, after taking into account personal factors (like age), psychological factors (like personality), theological factors (like church tradition) and other contextual factors (like rurality). Employing the balanced affect model of work-related psychological health operationalised through the Francis Burnout Inventory, the data demonstrated a small significant inverse association between the number of churches and positive affect (satisfaction in ministry), but no association with negative affect (emotional exhaustion). Overall, however, the variance accounted for by the number of churches was trivial in comparison with the variance accounted for by psychological factors.

Key words: clergywomen, burnout, multi-church ministry, psychology

Introduction

The Church of England is a complex Church, rooted in the political upheaval of the English Reformation and retaining factors both of the Catholic heritage and of the Reformed tradition. Unlike the Anglican Church in Wales, the Church of England remains the Established Church of the Realm, with some Bishops holding seats in the House of Lords, and Parliament holding rights over some ecclesiastical appointments and over some aspects of church law and church practice. At heart, the Church of England has maintained a parochial model of ministry, with pastoral, liturgical and legal commitments to all people living in all communities. Rural England has retained its pattern of medieval churches; industrial England was developed to provide parish churches to accommodate a moving population; and even suburban England spawned parish churches at the turn of the nineteenth and twentieth centuries.

A main thread in the story of the Church of England during the second half of the twentieth century and into the twenty-first century has been the reduction in full-time stipendiary diocesan clergy. According to the report *Fact and Figures about the Church of England*, published by Church of England (1959), in 1958 there were 14,194 full-time clergymen serving in the provinces of Canterbury and York. By 1980 the figure had reduced to 11,235 (Church of England, 1981), and by 2011 to 7,971 (Church of England, 2012). While reductions in stipendiary clergy have affected all dioceses, the most severe reductions have been effected in rural dioceses, partly as a consequence of the 'Sheffield formula' designed originally to create a fairer distribution of stipendiary clergy in relation to population density. The implications of this policy for a typical rural diocese were scoped by Francis (1985) in his now classic study *Rural Anglicanism*. The bishop of the diocese under investigation insisted on protecting its anonymity. In 1962 this anonymous rural diocese was served by 305 full-time stipendiary diocesan clergy; by 1983 the total had fallen to 212

(Francis, 1985). By 2009 the total had fallen further to 138 (Church of England, 2010). The visible changes accompanying this decline in stipendiary clergy have included disposal of parsonages and reduction in the schedule of Sunday services. Although some churches have also been closed, the number of closures has been insignificant compared with the scale of other changes (Roberts & Francis, 2006). These trends have resulted in an increase in the number of clergy taking responsibility for multiple churches, especially in rural ministry.

In an important study in rural ministry, Brewster (2012) undertook a two stage enquiry into the stresses experienced by clergy working with at least three churches. In stage one, Brewster conducted focus groups among clergy working in this environment, and from these focus groups distilled 84 identified sources of stress. In stage two, Brewster mailed a quantitative survey, including these 84 stresses alongside other recognised psychological measures, to a sample of clergy working with at least three churches. A response rate of 47% generated 722 completed questionnaires. In a subsequent analysis of a subset of 613 of these clergy, Francis and Brewster (2012) modelled a key source of stress in this kind of ministry as resulting from 'time-related over-extension'. In their analysis of these data Francis and Brewster (2012) demonstrated that five of the sixteen items employed in their measure of time-related over-extension items were endorsed by more than half of the clergy as a source causing them stress: being unable to respond to the needs of everyone (59%); doing separate paperwork for several churches (56%); nurturing and retaining volunteers in several churches (52%); being expected to be involved in several communities (51%); and giving attention to detailed matters in several churches (51%). A further five of the sixteen items were endorsed by more than two-fifths of the clergy as a source of personal stress for them: allocating time between different communities (46%); supporting fund-raising for several churches (46%); being expected to give pastoral care in several communities (45%); lacking time for personal reflection (45%); and people thinking that they should do it all (45%). Another four items

were endorsed by more than a third of the clergy: allocating their personal and professional

expertise to several churches (37%); not having enough time to work with young adults

(37%); lacking opportunities for mental stimulation (36%); and not having enough time to

work with teenagers (36%). The remaining two items were not far behind: not having enough

time to work with children (32%); and getting to know people in several churches (31%).

Building on the research reported by Francis and Brewster (2012), the aim of the

present study is to explore the potential connection between taking responsibility for multiple

churches and levels of burnout reported among clergywomen serving the Church of England

in both rural and non-rural contexts. Clergywomen provide a key focus for this research

question in the light of two factors: clergywomen are still relatively new within the Church of

England, with the first ordinations of women to the priesthood occurring in 1994; and

relatively little research has yet been published among clergywomen in the Church of

England (see Francis & Robbins, 1999; Robbins, 2008). First, however, the ground is set for

this new study by examining four fields of knowledge: the assessment of burnout; the

balanced affect model of burnout that will be employed in this study; the psychological

factors that may influence burnout; and the theological factors that may influence burnout.

Assessing burnout

Within the caring professions broadly conceived, the notion of burnout has been

usefully conceptualised and operationalised through the work of Christina Maslach and the

Maslach Burnout Inventory (MBI: Maslach & Jackson, 1986). According to this model,

burnout is identified by high scores on two dimensions defined as emotional exhaustion and

as depersonalisation and by low scores on a third dimension defined as personal

accomplishment. In the Maslach Burnout Inventory, emotional exhaustion is assessed by a

nine-item subscale. The items describe feelings of being emotionally overextended and

exhausted by one's work. The item with the highest factor loading on this dimension is one

referring directly to burnout, 'I feel burned out from my work.' Depersonalisation is assessed by a five-item subscale. The items describe an unfeeling and impersonal response towards the individuals in one's care. An example item on this dimension is 'I feel I treat some recipients as if they were impersonal objects.' Personal accomplishment is assessed by an eight-item subscale. The items describe feelings of competence and successful achievement in one's work with people. An example item on this dimension is 'I feel I'm positively influencing other people's lives through my work.'

The Maslach Burnout Inventory has been used in its original form among clergy by a number of studies, including Warner and Carter (1984), Strümpfer and Bands (1996), Rodgerson and Peidmont (1998), Stanon-Rich and Iso-Ahola (1998), Virginia (1998), Evers and Tomic (2003), Golden, Piedmont, Ciarrocchi, and Rodgerson (2004), Raj and Dean (2005), Miner (2007a, 2007b), Doolittle (2007), Chandler (2009), Parker and Martin (2011), and Joseph, Luyten, Corveleyn, and de Witte (2011). There are, however, recognised problems in applying the Maslach Burnout Inventory among clergy, since some of the items failed to reflect the situation, culture and vocabulary that clergy employ to describe their situation (see Rutledge & Francis, 2004).

With permission from (and appropriate fees charged by) the Consulting Psychologists Press, Rutledge and Francis (2004) were given permission to shape existing items to reflect the experience and language of the clerical profession. While undertaking such modifications, the opportunity was also taken to develop new items in order to bring the three subscales to the same length of ten items each. The third modification introduced by Francis' group was to simplify the scoring categories to reflect the well-established five-point Likert-type scale of agree strongly, agree, not certain, disagree, and disagree strongly. A series of studies has reported findings employing this modified form of the Maslach Burnout Inventory in the United Kingdom among Roman Catholic priests engaged in parochial ministry (Francis,

Louden, & Rutledge, 2004; Francis, Turton, & Louden, 2007), among Anglican parochial clergy (Francis & Rutledge, 2000; Francis & Turton, 2004a, 2004b; Randall, 2004, 2007; Rutledge, 2006; Turton & Francis, 2007), and among Pentecostal pastors (Kay, 2000).

The studies employing the modified form of the Maslach Burnout Inventory among clergy in the United Kingdom have been employed to test theories concerned with the influence on burnout of: personal characteristics like age, personality differences, and contextual or locational issues. The following main conclusions have emerged.

First, in terms of age, the data consistently demonstrated that levels of burnout decrease with age, in the sense that compared with younger clergy, older clergy demonstrate higher levels of personal accomplishment and lower levels of emotional exhaustion and of depersonalisation (see Rutledge & Francis, 2004; Francis, Louden, & Rutledge, 2004).

Second, in terms of personality factors, this body of research has drawn on the three-dimensional model of personality operationalised through the Eysenck Personality Questionnaire (Eysenck & Eysenck, 1975) and the Eysenck Personality Questionnaire Revised (Eysenck, Eysenck, & Barrett, 1985). Eysenck maintains that individual differences in personality can be most adequately and economically summarised in terms of three higher order orthogonal dimensions (extraversion, neuroticism, and psychoticism). Two of these three dimensions consistently explain a significant proportion of the variance recorded by the three Maslach scales (see Rutledge &Francis, 2004; Francis, Louden, & Rutledge, 2004).

Third, in terms of contextual or locational issues, particular attention has been given to isolating the distinctive experience of rural ministry. In this context, the study reported by Francis and Rutledge (2000) found that, after controlling for individual differences in personality, clergy serving in rural ministry were neither more nor less susceptible than other clergy to emotional exhaustion and to depersonalisation, but that clergy serving in rural areas

recorded lower levels of personal accomplishment. In other words, clergy serving in rural

ministry were less likely to feel that they were achieving worthwhile things in their ministry.

The findings from this body of research are relevant to the present study because they

draw attention to the importance of controlling for personal, psychological and contextual

factors when testing for the potential connection between levels of burnout and taking

responsibility for multiple churches. An additional set of control variables has been proposed

by Randall (2005) and by Village and Francis (2009) who have argued that aspects of church

tradition (theologically grounded) continue to predict important differences in the beliefs,

values, practices and experience of Anglican clergy.

Balanced affect model of burnout

One of the theoretical problems with the Maslach model of burnout concerns giving

an account of the relationship between the three component parts. One account of this

relationship is to offer a sequential progression, according to which emotional exhaustion

leads to depersonalisation and depersonalisation leads to loss of personal accomplishment.

Recognising the apparent independence of personal accomplishment from the other two

components (emotional exhaustion and depersonalisation), Francis, Kaldor, Robbins, and

Castle (2005) re-examined the insight of Bradburn's (1969) classic notion of 'balanced

affect' in order to give a coherent account of the observed phenomena of burnout. Drawing

on Bradburn's notion of balanced affect, Francis, Kaldor, Robbins, and Castle (2005)

proposed a model of clergy burnout according to which positive affect and negative affect are

not opposite ends of a single continuum, but two separate continua. According to this model

it is totally reasonable for individual clergy to experience at one and the same time high

levels of positive affect and high levels of negative affect. According to this model of

balanced affect, warning signs of burnout occur when *high* levels of negative affect coincide

with *low* levels of positive affect. In terms of the work-related experiences of clergy, Francis,

Kaldor, Robbins, and Castle (2005) translated the notion of negative affect into emotional

exhaustion and set out to measure this construct through a new 11-item instrument named the

Scale of Emotional Exhaustion in Ministry (SEEM). At the same time they translated the

notion of positive affect into ministry satisfaction and set out to measure this construct

through a new 11-item instrument named the Satisfaction in Ministry Scale (SIMS). Put

together these two 11-item scales form the Francis Burnout Inventory.

The internal consistency reliability and construct validity of the two component scales

of the Francis Burnout Inventory have been recently tested and supported in study by Francis,

Village, Robbins, and Wulff (2011). More importantly this study has tested and supported the

balanced affect model of work-related psychological health by demonstrating how high levels

of positive affect serve to offset high levels of negative affect to maintain a form of

psychological equilibrium.

Although a relatively new measure, the Francis Burnout Inventory has already been

included in a number of studies concerning clergy burnout of which eight have reached

publication: Francis, Wulff, and Robbins (2008) among a sample of 748 clergy serving with

The Presbyterian Church (USA); Francis, Robbins, Kaldor, and Castle (2009) among 3,715

clergy serving within a range of denominations in Australia, England and New Zealand;

Robbins and Francis (2010) among 874 stipendiary parochial clergywomen serving within

the Church of England; Brewster, Francis, and Robbins (2011) among 521 Anglican clergy

serving a minimum of three churches in rural parts of England; Robbins, Francis, and Powell

(2012) among 212 Australian clergywomen; Francis, Gubb, and Robbins (2012) among 134

lead elders within the Newfrontiers network of churches in the United Kingdom; Barnard and

Curry (2012) among 75 United Methodist Church (UMC) clergy from the south eastern

United States of America; and Randall (2013) among 234 Anglican clergy serving in England

and Wales. These eight studies already permit some comparisons to be drawn between the work-related psychological health of clergy serving in different contexts.

Research question

Against this background, the following research questions are addressed by the present study.

1. Do the two scales of the Francis Burnout Inventory (the Scale of Emotional Exhaustion in Ministry, and the Satisfaction in Ministry Scale) proposed by Francis, Kaldor, Robbins, and Castle (2005) function with adequate levels of internal consistency reliability among Church of England clergywomen?

2. Overall do Church of England clergywomen display an adequate level of resistance to burnout in terms of high levels of positive affect and low levels of negative affect?

3. To what extent is the level of burnout reported among Church of England clergywomen related to personal factors (age), to psychological factors (drawing on the Eysenckian dimensional model of personality), and to theological factors (drawing on Randall's dimensional model of church tradition)?

4. After taking personal, psychological and theological factors into account, are the contextual factors of rurality and responsibility for multiple churches reflected in individual differences in levels of work-related psychological health among Church of England clergywomen?

Method

Procedure

A 24-page questionnaire was posted to all clergywomen in the Church of England under the age of 71 in the summer of 2006, and a reminder letter was sent at the beginning of 2007. A total of 3,392 questionnaires were mailed and 2,055 were returned completed, generating a response rate of 61%.

Measures

Burnout was assessed by the two 11-item scales reported by Francis, Kaldor, Robbins, and Castle (2005): the Scale of Emotional Exhaustion in Ministry (SEEM) and the Satisfaction in Ministry Scale (SIMS). Participants were invited to rate each of the 22 items on a five-point scale: agree strongly (5), agree (4), not certain (3), disagree (2), and disagree strongly (1). Example items from SEEM include: 'I feel drained in fulfilling my functions here', and 'I am less patient with people here than I used to be'. Example items from SIMS include: 'I feel very positive about my ministry here', and 'I am really glad that I entered the ministry'. The 11 items from the SEEM and the 11 items from the SIMS were presented alternately and prefaced by the single description: 'The following questions are about how you feel working in your present congregation'. Scale properties have been reported elsewhere in a study of over 6000 clergy drawn from a range of denominations in Australia, New Zealand and England (Francis, Kaldor, Robbins and Castle, 2005), in which both scales showed high internal consistency reliability (Cronbach's alpha for both scales = .84).

Personal factors were assessed by one question: a simple measure of age, calculated from the recorded year of birth.

Psychological factors were assessed by the short form of the Eysenck Personality Questionnaire Revised developed by Eysenck, Eysenck, & Barrett (1985). This instrument proposes three 12-item measures of extraversion, neuroticism, and psychoticism, together with a 12-item lie scale. Participants were invited to rate each of the 48 items on a two-point scale: no (0) and yes (1). Example items from the extraversion scale include: 'Are you a talkative person?' and 'Can you easily get some life into a rather dull party?' Example items from the neuroticism scale include: 'Does your mood often go up and down?' and 'Are you a worrier?' Example items from the psychoticism scale include: 'Do you prefer to go your own way rather than act by the rules?' and 'Do you enjoy co-operating with others?'. Example

items from the lie scale include: 'Have you ever blamed someone for doing something you

knew was really your fault?' and 'Have you ever taken advantage of someone?'

Theological factors were assessed by three seven-point semantic differential grids

similar to those refined by Village and Francis (2009). The first grid was anchored by the two

poles: Catholic (1) and Evangelical (7). The second grid was anchored by the two poles:

Liberal (1) and Conservative (7). The third grid was anchored by the two poles: negatively

influenced by the charismatic movement (1) and positively influence by the charismatic

movement (7).

Contextual factors were assessed by two questions. Geographical environment was

categorised by self perception into rural (2) and non-rural (1). Scope of the benefice was

recorded as the absolute number of churches for which the individual priest held pastoral

care.

Sample

The present analysis is based on the sub-sample of 867 clergywomen who were

serving in stipendiary parish ministry in England. This sub-sample comprised 69 women born

before 1945, 171 born between 1945 and 1949, 205 born between 1950 and 1954, 178 born

between 1955 and 1959, 119 born between 1960 and 1964, 65 born between 1969 and 1969,

and 60 born in the 1970s. Of these 867 clergywomen, 380 were serving in rural ministry and

487 in non-rural ministry; 361 held responsibility for one church, 213 for two churches, 109

for three churches, 81 for four churches, 34 for five churches, 27 for six churches, 19 for

seven churches, and 23 for eight or more churches.

Analysis

The data were analysed by means of SPSS using the reliability, correlation and

regression routines.

Results

The first step in data analysis examined the scale properties of the six psychometric

instruments employed in this study: the two measures of the Francis Burnout Inventory and

the four measures of the Eysenckian dimensional model of personality. Table 1 demonstrates

that five of the six instruments recorded Cronbach alpha coefficients in excess

- insert table 1 about here -

of the acceptability threshold of .65 proposed by deVellis (2003). The less satisfactory

performance of the psychoticism scale is consistent with the recognised difficulties associated

with measuring this dimension of personality (Francis, Brown, & Philipchalk, 1992) and the

low scores and restricted range of scores generally recorded by clergy (Robbins, Francis,

Haley, & Kay, 2001).

Tables 2 and 3 provide further information about the Scale of Emotional Exhaustion

- insert tables 2 and 3 about here -

in Ministry and the Satisfaction in Ministry Scale in terms of the correlations between each

individual item and the sum of the other ten items, and item endorsement (as the sum of the

agree strongly and agree responses). The item-rest-of-scale correlations confirm that in both

instruments each item is contributing well to the overall structure of the scale.

In terms of the indicators of emotional exhaustion in ministry, over two-fifths of the

clergywomen said that they feel drained by fulfilling their ministry roles (46%), that they find

themselves frustrated in their attempts to accomplish tasks important to them (42%), and that

fatigue and irritation are a part of their daily experience (41%). At least one in ten of the

clergywomen check all the other indicators in the instrument: 37% do not always have

enthusiasm for their work; 23% find themselves spending less and less time with those

among whom they minister; 16% are less patient with those among whom they minister than

they used to be; 13% are feeling negative and cynical about the people with whom they work;

12% are invaded by sadness they cannot explain; 12% find that their humour has a cynical

and biting tone; 12% have been discouraged by the lack of personal support for them in their ministry; and 10% have become less flexible in their dealings with those among whom they minister.

In terms of the indicators of satisfaction in ministry, over four-fifths of the clergywomen said that they gain a lot of personal satisfaction from working with people in their current ministry (94%), that they feel their pastoral ministry has a positive influence on people's lives (92%), that they are really glad that they entered the ministry (91%), that they gain a lot of personal satisfaction from fulfilling their ministry role (88%), that they feel their ministry is really appreciated by people (85%), and that they have accomplished many worthwhile things in their current ministry (85%). At least half of the clergywomen check all the other indicators in this instrument: 77% said that their ministry gives real purpose and meaning to their life; 76% felt that their teaching ministry has a positive influence on people's faith; 73% felt very positive about their current ministry; 72% said that they can easily understand how those among whom they minister feel about things; and 56% considered that they deal very effectively with the problems of the people in their current ministry.

The second step in data analysis explores the bivariate associations between the two scales of the Francis Burnout Inventory, the personal factor (age), the psychological factors (extraversion, neuroticism, psychoticism, and the lie scale), the theological factors (assessed by the three seven-point semantic grids), and the two contextual factors (rurality and number of churches). The key information provided by table 4 concerns the associations between the two scales of the Francis Burnout Inventory and the predictor variables of theoretical interest within the study. In terms of personal factors, among this sample of clergywomen neither emotional exhaustion in ministry nor satisfaction in ministry were related to age. In terms of psychological factors, neuroticism, extraversion, and lie scale scores were all significantly

correlated with both emotional exhaustion in ministry and satisfaction in ministry. Emotional exhaustion was associated with introversion, neuroticism, and social conformity. Satisfaction in ministry was associated with extraversion, emotional stability and social independence. In terms of theological factors, emotional exhaustion in ministry was independent of all three theological measures, while satisfaction in ministry was significantly (but only marginally) higher among Evangelicals and among Charismatics. In terms of contextual factors, neither emotional exhaustion in ministry nor satisfaction in ministry was related to rurality. Number of churches was related to satisfaction in ministry, but not to emotional exhaustion in ministry. As the number of churches increased, so satisfaction in ministry decreased.

- insert table 4 about here -

Table 4 also demonstrates a number of significant correlations between the predictor variables. It is for this reason that the fourth step in the data analysis explores the cumulative influence of the predictor variables within a structured stepwise regression model. Tables 5 and 6 present two parallel regression models in relationship to emotional exhaustion in

- insert tables 5 and 6 about here -

ministry and satisfaction in ministry respectively. The predictor variables are entered into both models in the same fixed order. The personal variable (age) is entered first. Then the four personality variables are entered in the order of neuroticism, extraversion, psychoticism, and lie scale. Next the three theological factors are entered in the order of Conservatism, Evangelicalism, and Charismatic. Finally the two contextual factors are entered in the order of rurality and number of churches.

In terms of emotional exhaustion, the regression model demonstrates that only the psychological factors explain significance variance. Once the influences of neuroticism, extraversion, and psychoticism have been taken into account, theological factors and environmental factors are irrelevant.

In terms of satisfaction in ministry, the regression model tells a very similar story. Once again the main predictors of individual differences in work-related psychological health are the psychological factors of neuroticism and extraversion. In this model, however, very small but significant additional variance is accounted for by the number of churches. Even when all the other factors have been taken into account, the data demonstrate that as the number of churches increased, so satisfaction in ministry decreased.

Conclusion

In order to illuminate the implications for levels of burnout reported among Church of England Clergywomen of taking responsibility for multiple churches, the present study addressed four specific research questions.

The first research question concerned testing the adequacy of the performance of the Francis Burnout Inventory among Church of England clergywomen. The alpha coefficients (Cronbach, 1951) reported for both the Scale of Emotional Exhaustion in Ministry and the Satisfaction in Ministry Scale demonstrated that both instruments functioned with high levels of internal consistency reliability among these clergywomen. The Francis Burnout Inventory can be commended for further use.

The second research question concerned establishing the overall level of burnout experienced by Church of England clergywomen. The percentage endorsement of the individual scale items revealed that these clergywomen enjoyed a high level of satisfaction in ministry. Nonetheless, as many as two out of every five clergywomen checked three of the indicators of emotional exhaustion in ministry, suggesting worrying signs of professional fatigue.

The third research question concerned establishing the predictive power among Church of England clergywomen of personal factors, psychological factors and theological factors in shaping individual differences in burnout. Overall, these new data confirmed the

main findings from previous research discussed in the introduction to this paper. The crucial

finding is that psychological factors (personality) are much more important than personal

factors, theological factors, or contextual factors. This recurrent finding could be of enormous

practical benefit to the Churches in identifying susceptibility to burnout by means of routine

psychological testing. Knowing which clergy are most vulnerable to burnout could enable the

Churches to implement targeted preventative strategies of clear benefit both to individual

clergy and to the communities that they serve.

The fourth research question concerned establishing the extent to which either serving

in rural ministry or taking responsibility for multiple churches was reflected in different

levels of burnout among Church of England clergywomen. Three key points emerge from the

data relevant to this research question. The first point is that the variance accounted for by

these contextual factors is trivial compared with the variance accounted for by psychological

factors. What really counts in shaping levels of burnout is *who* these clergywomen are, not

where they minister. The third point is that when rurality is separated from the number of

churches, it is the number of churches that count rather than the rural location in shaping

levels of burnout. What really counts is not *where* these clergywomen live (rural or non-

rural), but how many churches fall within their care. The third point is that the (small) effect

of taking responsibility for multiple churches is not in terms of increased emotional

exhaustion in ministry, but in terms of decreased satisfaction in ministry. What really counts

is not a greater feeling of exhaustion (negative affect) but less reserves of satisfaction

(positive affect) to serve as a counter-balance to emotional exhaustion when the going gets

tough.

The finding that taking responsibility for multiple churches lowers satisfaction in

ministry is consistent with the data provided by previous studies. First, using Maslach's

model of burnout, Francis and Rutledge (2000) found that rural clergy experienced a

significantly lower sense of personal accomplishment, although they experienced no

significant differences in levels of emotional exhaustion or depersonalisation. The present

study suggests that this finding may have been a consequence of multiple churches rather

than of rural location. Second, Francis and Brewster (2012) found that rural clergy were

oppressed by the sense of time-related over-extension, and that much of this pressure

emerged from trying to serve too many churches and too many locations. Francis and

Brewster suggested that this experience may be exacerbated by accepted Anglican theology

of pastoral ministry that emphasises an incarnational model of living within the parsonage,

within the community, alongside the people. With the development of multiple church

benefices, the style of ministry has changed although the underlying theological assumptions

may remain unchallenged. Francis and Brewster argued that such discontinuity between the

theological ideals of ministry and the practical constraints of ministry may for some clergy be

fundamentally dissatisfying.

By focusing so clearly on the experiences of clergywomen in the Church of England

the present study has contributed significantly to an under-researched group of clergy. It

would, nonetheless, be very useful for a replication study to report these analyses among

clergymen also working within the Church of England.

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Table 1

Scale properties

	Alpha	N Items	Range		Mean	SD
			Lo	Hi		
Emotional exhaustion	.84	11	11	53	27.6	6.6
Satisfaction in ministry	.83	11	24	55	43.7	4.5
Extraversion	.86	12	0	12	7.3	3.5
Neuroticism	.80	12	0	12	4.4	3.0
Psychoticism	.46	12	0	7	1.8	1.5
Lie scale	.67	12	0	12	4.5	2.4

Table 2

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

	r	%
I feel drained by fulfilling my ministry roles	.57	46
Fatigue and irritation are part of my daily experience	.64	41
I am invaded by sadness I can't explain	.60	12
I am feeling negative or cynical about the people with whom I work	.56	13
I always have enthusiasm for my work*	.47	63
My humour has a cynical and biting tone	.41	12
I find myself spending less and less time with those among whom I minister	.38	23
I have been discouraged by the lack of personal support for me here	.48	12
I find myself frustrated in my attempts to accomplish tasks important to me	.51	42
I am less patient with those among whom I minister than I used to be	.57	16
I am becoming less flexible in my dealings with those among whom I minister	.54	10

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

Table 3

Satisfaction in Ministry Scale (SIMS): scale properties

	r	%
I have accomplished many worthwhile things in my current ministry here	.49	85
I gain a lot of personal satisfaction from working with people in my current ministry	.61	94
I deal very effectively with the problems of the people in my current ministry	.41	56
I can easily understand how those among whom I minister feel about things	.30	72
I feel very positive about my current ministry	.59	73
I feel that my pastoral ministry has a positive influence on people's lives	.35	92
I feel that my teaching ministry has a positive influence on people's faith	.26	76
I feel that my ministry is really appreciated by people	.54	85
I am really glad that I entered the ministry	.57	91
The ministry here gives real purpose and meaning to my life	.62	77
I gain a lot of personal satisfaction from fulfilling my ministry role	.69	88

Table 4

Correlation matrix

	Age	Neu	Ext	Psy	Lie	Cons	Evan	Char	Rural	Church	Satis
Emotional exhaustion	-.07	.55**	-.22**	-.01	-.11**	-.09**	-.05	-.06	.06	.05	-.61***
Satisfaction	.06	-.32***	.30***	-.00	.08*	.08*	.08*	.09*	-.05	-.10**	
N Churches	.08*	.05	-.06	.03	-.01	-.05	-.04	-.08*	.49***		
Rural	.16***	.03	-.10**	-.03	-.02	-.07*	-.04	-.10**			
Charismatic	-.03	.05	.03	.00	.03	.45***	.53***				
Evangelical	-.-7*	-.04	.06	-.08*	.04	.65***					
Conservative	-.07*	-.08*	.01	-.08*	.02						
Lie scale	.01	-.08*	.02	-.07*							
Psychoticism	.04	-.18***	.07*								
Extraversion	-.05	-.19***									
Neuroticism	-.13***										

Table 5

Emotional exhaustion: regression model

	r^2	change			beta	t	$p <$
		r^2	F	$p <$			
Personal factors							
Age	.005	.005	4.5	.05	-.021	-0.1	NS
Psychological factors							
Neuroticism	.297	.292	358.2	.001	.526	17.8	.001
Extraversion	.310	.013	16.7	.001	-.120	-4.2	.001
Psychoticism	.318	.008	10.3	.001	.087	3.0	.01
Lie scale	.321	.003	3.6	NS	-.053	-1.9	NS
Theological factors							
Conservatism	.322	.001	1.6	NS	-.043	-1.1	NS
Evangelicalism	.323	.000	0.5	NS	.037	0.9	NS
Charismatic	.324	.001	1.1	NS	-.032	-1.0	NS
Environmental factors							
Rural	.325	.001	1.5	NS	.039	1.2	NS
N churches	.325	.000	0.1	NS	.008	-0.2	NS

Table 6

Satisfaction in ministry: regression model

	r^2	increase			beta	t	$p <$
		r^2	F	$p <$			
Personal factors							
Age	.003	.003	2.9	NS	.044	1.4	NS
Psychological factors							
Neuroticism	.103	.100	95.9	.001	-.265	-8.2	.001
Extraversion	.164	.061	62.8	.001	.252	7.9	.001
Psychoticism	.169	.005	5.0	.05	-.060	-1.9	NS
Lie scale	.171	.003	2.7	NS	.051	1.6	NS
Theological factors							
Conservatism	.174	.003	2.9	NS	.033	0.8	NS
Evangelicalism	.174	.000	0.2	NS	-.004	-0.1	NS
Charismatic	.176	.002	2.0	NS	.048	1.3	NS
Environmental factors							
Rural	.176	.000	0.3	NS	.020	0.5	NS
N churches	.181	.004	4.7	.05	-.077	-2.2	.05