LIBERTY UNIVERSITY SCHOOL OF DIVINITY

A Study Analyzing the Correlation Between One's Knowledge of the Myers-Briggs Type

Indicator (MBTI) and the Chaplain's Ministry Resiliency

Submitted to Dr. Harold Bryant and Dr. Keith Travis

in partial fulfillment of the requirements for the completion of

THES 689

Thesis

by

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The views expressed in this thesis do not necessarily represent the views of the institution and/or of the thesis readers.

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Abstract

Military Chaplains are at an increased risk for professional burnout and there is a need to improve the training that is provided to prepare them for occupational burnout and compassion fatigue. This study analyzes the effect that the chaplain's knowledge of the Myers-Briggs Type Indicator (MBTI) has on his or her ministry resiliency. The purpose of this study is to discover if there is a correlation between the military chaplain's level of resilience and his or her knowledge of the Myers-Briggs Type Indicator. Literature on, compassion fatigue, ministry burnout, military chaplaincy, chaplaincy resiliency, personality testing, and the Myers-Briggs Type Indicator are analyzed. A textual review is used to discover the link between professional resilience and personality testing, specifically military chaplain resilience and the Myers-Briggs Type Indicator. A survey was developed to determine the correlation between chaplain resilience and the MBTI. It was administered to active and reserve duty military chaplains in the Liberty Baptist Fellowship to determine the effect that their knowledge of the MBTI has on ministry resilience. The initial results, including outliers, show a positive correlation (n=23, r=0.165) between chaplain resilience and the MBTI. Once all outliers were recognized by using a scatter plot and removed, there was a statistically significant positive correlation (n=18, r=0.686) between chaplain resilience and the MBTI. The results show that there is potential for further research into personality type and professional resilience.

Acknowledgements

First of all, I give thanks to Jesus Christ, for saving me and calling me to seminary and ultimately ministry. This project would have never happened without God's calling. I thank my parents, Johnie and Lisa Joyce and brother Joshua Joyce. I thank my extended family, especially Pastor Larry Durham. I thank my small circle of close friends that I have made at Liberty, to include Daniel, Khalin, Tim, Ben, Brian, Travis, Heath and Chad. I thank the college group and staff at Amherst Baptist Church, especially the Clay, Kline, Ransom, Warner, Goode, Goodin, Stevens and Fields families. All of these folks have played immense roles in my life, and I would be in remiss not to mention them.

I give a special thanks to the faculty who helped me with this thesis. First, I thank Dr. James Zabloski for coaching me in deciding the original topic. I especially thank the faculty board for this thesis, Dr. Harold Bryant, Dr. Keith Travis, and Dr. Steven Keith. I extend a final thanks to Dr. Rick Raspberry, Dr. Doug Taylor, Jessica Tipton, and Brian Harvey for going above and beyond to make this project possible in varying ways.

Thank you, chaplains of the United States military, and all who serve.

Table of Content

Abbreviations

CF   Compassion Fatigue

CHBOLC   Chaplain Basic Officer Leadership Course

ESV   English Standard Version of the Bible

LBF   Liberty Baptist Fellowship

MBTI   Myers-Briggs Type Indicator

MMPI   Missouri Multiphasic Personality Inventory

M. Div.   Master of Divinity

PTSD   Post-Traumatic Stress Disorder

Introduction

Why are compassion fatigue, ministry burnout, and vicarious traumatization prevalent among military chaplains? As surprising as it may sound, the answer is that PTSD is contagious. Soldiers cause compassion fatigue in military chaplains when PTSD seemingly "passes" the "infection" to their caregivers.[1] If one stands in water, one will get wet, and if one is exposed to suffering, one will suffer. Ministerial burnout is a serious issue among all ministry professionals. Military chaplaincy is different in many ways from other forms of ministry. The primary differences are that they live on military bases among the soldiers, and train and deploy with them. Military chaplains offer what is best described as a ministry of presence or a ministry of service. They are at a heightened risk for ministry burnout and compassion fatigue, and do not receive adequate training for resilience.

The successful chaplain identifies first as a minister and second as a military officer. As a minister, the chaplain prayerfully thinks of those whom he or she serves. As an officer, the chaplain ponders the administrative tasks and leadership decisions. Many may ponder personal goals such as their next advancement opportunity or where they would like to be stationed next. The chaplain's self-awareness and ministerial resiliency are related to one another. The resilient minister is the more effective leader. The idea is that, to equip a chaplain to be a more successful leader, one must first equip the chaplain to be resilient. There is a possible link between personality type and professional resilience. One may more effectively develop ministerial resilience if he or she is aware of his or her personality type. Personality testing usually reveals areas of needed growth and individual strengths. The MBTI, for instance, focuses on where one

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[1] Paul B. Greer, "An Educational Methodology and Program for the Mitigation of Compassion Fatigue for Combat Deploying Chaplains." (DMin diss., Liberty University, 2009), 12, accessed August 23, 2018, https://digitalcommons.liberty.edu/doctoral/149

places in four dichotomies. These areas include social involvement, perception of the outside world, function, and lifestyle preference. Like other personality assessments, it assesses aptitude.

One goal of this study is that the MBTI can be used as a tool for improving ministry resiliency. This paper reviews current research on the MBTI and ministry resiliency in the chaplaincy context. This study will be beneficial to clergy who seek to design a more relevant ministry resiliency program. Another goal of this study is to identify a need for additional research in the relationship between personality type/testing and professional resilience. This thesis is divided into four chapters. The first three are based on textual analysis on compassion fatigue, ministry burnout, ministry resilience, military chaplaincy, chaplain training, military chaplain resilience, and personality testing. The fourth chapter presents the results from the experiment and identifies the need for research in military chaplain resilience.

Statement of the Problem

There is a need for additional chaplaincy research, in general. The limit of chaplaincy research makes it necessary to draw from other fields.[2] There is a need for the study of the chaplain's personality and temperament.[3] There are numerous studies available on compassion fatigue affecting military chaplains, but there is limited research on implementing psychologically rooted resiliency programs in chaplaincy. Most chaplaincy resiliency research focuses on spiritual disciplines and the role of the church in ministry resiliency. There is research available on overcoming career burnout in various fields. Although research identifies the church as responsible for ministry resiliency,[4] the church is insufficiently prepared to prevent ministry

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[2] Paul Brian Greer, "An Educational Methodology and Program for the Mitigation of Compassion Fatigue for Combat Deploying Chaplains," 6-7

[3] Ibid., 35-38.

[4] Gary W. Kuhne and Joe F. Donaldson. "Balancing ministry and management: An exploratory study of pastoral work activities." *Review of Religious Research* (1995): 147-148.

burnout or prepare lay volunteers to assist the clergy.[5] There is a need for research that will help

to mitigate chaplaincy burnout at the organizational level. Military Chaplains are expected to

implement their own spiritual care plans and "feed themselves." The chaplaincy field is suffering

because of ministry burnout and PTSD. Chaplains cannot effectively lead their congregations if

they are experiencing performance related burnout.

Statement of Purpose

This study seeks to determine to what extent the process of building ministry resiliency

for chaplains is impacted by knowledge of the Myers-Briggs Type Indicator (MBTI). Originally,

this research was going to focus on a specific personality type, but enough need for such a study

had not been established. Research was needed to see whether there is a significant relationship

between personality testing and chaplain resilience. The hypothesis for this research is that

chaplain resilience will have a significantly positive correlation with one's knowledge of the

MBTI. The knowledge of one's personality type influences his or her approach to building

ministry resiliency. The results of this study will hopefully be significant for future research and

for developing a plan to improve resilience training among military chaplains and other

professionals who are at increased risk for burnout and compassion fatigue. The ultimate goal of

this study is to help to mitigate the problems that compassion fatigue and ministry burnout cause

by offering a potential research-based solution to be implemented.

Definitions

This study will focus mainly on ministry resilience, chaplaincy, and the Myers-Briggs

Type Indicator. Other terms that may appear in discussion are compassion fatigue (CF),

personality testing, empathy, countertransference and ministry burnout. The specific form of

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[5] Dallas Scales, "Five Strategies to Assist Spiritual Leaders in Implementing Self-Care Programs for Compassion Fatigue" (DMin diss., Liberty University, 2016), 61-80, accessed August 23, 2018. https://digitalcommons.liberty.edu/doctoral/1299

chaplaincy that will be discussed is military chaplaincy. The term "ministry resilience" will be

used to represent the extent to which the professional (ministry or otherwise) will not develop

burnout or compassion fatigue. Developing resilience is the process of physically and

psychologically adapting to one's surroundings and overcoming the negative stressors in one's

environment.[6] Ministry burnout is the process of becoming physically and emotionally exhausted

as a result of exposure to emotionally demanding situations.[7] Countertransference is when a

helping professional is reminded of his or her personal traumatic experience as a result of the

client sharing a personal traumatic experience.

Statement of Limitations

This study will focus on the process of building ministry resiliency in the military

chaplaincy context. This study is impeded by the lack of existing research on the impact of the

chaplain's personality type on ministry resiliency. The use of the questionnaire was carefully

considered with the knowledge of potential issues related to using a questionnaire. There was the

potential for test and response bias, especially because the questionnaire was developed

specifically to determine a quantifiable correlation between the MBTI and chaplain resilience.

There was no practical way to use an established test to assess the level of professional burnout,

and a test to determine one's familiarity with the MBTI has never been developed to the

knowledge of this researcher. This study seeks to identify the correlation between personality

testing and ministry resiliency. It was not necessary to determine each participant's exact level of

resilience and the participant was not expected to benefit from this research directly. The scope

of this study did not aim to assess resilience based on one's personality type. That was originally

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[6] Charles Figley, "CFE Certification." *The American Institute of Stress.* Accessed August 23, 2018. 1

[7] Charles Figley, *Compassion Fatigue: Coping with Secondary Traumatic Stress Disorder in Those Who Treat the Traumatized.* (New York, New York: Routledge, Taylor, and Francis Group, 1995), p. 11.

the goal, but there was not enough need or research for that topic. This research is consequently

not aimed at furthering or showing the need for that topic, but does intend to lead to further

research on personality testing and resilience. The survey was not designed to reveal anything to

the participants about their personality types or to convince them to take any particular

personality assessment. No group—either involved with personality assessment or resilience—

endorsed this study. It would have been beneficial to seek such endorsement, for many reasons.

It is hoped that the results of this study may be beneficial to such groups nonetheless.

Research Methods

This study involves a descriptive study and a questionnaire based research project. The

descriptive study section reviews literature on compassion fatigue, ministry burnout, and

ministry resiliency. The experimental research project involves a sample of 23 chaplains who

were sent the questionnaire. The questionnaire was developed with 20 questions to determine the

level of resilience and one's knowledge of the Myers-Briggs Type Indicator. The questionnaire

was approved by the Liberty University Institutional Review Board to be sent to 200 of the

active and reserve duty chaplains who are currently being endorsed by the Liberty Baptist

Fellowship. Of the surveys that were sent out, there were 23 responses. All surveys were

anonymous and no personal data was collected during this process. Copies of both the IRB

approval letter and the consent form can be found in the appendices. The survey responses were

used in individual question analysis, a scatter plot and a Spearman's Rho correlation. While it is

possible to use the first part of the survey to generate a score to indicate level of resilience, there

was no response that tested outside of normal bounds for resilience; consequently, there was no

benefit to interpreting these scores outside of the Spearman's Rho analysis. There are two goals

for this research study. First, the results of this study are expected to indicate a need for further

research related to personality testing and ministry resiliency. Second, the results are expected to indicate the need for additional emphasis on personality testing when seeking to improve military chaplain resilience. The Hypothesis is that there will be a significantly positive correlation between military chaplain resilience and one's knowledge of the Myers-Briggs Type Indicator.

<center>**Chapter One – Ministry Resiliency**</center>

<center>Compassion Fatigue and Ministry Burnout</center>

Military Chaplains are key personnel who face a heavy workload as officers and ministry professionals. The successful chaplain provides pastoral care to his or her congregation in their work environment. This requires that they be constantly active and in constant communication with numerous people. They are also busy with administrative duties such as meetings and paperwork. When their congregation faces dark moments, they must be present to provide spiritual support. Furthermore, chaplains are part of the unit, so they may be facing similar dark moments at the same time. It is during these times that Compassion Fatigue and professional burnout are possible. Both can result from a failure of the practitioner to practice self-care or as a result of continuous overworking or exposure. Compassion fatigue is more commonly the result of being exposed to others who have been directly involved with trauma. The process of learning to cope with exposure to secondary trauma, overworking, and to resist developing compassion fatigue and burnout is resilience. This chapter provides an overview of ministry resilience and compassion fatigue along with a discussion about the organization's responsibility to foster resilience and suggestions for how to build resilience.

First, it is necessary to provide an overview of compassion fatigue and ministry burnout. These two must be understood in order to understand the importance of preventing them. Does one not always have compassion to poor out? There is an expectation for one to show endless empathy and compassion especially for people who are serving in helping positions such as counselors, pastors, and chaplains. This expectation cannot keep up with the realities faced by people in these fields, and also fields where showing empathy and compassion is required as part of the duties of the jobs. Individuals who practice in these fields are at risk for being burned out

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due to their exposure to individuals who have been traumatized. It is crucial to build a strong

paradigm for the improvement of ministry resilience for the future of ministry. The findings in

this research are significant to this study as a whole. The intrapersonal component of compassion

fatigue and burnout suggests that heightened knowledge of one's personality type will foster a

heightened level of resiliency for the chaplain.

There are many studies on compassion fatigue and many factors to consider when

selecting sources to apply to this study. One factor that is the same among all sources was the

tendency to cite Charles Figley. Some of the first research on compassion fatigue was conducted

by Charles Figley and helps to redefine the concept of overworking pastors. He affirms the

relationship between Compassion Fatigue (CF) and other forms of caregiver fatigue such as

vicarious traumatization, acute stress disorder, PTSD, secondary traumatic stress, vicarious

trauma, and shared trauma.[8] The proposed solution to CF is to develop resilience. Developing

resilience is the process of physically and psychologically adapting to one's surroundings and

overcoming the negative stressors in one's environment. The process of building resilience is

impacted by physical, psychological and social/interpersonal factors.[9] This suggests that one's

personality and, furthermore, knowledge of one's personality, could advance the process. To

what extent may one's knowledge of his or her personality type influence the process? Consider

the intrapersonal factor that causes one to be vulnerable to compassion fatigue. Figley writes:

> "This special vulnerability is attributable to a number of reasons, most associated with the
> fact that trauma workers are always surrounded by the extreme intensity of trauma-
> inducing factors. As a result, no matter how hard they try to resist it, trauma workers are
> drawn into this intensity. Beyond this natural by-product of therapeutic engagement,
> there appear to be four additional reasons why trauma workers are especially vulnerable

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[8] Charles Figley, "CFE Certification." *The American Institute of Stress.* Accessed August 23, 2018. 1-6.

[9] Ibid. 1.

to compassion fatigue."[10]

The four additional reasons are the caregiver's empathy, trauma in his or her own life, unresolved personal trauma that has been activated by the client's trauma (countertransference), and specifically children's trauma.[11] It is necessary for this study to determine which of these areas are important for military chaplains. Also, which of these could be improved with a greater intrapersonal knowledge? The first two are the most important for both. One must possess a degree of emotional involvement to develop compassion fatigue.

Chaplains are likely to exhibit empathy for their congregation. It could be said that empathy and compassion are the most needed traits for United States Military Chaplains. It is equally important for chaplains to be able to relate to their fellow service men and women. Chaplains typically are people with trauma in their own life. It is likely that a given chaplain has served the military in other positions. Regardless, the chaplain is a member of the military unit and experiences a similar level of trauma that the other personnel experience. Countertransference is a likely outcome, but for the purposes of this study it will be considered a step toward compassion fatigue rather than a risk factor.

There is a shocking level of trauma experienced by soldier's families when they are deployed. Dealing with children's trauma is virtually guaranteed for military chaplains on an indirect basis. This factor is related to the tendency for one to show empathy. Chaplains typically display a heightened capacity for showing empathy. They also have current and past trauma that they must deal with. An important distinctive of compassion fatigue is that the term is intended to apply to a unique experience to individuals who work with trauma patients. Those who deal

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[10] Charles Figley, *Compassion Fatigue: Coping with Secondary Traumatic Stress Disorder in Those Who Treat the Traumatized.* (New York, New York: Routledge, Taylor, and Francis Group, 1995), p. 16.

[11] Ibid. p. 16.

with trauma patients must acknowledge the realities of the trauma for the patients, must acknowledge the possibility for trauma in their own lives, must deal with countertransference, must deal with clients that bring a feeling of distrust to the professional relationship, and must deal with clients that project negative emotions onto the practitioners.[12] Compassion Fatigue is a threat to Chaplains who do not successfully deal with past trauma and do not learn to effectively manage their emotions.

There are biblical and psychological foundations for dealing with past trauma and managing one's emotions. A study on comforting pastors in need relates the priesthood of Jesus Christ (Hebrews 5:7-9) and the indisputable love of God (Romans 8:38-39, John 6:37-40).[13] According to Hebrews 5:7-9,

> "[7] In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence. [8] Although he was a son, he learned obedience through what he suffered. [9] And being made perfect, he became the source of eternal salvation to all who obey him."[14]

Romans 8:38-39,

> "[38] For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, [39] nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord."

John 6:35-40,

> "**[37]** All that the Father gives me will come to me, and whoever comes to me I will never cast out. **[38]** For I have come down from heaven, not to do my own will but the will of him who sent me. **[39]** And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. **[40]** For this is the will of my

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[12] Charles Figley, *Compassion Fatigue: Coping with Secondary Traumatic Stress Disorder in Those Who Treat the Traumatized.* (New York, New York: Routledge, Taylor, and Francis Group, 1995), p. 154.

[13] Noel Due and Kirsten Due, "Courage and Comfort for Pastors in Need.." *Lutheran Theological Journal*, pp. 138-139.

[14] Unless otherwise noted, all Scripture references are cited in the *English Standard Version*.

Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day."

The idea is that Jesus Christ will deliver one from trauma and negative emotions, while the compassion fatigue encountered by chaplains would never come between them and God's love. The spiritual aspect is that the work of God through Jesus Christ is what saves the person and creates a clean heart in him or her to do good works. Furthermore, Jesus Christ is willing to save the client who is seeking asylum for his or her trauma.

Another study shows the psychological perspective that empathy can lead to compassion satisfaction rather than fatigue. Compassion satisfaction is "positive cognitive and emotional consequences as a result of feeling empathy."[15] Examples of compassion satisfaction include the positive effects of empathy compensating for the negative, increasing one's understanding for different values of life, positive changes in personal maturity, and deeper understanding of other people.[16] The biblical and psychological perspectives of overcoming compassion fatigue are both very positive in approach. The biblical perspective encourages one to rest in God's provision and love during times of trauma. The psychological perspective shows that there is another side to the coin when dealing with trauma that is, generally, a learning and growth experience. Both perspectives focus on the fact that there is a light at the end of the tunnel. The trauma creates a tunnel effect that causes both the client and the professional to feel that there is either no way out or that the way may be difficult. One major part of managing one's negative emotions and compassion fatigue is to realize that the present is not permanent. There is a bright future where

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[15] Eric M. Hansen et al., "Does Feeling Empathy Lead to Compassion Fatigue or Compassion Satisfaction? The Role of Time Perspective." *The Journal of Psychology*, p. 632.

[16] Ibid.

the helping relationship has resulted in closeness to God, increased perspective, and a degree of healing for all parties involved.

Professional burnout is similar to compassion fatigue in the sense that it poses a threat to one's success as a caregiver. Pastors face burnout as a result of constant stress. Burnout can result in various symptoms including failure to implement personal values, overworking, lack of rest, and fatigue. The key symptom of burnout, according to Figley, is emotional exhaustion.[17] He writes about five symptoms of burnout: physical symptoms (fatigue, headache, somatic problems, gastrointestinal disturbances, and increased sickness), emotional symptoms (irritability, anxiety, depression, guilt, sense of helplessness), behavioral symptoms (aggression, callousness, pessimism, defensiveness, cynicism, substance abuse), work-related symptoms (poor work ethic to include quitting or breaking the law), and interpersonal symptoms (problems with interacting with people such as coworkers and clients).[18] These symptoms are problematic for any military personnel to exhibit, especially chaplains. The military places strict rules concerning work ethic and health requirements, so chaplains are further burdened to develop personal resilience in order to keep their jobs. Chaplains who fail to be resilient and become burned out are at risk for damaging others and destroying their careers.

Research has been conducted on compassion fatigue (CF) experienced across various fields. One such study shows the relationship between self-care and burn-out among helping professionals. Specifically, the study focused on mental health professionals, with fewer community counselors responding than others. This is proposed to be due to the unusually healthy population of community counselors. Practitioners in this field have greater access to

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[17] Charles Figley, *Compassion Fatigue*, p. 11.

[18] Ibid. pp. 11-12.

practitioner care and increased knowledge of clinician burnout. Higher amounts of self-care yield lower amounts of burnout.[19] The private practitioners had the highest reports of burnout. This suggests that having greater access to personal care and being informed can improve the health of the individual. The study revealed that there is a correlation between self-care and burnout.

Professionals such as nurses and police officers may experience CF due to the compassion that they are often required to show. First of all, nurses experience a level of empathy that is worth discussing here. The empathy expressed by nurses for their clients provides the basis for the client relationships. These client relationships are, in turn, the basis for the nursing profession. It gives them the ability to communicate effectively, build client and caregiver trust, and facilitates the public health promotion.[20] The nurses who are effective at expressing empathy and personality are considered the most professional. There is more to the profession than providing for one's medical needs. The nurse is expected to sell and promote him or herself to the patients in much the same way that a ministry professional is expected to promote the Gospel. The healthcare professional's personal message is public health promotion. A desire to see the client become well must be communicated for the nurse's job duties to be completed effectively. There is a certain aspect of this empathy-based relationship that relates to not only the professionalism of the career but also to the calling. Chaplaincy is a career that requires the representation of God in a secular ministry setting. The chaplain does not only remind individuals of God's existence, but learns to carry a presence that testifies to God's work during the circumstance. As with any career field, the chaplain who constantly presents a spirited empathy runs the risk of becoming callous. The empathy becomes part of the day-to-day motions

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[19] Ann M. Miner, "Burnout in Mental Health Professionals as Related to Self-care." (PsyD diss., Pacific University, 2010.), 46-49, accessed August 23, 2018. http://commons.pacificu.edu/ssp/ 129

[20] Mottaghi, Shekoofeh; Poursheikhali, Hanieh; and Shameli, Leila, "Empathy, Compassion Fatigue, Guilt and Secondary Traumatic Stress in Nurses." *Nursing Ethics*, pp. 2-3.

of the chaplain. He or she becomes burned out and fatigued from showing constant compassion with few people showing it in return.

Second of all, police officers are also at risk for developing compassion fatigue from working with trauma victims. As compared with research on police officers, more has been conducted on other fields such as emergency workers, physicians, nurses, social workers, chaplains, and mental health practitioners.[21] Police officers may display heightened levels of compassion when working with traumatized individuals such as rape and sexual assault victims.[22] The study that has been cited shows that, although at risk, the police officers do not display heightened levels of compassion fatigue.[23] The reason for that may be that the police officers use compassion as a tool to encourage others to share. It may also be that they simply have a high level of compassion satisfaction. Police could also be motivated to see justice carried out for the source of trauma in the individuals' lives. Two thoughts on this are as follows. First, police deal with so much damage from trauma created on the job, that compassion and empathy are not issues. Second, law enforcement is not based on showing empathy. Officers ideally create a public relationship that makes them good role models, but empathy is not the norm. It is unique to compare military chaplain's experience to that of police officers. It would make an interesting case study, but the most important thing to consider is why chaplains deal with compassion fatigue and police officers typically do not. There can be little doubt that police officers are at risk for it, but there is also a reason that they handle their emotions, empathy, and workload better. Two things will be pointed out. First, military chaplains must be able to provide empathy

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[21] David Trugoose, Naomi Glover, Chris Barker and Lucy Maddox, "Empathy, Compassion Fatigue, and Burnout in Police Officers Working with Rape Victims." *Traumatology*, pp. 205.

[22] Ibid. 206.

[23] Ibid. 208.

to people who have received the worst wounds mentally, spiritually, and physically. They are a light and presence in the darkness. Second, they experience the same environment and work schedule that their congregation experiences. They constantly seek to relate to the military personnel and readily show compassion and dependability in times of great need. There could be much more research into the comparison of military chaplain's compassion fatigue and that experienced by other professions. The purpose here is to show that military chaplains must manage many more factors than simply emotional vulnerabilities when dealing with burnout and compassion fatigue.

The same burnout that affects helping professionals affects pastors. Pastors are aware of being burned out and wonder how to recover from it. The process of overcoming burnout involves theological dialogue, inference of one's beliefs and philosophies, and the openness to help from others. One problem for pastors is that they tend to avoid seeking help, especially from others, in order to avoid presenting a lack of maturity to their congregations. Another problem for pastors is the fear of failure. Pastors may seem cold when they refuse help from others, but this is a professional response to avoid hurting their congregations.[24] There are similarities and differences between pastors and mental health clinicians who experience CF. Similarities among the current research include the necessity for increased knowledge of vocational burnout and increased access to practitioner self-care. One difference is that the ministry professionals face more professional risks when they seek help.

With the bourgeoning study of chaplaincy, there is an increasing selection of research on the mitigation of compassion fatigue for military chaplains. Military chaplain resilience will

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[24] Dallas Scales, "Five Strategies to Assist Spiritual Leaders in Implementing Self-Care Programs for Compassion Fatigue" (DMin diss., Liberty University, 2016), 5-6, accessed August 23, 2018. https://digitalcommons.liberty.edu/doctoral/1299

be discussed more in Chapter 2. Compassion fatigue is closely related to ministry burnout or secondary traumatic stress. One can potentially view Compassion Fatigue as an umbrella term for disorders related to exposure to traumatized victims. This is the view taken in a study focused on mitigating compassion fatigue for chaplains who have deployed. Chaplains face a heightened level of trauma due to their repeated exposure to survivors of combat related traumatic events.[25] The CF faced by chaplains is comparable to the burnout faced by other professionals who are frequently exposed to trauma survivors. They are responsible for caring for trauma survivors, and have the increased burden of spiritual care. There could be a higher risk for chaplains to develop moral injuries and ministry related burnout.

<div align="center">The Organization's Role in Ministry Resiliency</div>

It is necessary to address the organization's role in resiliency. The church is one of many organizations that have a role in resiliency. It is the duty of the church to remain informed concerning matters that influence not only members, but clergy as well. The growing problem of ministerial burnout leads to the need for denominations to develop programs for clergy members at the organizational level in order to effectively mitigate the issues created by compassion fatigue. The military offers unique challenges with treating chaplains for compassion fatigue. One issue that is observed with researching the role of the organization in resilience is the lack of professional research available outside of doctoral and master's student dissertations and theses. Even Figley recognizes how little attention is paid to the organization's role in preventing compassion fatigue.[26] It is important for churches and denominations to be aware of the problem as well as to have the means to help treat compassion fatigue and to help develop ministry

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[25] Paul Brian Greer, "An Educational Methodology and Program for the Mitigation of Compassion Fatigue for Combat Deploying Chaplains." (DMin diss., Liberty University, 2009), 6-7, accessed August 23, 2018, https://digitalcommons.liberty.edu/doctoral/149

[26] Charles Figley, *Treating Compassion Fatigue.* (New York, New York: Brunner Routledge, 2013), 214.

resiliency. It could be compared to how chaplains are prepared for compassion fatigue. This section introduces the idea of the role of the organization in developing resiliency.

The outcome of church related programs could be successful within the military context. The study by Barker addresses a program involving the educational, pastoral, and evangelistic involvement of the local church to aid the recovery of trauma related to sexual misconduct in the military.[27] According to Scales, perhaps the main impact of the church in ministry burnout is the degree to which pastoral responsibilities are demanding. The church also lacks motivation to train ordained and lay leaders because many are talented at offering care without extensive training.[28] Pastors are often expected to have the answer for everything. This can cause pastors to develop issues with pride, lack of motivation to achieve additional training, and a failure to seek help. The pastor is most often inadequately trained to prevent ministerial burnout. It is evident throughout extant research that the church is responsible for being informed concerning ministry burnout and the development of ministry resiliency.

It is fortunate that pastors and denominational leaders who are students recognize the need for resiliency. One study involves the use of personality testing for ministry resiliency conducted at the institutional level within the General Council of the Assemblies of God. The goal of the resiliency program is to help ministry professionals identify their "dark side."[29] More about the use of personality testing for resilience will be discussed in Chapter 3. The denomination is an institution that plays a role in ministry resilience. The pastors who are a part

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[27] Ed Ellis Barker, "Surviving the Other War: Group Intervention for Military Sexual Trauma in the Local Church." (DMin Diss. Liberty University, 2015), 6-8.
accessed August 23, 2018. https://digitalcommons.liberty.edu/doctoral/989

[28] Dallas Scales, "Five Strategies to Assist Spiritual Leaders in Implementing Self-Care Programs for Compassion Fatigue," 61-80.

[29] Raul A. S. Valladares, " Personal Resiliency: A Training Module for Fostering Personal Wholeness for Newly-Credentialed Ministers of the Northern Pacific Latin American District," (DMin diss., Assemblies of God Theological Seminary, 2015), pp. 132-136.

of the denomination owe allegiance to and share values with the denomination. If denominations focus on ministry resilience, it could have a positive effect on chaplaincy resilience, considering that all military chaplains are required to serve under the endorsement of a denomination. These programs enacted by denominations are also paradigmatic of future programs that the military could enact that could help chaplains to develop resilience.

The institution plays a role in assisting the individual with understanding their personal story. A study discovered that two dominant traits of the most resilient ministers were "Fidelity to the Pastoral Call" and "Development of Authentic Community."[30] The institution plays a role in both of these areas, although it may seem at first that they are personal. First, the church and especially the denomination have an impact in how the individual perceives his or her call. For chaplains, the sense of call could be increased or diminished. In one sense, the chaplain's career seems more like a secular job than a calling. In another sense and the one that is preferred for this research, the chaplaincy career is the ultimate expression of Christ's incarnate ministry and requires a more definite sense of calling than any other ministry position. Second, the church and denomination have an impact on the community of which the pastor is a part. One thought is that the church has the most notable impact. The denomination will likely indirectly affect the church's community by ensuring the health of the church. Essentially, the pastor's resilience is important to the organization because the people are impacted by the pastor's health. Interestingly, the health of the community is important to the pastor because his or her health is related to the closeness of the community. With this in mind, military chaplain resilience goes hand in hand with military personnel resiliency as a whole. The chaplain's and soldier's vitality depend on each other. Moreover, it is wise for the military to improve the vitality of both.

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[30] Joshua Strunk, Fredrick Milacci, and James Zabloski. "The Convergence of Ministry, Tenure and Efficacy: Beyond Speculation Toward a New Theory of Pastoral Efficacy." *Pastoral Psychology*, pp. 540-541.

One difficulty experienced at the institutional level is trying to reach the individual with the specific strategy that will work for him or her. The paradigm followed in ministry involves one's personal relationship with God and how one will personally implement a plan for resilience. The field of social work assesses issues with the goal to gain a greater understanding of how problems such as traumatic events affect society and community, even politically.[31] Thus, the use of group work can be an effective way to develop resiliency. Six ways of developing resiliency at the group level are creating common narratives and pathways, establishing culturally based identity, removing racism, establishing safety, noticing strengths and weaknesses, and taking an active stance in the therapeutic relationship.[32] The commonalities in each of these steps are the establishment of communication and openness. Natural leaders will begin establishing relationships as soon as they are placed in a group. Manipulation should not be the goal, but the building of the community should be. The building of community should be a familiar topic with virtually all people who are trained for vocational ministry. Social work would not be effective if it only involved building community, however. Neither would ministry or organizational leadership. There needs to be a time that the individuals in the community are prepared and equipped with more than simply being people in the same vicinity potentially experiencing the same trauma, etc. The function of the healer in community and group involvement is a crucial side to instituting professional resilience.

The other side to treating compassion fatigue and burnout is the focus on the healer as an individual. This brings about a unique relationship between compassion fatigue and personality testing. The studies of CF and the Myers-Briggs Type Indicator are rooted in the

[31] Timothy B. Kelly, Toby Berman-Rossi, and Susanne Palombo, *Group Work: Strategies for Strengthening Resiliency.* (New York, New York: Haworth Press, 2001), pp. 6-7.

[32] Ibid. pp. 9-13.

work of Carl Jung. Compassion fatigue is based on the Jungian archetype of the wounded healer, while the MBTI is based on Jung's study on separating personality preferences into archetypes. The archetypical wounded healer becomes forever changed by the therapeutic relationship with a client. They typically offer advice to the clients based on what is shared and later realize that it is a lesson for the practitioner.[33] It is necessary to explain the concept of a Jungian archetype. Such an archetype is a theme that is conceptualized by the average person to explain a certain phenomenon. Usually, these themes are conceptualized and identifiable for almost all people. Most likely, everyone can identify a wounded healer. Jung's research is dated, but still applies in many ways, today. The approach of identifying the practitioner's individuality based on Jung's wounded healer is not the only approach. The healer also brings a certain degree of vulnerability to the client. Farber writes,

> "Our demeanor, gender, appearance, accent, race, ethnicity, location, and deco-
> ration of the office all provide patients with personal information that allows them
> to infer the therapist's socioeconomic status, his formality or lack of it, his
> warmth, frustration, tolerance and many other qualities. Simply by our look of
> recognition or lack of it, we show whether we are familiar with the movie, res-
> taurant, book, music or slang the patient brings to the dialogue. And of course,
> when he wants to know more about his therapist, there is always the Internet and
> Googling."[34]

This degree of vulnerability may never be addressed or understood at the institutional level. The military is an environment that does not typically encourage vulnerability. Even the work of the chaplain is performed by the count. The institution may not be able to focus on who the chaplain is personally. The result is that members of the congregation that chaplains work with directly know more about them than they do or than their superiors. The use of personality testing to

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[33] Sharon K. Farber, *Celebrating the Wounded Healer Psychotherapist: Pain, Post-Traumatic Growth and Self-Disclosure.* (New York, New York: Routledge, 2017), p. 6.

[34] Sharon K. Farber, *Celebrating the Wounded Healer Psychotherapist*, p. 7.

improve resiliency could help with this gap in professional vulnerability. The specific

measurement that is provided by tests such as the Myers-Briggs Type indicator could be useful

for the institution and could be a quick resource for the chaplain. The organization can easily

administer the MBTI assessments at the group or individual level during resilience workshops.

Methods for Building Ministerial Resiliency

Building ministry resiliency is approached from a scientific and scriptural perspective.

While the focus of this study is to improve the development of ministerial resiliency from a

scientific perspective, it is important to discuss the Scriptural basis as well as the scientific basis

of developing ministry resiliency. It is important to improve upon the current scientific

understanding of building ministry resiliency with the relevant Scripture in mind. The task of

increasing resiliency for those who serve in ministry is important for the well-being of the church

and believers. The importance of making ministers into more effective leaders and healers must

be emphasized. This study is important for spiritual reasons and there is thus a necessity to

explain the Scriptural foundation of building resiliency. There is scriptural and scientific

evidence that the minister's ability to self-reflect is key to building resiliency. Biblical passages

that are relevant to ministry resiliency will be discussed along with current methods for building

ministerial resiliency.

When a mental health professional experiences countertransference, they approach

finding a solution from a scientific perspective. Professionals who experience burnout depend on

any available source to help develop resiliency. Ministry professionals employ similar tactics,

but also depend on God and Scripture to provide the solution. One study provides an analysis of

Old Testament scripture related to compassion fatigue. A parallel is drawn between the burnout

faced by pastors and the burnout faced by Job, Jeremiah, and Elijah. Job restrains from speaking

against God from the "bitterness" of his soul (Job 7:11).[35] The biblical account of Jeremiah 2:1-3:5 is an example of a ministry that results in great anguish. Jeremiah warned the people to repent or suffer great consequences. The people despised Jeremiah's message and plotted to kill him.[36] Elijah succumbed to his ministry's pressure so frantically that he felt the need to flee for his life.[37][38] Clergy professionals develop ministerial resiliency as they study the experience of prophets and leaders in scripture. Their ability to identify with the historic figures in scripture plays a role in how they will overcome challenges that they face while practicing ministry. The ministry professional's identity is in the Lord. Basing one's identity in the Lord has an effect on ministry resiliency. The question is to what extent? The minister can approach the development of one's religious identity in many ways. There are many ways of understanding one's relationship with God. For instance, virtually all ministry professionals are aware of their spiritual gifts. Many are also aware of their personality type. The question that this study seeks to answer is, "Should the church use personality testing as a self-reflection tool for the ministry professional who seeks to develop resiliency?"

It is necessary to develop a biblical model for resiliency. There is power and truth in God's Word and it legitimizes this study that Scripture speaks to the need for self-care. This is touched on at other points in the chapter. Here, three other texts will be presented. First of all, according to 2 Corinthians 4:9-11, people are not forsaken by God and their actions must represent the work of Christ manifested in their mortal flesh. Second, the passage in Proverbs

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[35] James Taylor, "Biblical Leaders: Key Principles and Concepts in Overcoming and Managing Stress, Distress, and Anguish" (DMin diss., Liberty University, 2013.), 25-52, accessed August 23, 2018. https://digitalcommons.liberty.edu/doctoral/749

[36] Jeremiah 11:19.

[37] 1 Kings 19:2

[38] James Taylor, "Biblical Leaders," pp. 25-52.

2:8-9 demonstrates that God guards and protests His faithful followers. Furthermore, the person who is protected by God and does His work "will understand what is right and just and fair— every good path" (ESV). Finally, James 1:5 says that one who lacks wisdom should "ask God." God will provide wisdom and protection for the person who provides pastoral care. It is almost surprising that Christian pastors and chaplains suffer from secondary traumatic stress and burnout at all. The key, here, is the passage from James that says that one must "ask God" for wisdom that he or she is lacking. Sometimes, one who is hurt forgets to ask God, and thus misses the most crucial element to biblical resilience, one's relationship with God.

The most popular resource for building ministry resilience is recognizable as *Resilient Ministry* by Burns, et al. It may be interesting to find out how many organizations implement a resilience program solely focused on distributing this work. It has not been a common reference in the sources cited in this study. The book focused on five themes of resilient ministry, spiritual formation, self-care, emotional and cultural intelligence, marriage and family, and leadership and management.[39] Some of these themes could be separated into two or more areas, but they are each applicable to virtually any ministry setting. Some of them are obvious such as spiritual formation and self-care. Others may be glossed over if one is not careful, such as emotional and cultural intelligence. This study may seem to focus on emotional intelligence, but other areas of resilience are important as well. One who practices self-reflection can be expected to practice spiritual formation, self-care and exhibit more capable leadership. He or she might also develop greater interpersonal skills along with greater emotional intelligence.

One example of a program for building resiliency is the Advanced Recovery Model that was developed, based on Figley's original study. The program can be implemented in five

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[39] Bob Burns, Tasha D. Chapman, and Donald C. Guthrie, *Resilient Ministry: What Pastors Told Us About Thriving* (Downers Grove, IL: IVP Books, 2013), 7-16.

sessions that focus on identifying triggers, symptom identification, finding resources, discussion

of personal history, arousal reduction methods, grounding and containment techniques,

professional improvement, conflict resolution and aftercare plans.[40] The five sessions are

identified as (1) Resiliency Skills, (2) Self-Management and Self-Care, (3) Connection with

Others, (4) Skills Acquisition, and (5) Conflict Resolution.[41] This program is intended for mental

healthcare professionals, but there are applications for military chaplains as well. Stress

reduction techniques are crucial for every person to know. In the military, a failure to manage

one's stress could cause harm to self or others and could cause one to lose his or her job. It may

be impractical to implement a program for five sessions, so several of them could be combined

and associated literature could be handed out. More information on potential literature for

Chaplain resiliency will be included in Chapter 2. The program for compassion fatigue provides

a suggestion, but not a model specifically tailored to ministry or chaplaincy.

A model for building ministry resilience focuses on productivity and prioritization, and is

called "A System for Shepherding." This system offers five principles for building resilience.

The first principle is to spend an hour each morning to answering emails and other input. Second,

remain flexible throughout the day. Third, devote a complete day each week to sermon

preparation. Fourth, set a review time each week for planning and prioritizing the most important

projects. The fifth principle is to take the time to catch up when things become too difficult to

manage and out of control.[42] The wording in this system is colloquial at times, so some of these

principles have been reworded to better convey the meaning. This study is from 2016 and was

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[40] Charles Figley, *Treating Compassion Fatigue.* (New York, New York: Brunner Routledge, 2013), p. 129.

[41] Ibid. p. 130.

[42] Matt Perman, " A System for Shepherding: How Pastors Can Build a Workflow for Resilience," *Leadership Journal*, 5-6, accessed July 25, 2019. 3689088.

written by Matt Perman, who has experience in writing self-help material. This is a concise, yet specific plan for a pastor to prioritize his or her time. The application to military chaplaincy may be limited because their time is already allotted to them in specific ways. There may not be a possibility to devote a full day to sermon preparation. On a different note, there may not be as much pressure for him or her to focus on projects in the same way that pastors are expected to. The primary focus is pastoral care and leadership. It is definitely ideal for the chaplain to place as much emphasis as possible on sermon preparation and to effectively manage his or her time. A similar, more military chaplain specific system for shepherding could be developed.

This chapter addressed the nature of compassion fatigue and burnout as it relates to chaplaincy professionals. One finding is that the organization can and should be responsible for improving the practitioner's resilience. The areas for improving one's resilience could be placed in two groups, scientific and religious. Some of the scientific approaches were discussed, such as the Advanced Recovery Model and the System for Shepherding. A biblical basis was developed based on 2 Corinthians 4:9-11, Proverbs 2:8-9, and James 1:5. As stated previously, ministry professionals seem to be cold and indifferent when they overregulate their emotional responses to their congregations. Ministry professionals adapt their emotions quickly to their circumstances. Consider that most ministry professionals use religious coping strategies when faced with burnout. Some potential measures for dealing with burnout have been presented. Some of the common factors include interpersonal and intrapersonal skills, better time management, self-reflection, and implementing a steps-based program. Each study that has been reviewed shows the need for professionals to develop strengths as reflective practitioners. Few addressed this need specifically, while others suggested that future research focus on this need. The concluding remark for this chapter is that it will definitely be beneficial for the military

leadership to implement a program for chaplain resilience. It could be used as part of the chaplain training program or could be included in a leadership summit or something similar. It would be wise to use the themes found in *Resilient Ministry,* the research conducted by Figley, and to encourage the chaplains to reflect on their own needs in order to facilitate the development of a personal strategy for resilience.

<h1 style="text-align:center">Chapter Two – Chaplain Resiliency</h1>

This chapter provides an overview of military chaplaincy and the process of training chaplains, and discusses current literature on military chaplain resilience. The military chaplain serves as a pastoral leader. He or she serves in the capacity of military officer and pastor. Their roles include leadership and ministry. They are responsible for enforcing rights, especially to worship. They are also responsible for providing a means for conducting worship to all troops, regardless of religious affiliation. The chaplain is an important part of the military framework, and is vulnerable to burnout and compassion fatigue. There is limited literature surrounding military chaplain resiliency specifically, although it is an increasingly common topic in master's theses and doctoral dissertations. Literature is borrowed from other fields, including other chaplaincy disciplines, in other chapters of this study. This chapter focuses on the duties of military chaplains, how they are trained, and military chaplaincy resiliency. While there are several faith groups represented, the focus here are the Christian chaplains who bear the presence of God for service men and women regardless of religious affiliation without violating their own beliefs.

<h2 style="text-align:center">The Roles of the Military Chaplain: A Ministry of Presence</h2>

First, consider the duties of military chaplains and how this relates to ministry burnout. Chaplains who are returning from deployment report high levels of burnout and occupational stress, and they are expected to counsel others without having any form of decompression of their own.[43] The chaplain serves as pastor by fulfilling roles such as evangelism, discipleship, managing funds collected by offerings, administrating community events, visiting everyone on base in their work environment, and by counseling. The major services conducted by chaplains

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[43] Daren Besterman-Dahan et al., "Bearing the Burden: Deployment Stress among Army National Guard Chaplains." *Journal of Healthcare Chaplaincy,* p. 153.

are funerals, weddings, baptisms, and communion. They conduct church services and Bible studies similar to other pastors. There are certain unique duties that chaplains fulfill, such as reporting the loss of loved ones to military families, providing religious care to people of different religions, and enforcing the freedom of religion in the military environment. They fulfill officer duties other than command, such as attending meetings, reporting based on ethical and moral issues, and informing officers based on religious issues. Chaplains have many other duties, and they are essentially expected to be able to handle all leadership and organizational tasks. They face a unique challenge to make themselves legitimate. This is usually accomplished by counseling to prepare men and women for service, which earns the Chaplain the designation of combat multiplier. Chaplains perform all of the same job duties as a pastor of a medium size congregation as well as military officer duties. They deal with burdens such as a persistent fear of death, providing rights for people of different religions, being the only pastor who works with people in their toughest moments, and feeling that their presence affirms war.

The military chaplain is primarily a pastor and religious leader to the men and women who serve their country. An accurate definition of *chaplain* is "a clergyperson attached to a chapel who conducts religious services for a legislative assembly; or a clergyman attached to a military unit."[44] *Chaplaincy* can be defined as "a special ministry that is set apart from most descriptive ministerial categories of religious service."[45] They work alongside other chaplains in the decision making process. Certain boundaries exist among chaplains of various religious groups. The question faced by Christian chaplains from various denominations is whether or not Christ is divided. They work together for the good of the soldiers and conduct chapel services

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[44] Charles E. Grooms, *The Chaplain: Fighting the Bullets.* (Raleigh, NC: Ivy House Publishing Group, 2002), p. 39.

[45] Ibid.

with the ethos that "Christ is not divided."[46] Grooms presents a similar logic with a different focus, culminating with the phrase, "You have to win people to yourself before you can win them unto the Lord."[47] The idea here is that one must build relationships with people of all faiths in order to share the Gospel of Jesus Christ with them. There is a convicting grace that causes one to realize that he or she needs to be saved, and there is a role for the Christian to model the presence of Jesus Christ with his or her actions. The role for the minister is to evangelize in part by building disciples; equipping the body to perform the work of Christ. Chaplaincy offers an unparalleled ministry involving people of multiple faiths and cultures serve together and form relationships and inseparable community. This cohesion is an advantage for the United States military and for the Evangelical Christian Chaplain.

The chaplain fulfills the roles of making disciples, evangelizing, building community and addressing ethical dilemmas. He or she is held responsible for obeying the biblical commands for all pastors. There is a relation between the way military leaders obey orders and the way Christians obey the commands of Jesus Christ. There are consequences to disobeying Jesus Christ's commandment to make disciples. Military chaplains have the unique opportunity to fill the calling to make disciples. The pressure that chaplains are perpetually under can be an opportunity to multiply the kingdom. The close proximity to people who are constantly experiencing violence and trauma is an opportunity to implement discipleship.[48] The chaplain seeks to communicate as much as possible with members of the congregation on and off base.

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[46] Michael C. Wittington and Davidson, Charlie N., *Matters of Conscience: A Practical Theology for the Evangelical Chaplain Serving in the United States Military* (Lynchburg, VA: Liberty University Press), p. 16.

[47] Charles E. Grooms, *The Chaplain: Fighting the Bullets.* (Raleigh, NC: Ivy House Publishing Group, 2002), pp. 45-47.

[48] Blankenship, Charles, "Seeking to Glorify God: An Armed Forces Member's Handbook for Discipleship." DMin diss., Liberty University, 2014.
Accessed August 23, 2018 https://digitalcommons.liberty.edu/doctoral/960

The chaplain works so many jobs that he or she must adapt not only physically and

mentally, but also emotionally to various situations. According to Kuhne, the minister's job

involves ministry and management.[49] Pastors seek to maintain a large social circle and remain

"in the loop."[50] A vital part of functioning as a military chaplain is maintaining a professional

network. The chaplain is expected to have all the answers to problems of moral concern, similar

to civilian pastors. The chaplain is a symbol of unity and peace at all times. He or she ministers

to all members of the community with the goal to build togetherness. The mark of a good

chaplain can be considered a variety of things, including promotion, advanced rank, the ability to

establish programs, etc. The ability to build relationships and show compassion are two that get

overlooked. A chaplain who is able to build relationships despite religious and cultural barriers is

successful. A chaplain who manages to focus on the Heavenly calling despite pressure to do

otherwise will be resilient. If the job becomes about anything other than God, it is time to leave it

for a different ministry.

Military chaplains follow the ministry of presence and servant leadership models as

paradigms for pastoral care. There is no doubt that the primary paradigm for chaplaincy is

ministry of presence. This is true from a biblical and systems perspective. Jesus Christ is the

ultimate example of the ministry of presence; He was called Immanuel to signify "God is with

us" (Matthew 1:23). This incarnate ministry is the ministry of presence model that chaplains

follow, and part of the ministry of presence involves service. There is a study that views the

social dynamics of the military as conducive more to a ministry of service. The focus is the

disproportionate amount of people in the military who claim to have no religion and millennials

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[49]Gary W. Kuhne and Joe F. Donaldson. "Balancing ministry and management: An exploratory study of pastoral work activities." *Review of Religious Research* (1995): 161.

[50] Blankenship, Charles, "Seeking to Glorify God: An Armed Forces Member's Handbook for Discipleship."

who are entering military service. These individuals are less impressed with the ministry of presence and more receptive to individuals who demonstrate service to them.[51] It may be proposed that the ministry of presence is not mutually exclusive of a ministry of service. Jesus Christ was God incarnate and was also a servant in many regards. An interesting take on the servant ministry of Jesus Christ is found in Hebrews 5:7-9. According to this Scripture, Jesus Christ was "made perfect" through life on earth, prayers, petitions, fervent cries, tears, submission, obedience, and suffering. He was made the source of salvation for all who obey Him because of His presence and service on Earth. The ultimate reason was presence, however. The fact that He was present among those He came to save to save is what Scripture means by "made perfect." Christian Chaplains provide this presence and service to men and women in the United States military.

Military chaplains are commissioned officers and therefore must demonstrate a wide array of leadership skills. Some of the chaplain's leadership responsibilities may include establishing standard operating procedures, overseeing religious services and facilities, religious education, chaplain support activities, personnel, management of funds, training, logistics, training, reports, administration, briefings, meetings, organizing the chain of command, creation of job descriptions, and measuring job performance.[52] The officer's suit is seen as a symbol of authority, much unlike a civilian pastor's clergy attire. The chaplain outranks 88% of the people that he or she serves, and can use his or her self-awareness of that fact as an advantage.[53] The

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[51] Mark Tinsley, "Service v. Presence: Implementation of the Ministry of Service in the Military Chaplaincy - A Receptivity and Feasibility Study." DMin diss., Liberty University, 6-10. 2013. Accessed August 23, 2018. https://digitalcommons.liberty.edu/doctoral/780

[52] Charles E. Grooms, *The Chaplain: Fighting the Bullets.* (Raleigh, NC: Ivy House Publishing Group, 2002), pp. 50-52.

[53] Michael C. Wittington and Davidson, Charlie N., *Matters of Conscience: A Practical Theology for the Evangelical Chaplain Serving in the United States Military* (Lynchburg, VA: Liberty University Press), p. 27.

chaplain carries the officer rank and the designations of pastor and chaplain. They are trained as officers but do not have command authority. It is true that chaplains can be referred to as pastors in uniforms. Their status as officer is a profound strength, and also adds to a list of responsibilities and contributes to the potential for heightened stress.

Chaplains conduct ministry within the chapel, on the base, and on the battlefield. Chaplains are assisted with some of their duties, as with lay-led Bible studies and prayer groups, professional counseling, and their enlisted counterparts, chaplain assistants.[54] Wilmington and Davidson have this to say about the religious enlisted positions:

> "Chaplain Assistants in the Army and Air Force, and Religious Program Specialists (RPs) in the Navy are enlisted personnel who do not require ordination, but are critical to the success of the chaplain's mission. They assist in ministry wherever the chaplains are stationed – in the field, on bases, in hospitals, and in combat situations."[55]

Chaplain assistants and RP Specialists are important personnel to the chaplains and should not be neglected. A good enlisted assistant could make an enormous difference in the chaplain's resiliency ad function. Chaplains conduct religious services such as funerals, weddings, communion, and baptism. The activity in the chapel, especially the service, is the chaplain's unique duty. In serving as both an officer and pastor, the chaplain has a very tough job and is expected to provide help to others. There is a dire need for chaplains to be able to submit all to Jesus Christ and to have a close bond with Jesus Christ, themselves. The ministry that is provided to the service men and women is a ministry of overflow.

Another aspect of chaplaincy is the danger to which service men and women are routinely exposed. Service members are exposed to death, war, trauma, sexual abuse, and

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[54] Michael C. Wittington and Davidson, Charlie N., *Matters of Conscience: A Practical Theology for the Evangelical Chaplain Serving in the United States Military* (Lynchburg, VA: Liberty University Press), p. 120.

[55] Ibid.

secondary traumatic stress. According to Greer, chaplains are exposed to survivors of combat trauma.[56] Another study focuses on reaching military personnel and chaplaincy professionals with the study on personnel who have suffered as prisoners of war. The study highlights the disconnection between American civilians who are merely interested in history or the study of military science and Americans who have served in the military.[57] In the case of chaplains, secondary traumatic stress and the duty to resolve conflicts related to the above conditions results in a predisposition to compassion fatigue.

Chaplains function as transformational leaders who protect the constitutional right to freedom of religion and inspire others to serve God with their presence. According to Black, military chaplains are present at the front lines, minister to people on bases, maintain the same physical requirements as other soldiers, and spend time with soldiers in the field.[58] One study related the effectiveness of interpersonal communication among transformational leaders. The study of how people interact with each other is referred to as "attachment theory." Foulkes hypothesizes that there is a relationship between attachment to God and attachment to people.[59] It would make sense to expect the chaplain's attachment to God to have a strong correlation to his or her ability to effectively inspire others to worship Him. The chaplain's self-care is related to the chaplain's degree of ministry resiliency. This study hypothesizes that an increased knowledge of self corresponds with his or her level of self-care. If this hypothesis is true, one can

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[56] Greer, Paul Brian, "An Educational Methodology and Program for the Mitigation of Compassion Fatigue for Combat Deploying Chaplains," 7.

[57] Jeff Schlenz, "A Lonely Faith: Lessons in Spiritual Resiliency Learned From the Isolated, Captive, and Rescued." (DMin diss., Liberty University, 2014), 1-4, accessed August 24, 2018. https://digitalcommons.liberty.edu/doctoral/941s

[58] Jimmy Black, "The Chaplaincy of the Alabama Army National Guard." (DMin diss., Liberty University, 2003, 281) 60-61, accessed August 24, 2018. https://digitalcommons.liberty.edu/doctoral/281

[59] Foulkes, Deboarah E., "The Relationship between Transformational Leadership Behavior, Adult Attachment and God Attachment." (PhD diss., Liberty University, 2015), 1-3, accessed August 24, 2018, https://digitalcommons.liberty.edu/doctoral/1126

expect that an increase in one's knowledge of self to correlate to an increase in his or her ability to lead.

The importance of the ministry of overflow was mentioned briefly earlier. This is the chaplain's presence and service to all those in the military. As transformational leaders, they seek to convince others to follow God by symbolizing peace and providing God's presence and service to men and women during their darkest moments. The chaplain provides and performs for those who wish to have a relationship with God. The chaplain facilitates the needs for those who wish to have no religious preference, as well. The chaplain's job is tough and consists of officer and pastor duties on base and in the battlefield. The excessive workload and burdens faced by the chaplain can result in compassion fatigue and ministry burnout. The chaplain has little help with occupational stress and his or her job duties. This section presented the challenges and duties that chaplains deal with in relation to burnout and compassion fatigue. The next section focuses on how chaplains are equipped to handle their job assignments and resilience.

Preparing and Training Military Chaplains

Military training is considered among the most efficient and toughest training as compared to other forms of training for similar fields. Chaplains receive basic training and officer training in order to prepare them for the Army way of life. The military trains chaplains for their duties as religious leaders and commissioned officers in the United States military. One could not deny that there is a large amount of information and training compressed into a short amount of time. The training is among the most comprehensive, but what training is focused on resiliency? Chaplains are typically aware of the fact that military resiliency is a concern that they are charged with improving upon. The rates of PTSD and suicide are too high among all service personnel. The process of preventing such ailments is known as resiliency. Chaplains play a vital

role in counseling and promoting morale. There is no specific section in chaplain training that addresses the chaplain's knowledge of self. Interestingly, many of the chaplain's goals and responsibilities require that the chaplain has an in-depth knowledge of who he or she is. This section focuses on how chaplains are trained and addresses specifically how they are trained for resiliency.

First of all, the general requirements to attend military chaplain training will be shared. One must be a minimum of 21 years of age or older, possess an accredited bachelor's degree and an approved Master of Divinity with a minimum of 72 credit hours. Other requirements include being physically and mentally fit, Ordination and denominational endorsement. Generally, there is a requirement for a minimum of two years of post M. Div. experience as an ordained minister. The only exception is for Army National Guard and Reserves chaplaincy. There are essentially two ways of receiving training to be a military chaplain: chaplain candidacy and direct commissioning. Chaplain candidacy offers one to become a commissioned officer and begin the process of training to be a chaplain while still in seminary. The direct commissioned officer must have the required two years of ordained experience, and can apply to active or reserve duty. An immense amount of work is required for the individual to qualify to apply for chaplain training. The military training for chaplains is thus different from the training for other military occupations.

There are subtle differences in the training received from other branches of the military and the Army. While the scope of this research does not allot time to focus on each minor difference in training from branch to branch, a couple observations have been made regarding how the various branches address resiliency. The Army seems to place most of the responsibility for resilience training on the individual before his or her service and on the individuals in higher

leadership. The United States Army has a specialized version of officer candidate school for

chaplains, which is called Chaplain Basic Officer Leadership Course (CHBOLC). This consists

of Chaplain Initial Military Training and three phases of CHBOLC. The process is designed to

support student success through an emphasis on teamwork, integration into the Army, adapting

civilian education and experiences to the Army environment, staff officer skills to work with

others, and how to advise commanding officers based on religion.[60] The three phases are

described as:

> "Phase 1: focuses on developing the essential staff officer skills needed to function in the Army.
> Phase 2: provides basic chaplain ministry and pastoral skills necessary to function as a chaplain at the battalion level.
> Phase 3: training brings together leadership, professionalism, and officership in field, garrison and social environments. The main focus of this phase is the 108-hour field training exercise (FTX)."[61]

Resilience training and compassion fatigue receive little or no mention in the websites

that explain military training. There is occasionally brief mention of suicide prevention or the

fact that individuals will minister to combatants in war zones. There is only brief mention of

training the chaplains to understand themselves in the context of their callings. The idea seems to

be to make the person conform entirely to the military lifestyle and workload. The training is

intensive and world class however, with the intention to prepare each chaplain for success in

military ministry. The Navy appears to leave the most room and provide the most encouragement

of any branch for the individual to pursue additional training in resilience. It can be assumed that

other branches offer a similar capacity for additional training outside of CHBOLC. The

difference may be that tuition assistance is offered. For instance, it is known that regardless of

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[60] "Army Chaplain Corps," US Army, Accessed August 19, 2019,
https://www.goarmy.com/chaplain/become-an-army-chaplain/basic-officer-leader-course.html

[61] Ibid.

military status the individual can pursue studies in clinical pastoral education (CPE). According

to the "A Calling Within a Calling" document, the Navy writes:

> "After Chaplain School, you can continue your education throughout your career as a Navy Chaplain. There are opportunities for continuing education through the funded Graduate Education Program while being paid full-time as a Navy Officer. Plus, participate in clinical pastoral education and receive tuition assistance for other off-duty educational programs."[62]

Military chaplain training prepares chaplains for the military way of life, but does not

directly train them to perform many of the duties that are mentioned in the previous section. It

almost seems that the primary measures taken to ensure that chaplains are resilient is that the

Chaplain Corps is volunteer-only and highly selective. Chaplains are expected to receive training

to perform religious services from their academic institutions, their denominations, and on their

own while receiving the required two years of full-time ministry experience. There is a need in

the military for increased resilience training across specializations that has always been

recognized and seldom addressed fully. The military invests many resources into entertaining

and addressing mental, physical and spiritual needs of personnel. The chaplain has increasingly

been used to meet the needs for resiliency but their needs have been neglected. The next section

will deal with current studies on how to meet the chaplains' need for improved resilience.

<center>Military Chaplain Resilience</center>

Chaplains face a heightened risk of developing professional burnout and compassion

fatigue due to their extensive workload and exposure to traumatized individuals. Add to that the

lack of training for chaplain resilience. The first chapter discussed the concepts of professional

burnout and compassion fatigue and why it is important to build resiliency. Heretofore, this

chapter has analyzed the duties of military chaplains and how they are trained. This section

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[62] "A Calling Within a Calling: Chaplain," US Navy, Accessed August 19, 2019, https://www.navy.com/sites/default/files/2018-03/chaplain-brochure_0.pdf

analyzes literature that pertains specifically to military chaplain resiliency. How are military chaplains trained for resiliency? How effective is the training? What are some suggestions for further preparing military chaplains for resiliency? The majority of research conducted on military chaplain resiliency is doctoral dissertations or master's theses. Some of these answers can be found in research conducted by military or paramilitary organizations. Current military chaplains designed several of the sources that will be reviewed. There are two similarities across all areas of research in chaplain resiliency: Spiritual discipline and psychological coping techniques. An area of needed research includes studying the chaplain's self-identity. This study seeks to show that there is more to be learned about the chaplain's knowledge of self. Current military chaplains face a need for improved resiliency training to avoid being burned out.

There are spiritual and psychological foundations to military chaplain resiliency. The main idea is that the most important foundation is the spiritual, and there are other factors to be considered. Davidson and Wittington refer to understanding the foundations to chaplaincy as "One Question, Two Answers."[63] The most important factor in chaplain resiliency lies in the individual's top priority. According to Whittington and Davidson, "…the chaplain's relationship with Jesus Christ (or lack of) will form the paradigm for their entire career, the lens through which they view their commanders, colleagues, and troops."[64] There are also other factors, such as political and legal foundations of chaplaincy. The institution of chaplaincy would be at risk to vanish overnight if it were not for the First Amendment right to religion.[65] It starts to sound like God is the first, but not only priority for chaplains. God could have accomplished all of His work

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[63] Michael C. Wittington and Davidson, Charlie N., *Matters of Conscience: A Practical Theology for the Evangelical Chaplain Serving in the United States Military* (Lynchburg, VA: Liberty University Press), p. 16.

[64] Ibid.

[65] Ibid, p. 17.

and salvation history without the need for human choice to be a factor. God, through His grace and love, includes people in His plan. There is a problem that arises when people try to make their own plans, even if they try to include God. A person who loses sight of God's plan will not have resilience. In fact, for the person to lose sight of God's plan, he or she has probably been falling short of resilience for a very long time. It must be reiterated that the focus of this study is the evangelical chaplain. The idea here is that other chaplains cannot truly be resilient. An individual who does not have faith in Jesus Christ has faith in someone who does not love him or her and may not even be sentient.

Some studies focus on the impact of burnout and stress on the chaplain's mental health. One such study addressed the difference among combat-deployed and noncombat-deployed Army National Guard Chaplains. The study found that 6.7% of their sample population scored above the "probably" cutoff for PTSD, five participants (7.35%) checked "frequently" or "a great deal" when asked if they felt like God had ever abandoned them, seven participants (9.5%) checked "frequently" or "a great deal" for whether they felt like their church had abandoned them. Combat deployed chaplains were found to rank higher for resiliency on the Response to Stressful Events Scale.[66] Some of the important components to resiliency among combat-deployed Army National Guard Chaplains include capacity to adapt to one's environment, positive emotions, cognitive flexibility, meaning-making, active coping, constructing social networks and seeking out social support.[67] Resilience could be developed by the individual gradually as he or she experiences strenuous circumstances personally. The military phrase, "adapt and overcome" is true as it relates to the resilience that chaplains are expected to develop.

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[66] Daren Besterman-Dahan et al., "Bearing the Burden: Deployment Stress among Army National Guard Chaplains." *Journal of Health Care Chaplaincy*, p. 160.

[67] Ibid, p. 163-164.

There is a surprising divide in the chaplaincy between Evangelical Christians who feel compelled to evangelize and the liturgical Protestants and Catholics. Some of the discrimination that Evangelical chaplains may have to deal with are denial of promotion, denial of supervisory assignments, early retirement, derogatory remarks, discrimination, and disrespect.[68] An effective personal plan for chaplain resiliency involves the ability to work together with other chaplains and people of different faith groups without violating one's own convictions. Christian chaplains need to have or develop the skills to maintain faith in Jesus Christ and to keep God as their number one priority while facilitating relationships with others. There is no room for discord among chaplains who are seeking to contribute to the same goal of meeting the religious needs of service men and women. Scripture does not allow for the chaplain corps to be divided against itself, because "if a house is divided against itself, that house cannot stand" (Mark 3:25, NKJV).

The Civil Air Patrol considers resilience as the foundation to "Excellence in service to our nation" and "Excellence in service to our nation." The CAP is the recognized civilian auxiliary of the United States Air Force and commissions chaplains who are not in the Air Force to assist with ministry to airmen. The CAP's Five Pillars of Wellness and Resilience include mind, body, relationships, spirit, and family.[69] Their Core Values are considered to contribute to personal resilience in the sense that they answer the important philosophical and spiritual questions. Chaplain (Lt. Col.) Stu Boyd presents the CAP pillar of spirituality in the sense that it does not necessarily need to be religious. His article on the pillar of spirituality goes so far as to compare private religious practice and prayer with yoga, quiet reflection, a belief in the

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[68] Charles E. Grooms, *The Chaplain: Fighting the Bullets.* (Raleigh, NC: Ivy House Publishing Group, 2002), pp. 94-95.

[69] "Resiliency," Civil Air Patrol Chaplain Corps*,* Accessed August 22, 2019, https://capchaplain.com/tag/resilience/

supernatural, and long walks.[70] The author also provides his opinion, that God exists, and

provides the Rogers and Hammerstein song "You Will Never Walk Alone" as the text for his

belief. The attack is not even on Christianity alone, but places it in the same alternate group

opposed to exercising and believing in ghosts. There are two things that stand out as absurd: This

is a more comprehensive chaplaincy resilience program than has been observed in bona fide

military practice and spirituality is explained without any requisite for a belief in faith. The

resilience program appears to have potential for improving resilience, because it emphasizes the

use of his or her beliefs to improve personal spirituality. If the Christian chaplain could benefit

from this program, then he or she could also benefit from a program that encourages self-

awareness and employs personality testing.

A predominantly biblical model for resiliency has been developed by Major General

Robert Dees. A presentation with numerous references to Scripture seems to have accompanied

the book *Resilient Warriors.* The presentation presents a biblical model of resiliency based on

self-care, and is summarized like this:

> "Self-care is not selfish. It requires limits and rhythms, with particular benefits from
> reflection, and support from others. You must be your own best advocate for self-care;
> often "the system" will praise and affirm unbalanced work habits."[71]

The presentation includes a paradigm for warriors to bounce back when wounded and a theology

of suffering, trauma, pain, bitterness, adversity, and resilience.[72] According to the book, which

was written for veterans and their families, the ultimate resilient warrior is Jesus Christ, Who

"has endured from sinners such hostility against himself, so that you may not grow weary or

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[70] "Wingspan: Purpose and the Civil Air Patrol's Pillar of Spirit," Stu Boyd, Accessed August 22, 2019, https://capchaplain.com/2019/01/03/purpose-pillar-spirit/

[71] Bob Dees, "Resilient Leadership for Chaplains." *Resilience Consulting*.

[72] Ibid.

fainthearted" (Hebrews 12:3, ESV).[73] Jesus Christ's sets the example for resiliency, in that He had a clear sense of calling, was invested in His friend group, was aware of His enemies, used God's Word to confront Satan, observed self-care, comforted others even when He was tormented, and rose again.[74] The life that Jesus Christ lived was the ultimate example of remembering to put God first in one's life during every circumstance.

Faith in God predisposes and is required for building resilience for chaplains. Could this be the reason for a gap in training and why resilience is left to the individual and his or her ecclesiastical foundation? The lack of a focus on Christ is shocking when reading some of the literature on military chaplaincy. This study seeks to find whether there is a relationship between resilience and knowledge of oneself. The question must therefore be asked whether knowledge of self helps one to maintain his or her relationship with God. The next chapter explains personality testing and its relationship to resilience. The hope is that the simple usage of personality testing can improve resilience for chaplains.

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[73] Bob Dees, *Resilient Warriors.* (San Diego, CA: Creative Team Publishing, 2011), p. 201.

[74] Ibid, pp. 201-202.

Chapter Three – Personality Testing

This chapter provides an overview of personality testing, the Myers-Briggs Type Indicator (MBTI), and explores the application to ministry resilience. It is useful to understand what type of person someone is when interacting with him or her. Chaplains and ministers are often gifted with understanding how to interact with various types of people. Personality psychology seeks to discover the various types of people. Leaders transform situations and impact lives by understanding others' preferences and knowing how to use them most effectively. Personality testing often places individuals into groups based on their preferences. The Myers-Briggs Type Indicator is one of the most well-known and used personality assessments. It should be recognizable among almost every professional, especially those that work with others and require self-reflection. There is an apparent relationship between personality testing and resiliency. It was shown in the previous two chapters that one who understands his or her preferences and those of others will be at an advantage in forming personal resilience. The chaplain's ability to self-reflect and understand his or her preferences is improved with training on the Myers-Briggs Type Indicator. This chapter completes the literature review section of the thesis by reviewing literature on personality testing, the usage of the Myers-Briggs Type Indicator, and an application to chaplain resilience.

Overview of Personality Testing

This section focuses on personality testing, why it is important, and how it is used. There is no shortage of sources on personality testing and there are numerous personality tests that have been developed. A few of them are popular enough that most educated people are familiar with them, such as the MMPI or the Myers-Briggs Type Indicator. There uses include increasing self-understanding, helping one to understand others, helping with social interaction, aiding with

employment/hiring, helping one to make an important decision, and helping one to understand his or her strengths and weaknesses. The history of personality testing, especially from a Jungian perspective, will be discussed. The aforesaid uses of personality testing will be addressed, with an emphasis primarily on increasing self-understanding and helping one to understand his or her strengths and weaknesses. Personality testing offers an advantage for one who seeks to accomplish better self-understanding by helping to understand one's type, preference, and function within a system. The use of personality testing would be an asset to military chaplain training and preparation for resilience, as the final section of this chapter addresses.

The history of personality testing, in some ways, begins with the first human civilizations. People have always known that there are various types of people. The Biblical account of Bezalel (Exodus 32:1-11) is often cited as evidence that God gives people various gifts. In this account, God provides Bezalel with metallurgy and woodwork; He provides various other gifts such as the priestly duties to Aaron and his sons. Romans 12:4-8 also testifies to God's affirmation of different types of people through different types of gifts. One example that is not as commonly thought of is the fact that there are four Gospels that tell the same story from different points of view. It is interesting to consider the personality types o Matthew, Mark, Luke and John. If one were to assign archetypes to the four Gospels based on how they portray Jesus, Matthew would be "King," Mark would be "Servant," Luke would be "Savior," and John would be "God." It has always been known, even as evidenced in Scripture, that there are multiple types of people. During the Nineteenth Century, pseudo-scientific personality tests came into vogue. This study will not focus on such things as phrenology, the assessment of personality based on head shape. Instead, the legitimate efforts of the Twentieth century will be discussed.

A serious effort was placed in discovering people's personalities in the early Twentieth Century. One study cites Woodworth's Personal Data Sheet from 1917 as the first quantitative personality test. It was used in the military to detect predisposition to panic.[75] The Rorschach inkblot test of 1921 was another original. It employs the use of various shapes of inkblots to determine an individual's psychiatric pathology, and can be considered somewhat primitive albeit still in use today.[76] It is a link between the pseudo-scientific tests and today's more valid tests. Another personality test is the Minnesota Multiphasic Personality Inventory, with a grueling 567-item questionnaire. It was developed in the 1930's to detect psychiatric pathology, and is still used for screening employees today. The Myers-Briggs Type Indicator was created in 1944 with the intention of improving relationships. Today, it is the most widely used personality test. It is used for a variety of reasons that will be discussed more in-depth in the next section.[77] The current personality test model that is being researched is the NEO Personality Inventory (OCEAN). It is more scientifically oriented, but does not describe multiple personality types as well as others.[78] These are a few of the major personality tests that were developed during the dawn of personality testing. It is not a new phenomenon, but it is a relatively new quantitative study. Many sources on the subject contain bias, typically against psychological measurement. It is addressed in this chapter that the personality tests, including the MBTI, are not intended to give a perfect reading of the individual's personality. This would be impossible and any effort to

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[75] R. E. Gibby and M. J. Zickar, "A History of the Early Days of Personality Testing in American Industry: an Obsession with Adjustment." *Historical Psychology*, abstract only.

[76] Annie M. Paul, *The Cult of Personality Testing: How Personality Tests Are Leading Us to Miseducate Our Children, Mismanage Our Companies, and Misunderstand Ourselves.* (New York, NY: Free Press, 2005), p. xii.

[77] Ibid.

[78] Ibid.

do so would lack validity. Personality tests are used to give a general understanding of an individual's nature and often pathology.

Personality tests are used for personal and organizational reasons. Personal reasons include increasing self-understanding and helping one to understand his or her strengths and weaknesses. Personality testing is beneficial to group work because it facilitates understanding of others and improves social interaction. Businesses use personality testing to aid with employment and hiring. In education, it is used to help one to make an important decision. It is important to discuss some of the potential misuses of personality testing, as well. The MMPI was originally designed to be used to detect psychopathological problems. Soon thereafter, it was being used to detect multiple pathologies in healthy people.[79] There is potential harm that could arise from using a personality test to discover pathology in a healthy individual. Businesses are not allowed to use intelligence testing for hiring purposes, but are allowed to use personality tests. The result is that there is an attitude in the mental health profession and consequently society that each person suffers from mental illness. A more appropriate use of personality testing is to help a person to understand him or herself. Personality tests can be used to identify strengths and weaknesses, but should not be used to condemn the individual for possessing certain weaknesses. An appropriate means for reviewing one's personality test results may be to highlight areas of strength and potential areas of needed growth. In the ministry, this is often accomplished with spiritual gift testing—as with the interpretation of Romans 12:4-8. It can be done with the Myers-Briggs Type Indicator, as well. Personality types provide one with a starting point for personal improvement, which could be useful in resilience training.

The most valid use of personality testing is to provide a starting point for personal improvement. The idea is that one cannot fail personality tests. They should be designed so that

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[79] Ibid. p. 57.

the individual responds based on personal preferences between factors that are no more or less desirable. It has clearly been shown that personality testing is commonly misused to show pathology in healthy individuals. This tendency would be counterproductive to helping with any form of resiliency. When one takes a personality test, it is probably best to have a specific goal in mind. It is also important to select the correct personality test for one's purpose. One book, *The Complete Idiot's Guide to Self-testing Your Personality,* includes 44 specifically designed personality assessments that help one to understand his or her personality in six areas, including personal style, work performance, love and marriage, interactions with friends and family, money habits, and interactions with people.[80] This work makes no presumption about the individual, but gives a quick answer to each of these questions. There are two thoughts, concerning this work. First, it provides a framework for a potential personality assessment tool for military chaplains. Second, it is a misnomer, because it does not give direct advice for how to effectively use a personality assessment. It is difficult to find unbiased information that addresses the issue of how to use a personality test. The premise of this work is correct, though. Personality testing can be used to provide a starting point for personal improvement, but should not be used as the only part of one's identity.

Personality testing usually offers a quick and effective overview of an aspect of the individual's personality. The testing of personality is complicated and based on many factors. Some of these factors include genetic and environmental factors. Some aspects of the personality are innate, while others develop over time Temperament is developed as a reaction to stimuli, whereas character is developed gradually as a result of social learning and adaption to external

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[80] Arlene Uhl, *The Complete Idiot's Guide to Self-Testing Your Personality.* (New York, NY: Alpha: A Member of Penguin Group, 2008), Introduction.

situations. Personality is essentially a gradual adaptive system.[81] There are consequently many aspects of a personality test, and not just a standardized list of questions. There are many pieces to the human personality that could not easily be explained or categorized. The most important thing to consider is how each person is unique. The effective use of a personality test is as a tool to begin searching for one's personal character. This self-reflection is necessary to build resilience for any professional.

<div align="center">Overview of the Myers-Briggs Type Indicator</div>

The Myers-Briggs Type Indicator (MBTI) is one of the most popular personality tests. It is often the first or only personality test for one to use to assess type based on personal preferences. This section focuses on the history, development and application of the MBTI. Particular emphasis is placed on how the results are interpreted and can be used. The function and layout of the test will be discussed, and various characteristics of the preferences. The parameters of this study will not seek to address individual personality types, although some are mentioned for the purpose of example. The MBTI is useful for professionals from all disciplines because it helps with social interaction and self-understanding. Many people use it for understanding other people who are different from them. It is useful with conflict resolution, because it forces one to accept that various types of people simply perceive the world in a different way. In the military, this should be applicable even though people are expected to follow a rigid set of rules and standards. This is especially the case for chaplains, who interact with people with the strictest confidentiality. They see who people really are and what they are going through. While the chaplain most likely has a natural gift for understanding social cues and interacting with different people, having more knowledge about his or her personal preferences is

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[81] Melissa Jordan, *Personality Traits: Theory, Testing and Influences.* (Hauppauge, NY: Nova Science Publisher's, 2011), p. 164.

an advantage. The MBTI does not provide a perfect picture of who the person is. It offers a one of sixteen types that provides an overview of preferences as a starting point for self-realization.

The history and development of the Myers-Briggs Type Indicator has its roots in the study of Jung's archetypes (or stereotypes, or psychological types). Jung's psychoanalysis was bourgeoning, as was psychoanalysis in general. Kathryn and Isabel Briggs began studying Jung's work and later developed the MBTI to assess personality types. There are currently three editions of the MBTI manual, from 1962, 1985, and 1998.[82] According to Quenk, "These and many other sources contain valuable information about the theory, psychometric characteristics, research relationships, and applications of the MBTI."[83] The 1962 manual is written by Briggs, and it explains that, "the Indicator aims to ascertain, from self-report of easily reported reactions, people's basic preferences in regard to perception and judgment, so that the effects of the preferences and their combinations may be established by research and put to practical use."[84] Essentially, the MBTI focuses on three subsets of the individual's personality: preferences, type and temperament. The primary focus is the individual's preferences, which are separated into four groups of two. The preferences are sensing, intuiting, thinking, feeling, judging, and perceiving. The individual is assigned one of 16 personality types based on the preferences chosen. It is a simple and reliable assessment to provide one with a basic understanding of his or her personality and how he or she is incorporated various systems.

The MBTI does not reveal exactly what the person's personality is, because the nature of the typing is based on preferences. There are many assumptions made when deciding factors

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[82] Naomi L. Quenk, *Essentials of Myers-Briggs Type Indicator Assessment.* (Danvers, MA: Wiley & Sons, Inc., 2002), pp. 1-2.

[83] Ibid, p. 1.

[84] Isabel Briggs, *The Myers-Briggs Type Indicator: Manual.* (Ne Palo Alto, CA: Consulting Psychologists Press, 1962), p. 1.

about a person's strengths and weaknesses based on four preferences—usually derived from a survey only slightly longer than the one taken by chaplains who participated in this study. The openness to interpretation is one of the strengths of the MBTI that makes it particularly relevant to use for improving resilience. It has been researched and refined to a point that it does give a somewhat accurate view of the individual's type, but there are many details that are left open. This is perfectly logical, considering that there are surely more than 16 personalities represented in the general population. A person's personality type is not the only factor to consider when deciding how he or she interacts with the world at large, but can be used as a tool to assist the process. The MBTI is one of the most popular and relied upon methods to provide a general typing of an individual's personality. It is therefore a strong candidate to be used to help facilitate professional resilience.

<center>Application to Chaplain Resilience</center>

This section examines how to apply personality testing, especially the Myers-Briggs Type Indicator, to improve chaplain resilience. The extent that one understands his or her personality type will have an effect on his or her level of self-care. There is also a biblical basis to maintaining one's self-care and building resilience that will be examined. Current literature that connects personality testing and psychological factors with resiliency will be reviewed. The goal of this study is to continue psychological research on resilience and lead to further research on using the MBTI or other personality tests. Specifically, the military chaplain population is examined, considering that they are a group that is at risk for burnout and may not be familiar with the MBTI. The research on using personality testing to improve resilience is not necessarily limited, but often occurs simultaneously alongside other research. This research was more likely to be carried out by peer-reviewed studies than graduate student projects, which makes it

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somewhat different than other studies that have been conducted as part of this thesis. There is

potential to use personality testing to improve chaplain resilience by improving his or her self-

awareness and communication with others.

Personality certainly plays a role in resilience. Several studies mention the fact that

personality is part of the system that contributes to individual resilience. According to Wu et al.,

personality contributes to resilience as it interacts with other factors such as environmental,

biological, social, cognitive, physical, and even moral characteristics.[85] The NEO Personality

Inventory, which uses the five-factor model, is useful in determining resilience. According to

Friborg et al., research has been specifically conducted on the emotional stability factor and pro-

social aspects of the individual's personality in resilience.[86] Such studies as those mentioned here

are impressive and employ substantial teams to understand resilience. An example of a resilience

program that uses the MBTI is the "Personal Resilience Training Module" developed by

Valladares for ministers in the Assemblies of God denomination. The MBTI was used as part of

a comprehensive assessment battery including the Christian Life Profile, Personality Page, Wired

that Way Personality Inventory, Five Dark Side Inventories. This program was implemented in a

retreat style format, and was successful in improving intellectual and practical learning.[87] There

is a significant need for further research into personality assessment and resilience.

It is currently unknown what extent that personality testing plays with ministry

resilience. The evidence suggests, as it has been stated for many years, that there is a correlation

between personality testing and resilience. It is actually surprising that a similar study has not

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[85] Gang Wu, et al., "Understanding Resilience." *Frontiers in Behavioral Neuroscience*, pp. 5-7.

[86] Friborg, et al., "Resilience in Relation to Personality and Intelligence." *International Journal of Methods in Psychiatric Research*, pp. 29-30.

[87] Raul A. S. Valladares, " Personal Resiliency: A Training Module for Fostering Personal Wholeness for Newly-Credentialed Ministers of the Northern Pacific Latin American District," (DMin diss., Assemblies of God Theological Seminary, 2015), pp. 114-121.

been conducted in the past. The need for resilience in military chaplains is what spurs the

necessity to study this correlation. There is also a need to assess the correlation between

resilience and other mechanisms, as well. There is the potential to create an assessment battery to

be personally administered for military chaplains and any other ministers who are seeking to

improve personal resilience. This battery could be a part of a larger project to improve resilience

among military personnel.

Chapter Four: Research Findings, Results and Discussion

This thesis uses textual based analysis and a questionnaire based research project to determine what correlation exists between military chaplain resilience and one's knowledge of the Myers-Briggs Type Indicator (MBTI). The textual analysis shows that there is a need for further research in chaplain resilience and that there is a likely correlation between resilience and knowledge of ones personality type. The goal of this thesis is to show that this correlation is positive, and that personality testing could be used to improve chaplain resilience. The initial results show that the correlation is positive and potentially significant. This chapter presents the research findings with individual question branching, a Spearman's Rho analysis, and a scatter plot. Regardless of how one interprets the data, it shows that there is an adequate relationship between one's knowledge of the MBTI and ministry resilience for further research and consideration for implementing a program that uses personality testing to improve ministry resilience.

Research Findings

The textual analysis reveals that chaplains are at an increased risk for ministry burnout and that there is a need in the military for improved training regarding resilience. This goal of this research was not to assess whether or not the chaplains were resilient. It was not expected that the participants would benefit directly from taking the survey. A questionnaire was developed to determine the chaplain's level of resilience and level of knowledge of the MBTI. The questionnaire is designed to generate a score for the person's resilience level and knowledge of the MBTI. There are two separate scores from one questionnaire. The first ten questions assess the chaplain's level of resilience. Questions 11 to 20 assess the chaplain's knowledge of the MBTI. It is possible to develop a stand-alone score for ministry resilience from using this

questionnaire. The steps to doing this are discussed in the next paragraph. This questionnaire has not been designed for detecting unreliable responses and is not a professional evaluation for resilience. It is based on the "Clergy Burn-Out Inventory" developed by Roy Oswald, The Alban Institute[88] and the "Affect Balance Scale" developed by Bradburn, N. M., reproduced by Ian McDowell.[89]

For the score to show one's degree of ministry resiliency, a higher number will reflect lower ministry resiliency. The numerical responses are counted and added together. For question five, the score is reversed. A score less than 20 shows that ministry burnout is not a problem for the individual. A score of 21 to 30 shows that the person could develop problems with ministry burnout. A score of 31 to 40 shows that burnout is a factor in the individual's life. A score over 41 indicates that the person should consider seeking help for severe burnout. It was originally the plan to use this scoring to add to the discussion. Unfortunately, the nature of the results was such that no participant showed significant problems with burnout. This did not necessarily adversely affect the Spearman's Rho analysis, because there was still enough variation in resilience scores to compare with the familiarity with the MBTI. The assessment used was not a standardized test for resilience, but was based on other standardized tests for resilience. It was modified to generate a score to compare with the second half of the test. This score was generated by reversing the score for each question, aside from question five, and adding the scores together. Thus, a high score represents high resilience. For example, an initial score of 18 (which shows that burnout is not a problem for the individual) is reversed into a score of 52 to be compared with the MBTI familiarity score.

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[88]Oswald, Roy M., *Clergy Self-Care: Finding A Balance for Effective Ministry.* (Herndon, VA: The Alban Institute, Inc., 1991).

[89]McDowell, Ian, *Measuring Health: A Guide to Rating Scales and Questionnaires..* (New York, NY: Oxford University Press, Inc., 2006), 221-222.

Part One of this assessment will make use of Likert style responses, ranging from least to greatest intensity on a scale of one (1) to six (2). This burnout inventory consists of ten questions, and will be scored based on one's responses to the Likert style questions. This questionnaire is designed to indicate the extent to which burnout is a factor in the life of the chaplain who takes the assessment. There is a scoring system that can be used, but will not necessarily be a significant factor in this study. A score of 1-20 indicates a low level of concern for burnout in the individual's life. A score of 21-30 indicates that the individual is bordering on burnout. A score of 30-40 indicates that burnout is a factor in the individual's life. A score higher than 41 indicates that the individual is a victim of extreme burnout.[90]

The second part of the questionnaire will seek to determine the individual's familiarity with the Myers Briggs Type Indicator. Questionnaires can be used as an effective means to collect information about a population's level of knowledge about a particular subject.[91] First, it will be determined whether the individual has any knowledge about the MBTI. The first five questions will seek to determine the individual's knowledge of the MBTI. The second five questions will seek to determine the individual's experience with the MBTI. The questions will be scored in order to determine the individuals' level of familiarity with the MBTI. The Likert scale "1-6" with the extremes being least to greatest will be used to the extent possible. The scores of "0" and "6" will be used for responses of "yes" or "no" in the instance of yes/no questions. It is possible that the individual has knowledge of aspects of the MBTI without knowing what it is specifically. Some questions will be asked to show the responder's level of knowledge of the characteristics of the MBTI, without addressing it directly. The goal of this

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[90]Oswald, Roy M., *Clergy Self-Care: Finding A Balance for Effective Ministry*

[91] Bradburn, Norman; Sudman, Seymour; and Wansink, Brian., *Asking Questions: The Definitive Guide to Questionnaire Design—For Market Research, Political Polls, and Soicial and Health Questionnaires.* (San Francisco, CA: Jossey Bass, 2004), 179.

questionnaire is to provide a quantifiable result to compare with the result from the first questionnaire.

Results and Discussion

These are the results. The hypothesis stated that there would be a statistically significant positive correlation between military chaplain resilience and one's knowledge of the Myers-Briggs Type Indicator (MBTI). The questionnaires were sent to the Liberty Baptist Fellowship to be distributed to reserve and active duty military chaplains. The survey medium, Survey Planet, was used to anonymously administer the surveys. Responses will be stored for three years, and will be destroyed on August 27, 2022. These results will be interpreted to show how the hypothesis is supported, once outliers have been removed. Then, individual questions will be selected for further analysis.

This study implemented a Spearman's Rho Correlation analysis. There is no significance to comparing the average scores of chaplain resilience and MBTI familiarity; thus, there was no two-tailed analysis. There was little significance in analyzing the resiliency level scores. It is worth briefly mentioning that of the 23 replies, 14 scored as having no problems with resiliency. Each of the remaining 9 scored as being on the borderline. The range for the modified resilience score was 43 to 60. The range of scores for familiarity with the MBTI was 30 to 50. It was thus, not difficult to use these scores for a Spearman's Rho Correlation analysis. This type of analysis uses rank-order intervals of two sets of data of the same size to determine the extent that they are correlated. The score generated is between -1 and 1, with -0.6 and 0.6 showing a significant negative or positive correlation, respectively. A number that is closer to -1 or 1 represents a stronger correlation. A strong correlation is expected between two closely related factors, such as exercise and weight loss. No correlation is usually expected between unrelated

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factors, such as exercise and hair color. A weak correlation may be expected between two

loosely related topics, such as exercise and the type of car one drives. Sometimes, it is unknown

if two factors are related or not, such as exercise and job satisfaction. In such an instance, it is

useful to use the Spearman's Rho Correlation along with a scatterplot to detect possible

correlations.

The scatterplot below shows a weak correlation between Chaplain Resilience and MBTI

Familiarity. The Spearman's Rho correlation coefficient also reveals a weak positive correlation

in the data (n=23, r=0.165). The fact that there is a correlation opens the possibility to further

testing. The Scatterplot reveals two obvious outliers located on the bottom right corner and one

obvious outlier in the tope left corner.

Scatterplot of Ranks
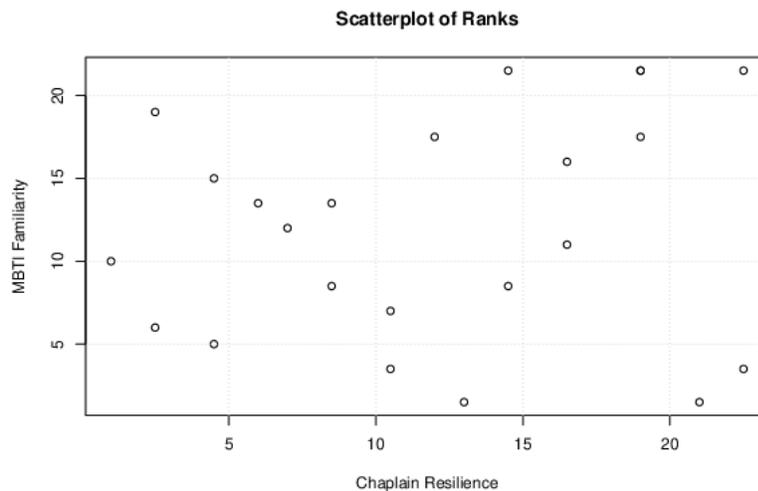
[92]

These obvious outliers were removed, and a much stronger correlation was calculated.

The scatterplot below represents this calculation (n=20, r=0.572). Without rounding, this is still

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[92] Wessa P., "Spearman Rank Correlation," *Free Statistics Software,* Published 2017 and accessed August 23, 2019, https://www.wessa.net/rwasp_spearman.wasp

considered a statistically insignificant correlation. There are two other potential outliers that can

be observed at the bottom center of the scatterplot.

Scatterplot of Ranks
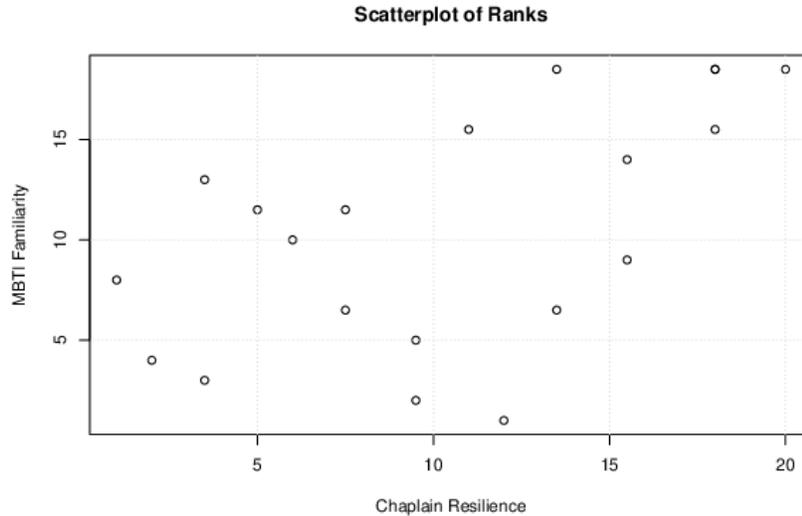
[93]

The scatterplot below shows that once all five outliers were removed, there is a

significant correlation (n=18, r=0.686). There is a noticeable upward trend on the scatterplot,

albeit there is a relatively loose pattern. The significance of this finding is that it was not known

for sure before whether there was a correlation between the two. The correlation shown using the

questionnaire from this study indicates the potential for using the MBTI or developing a

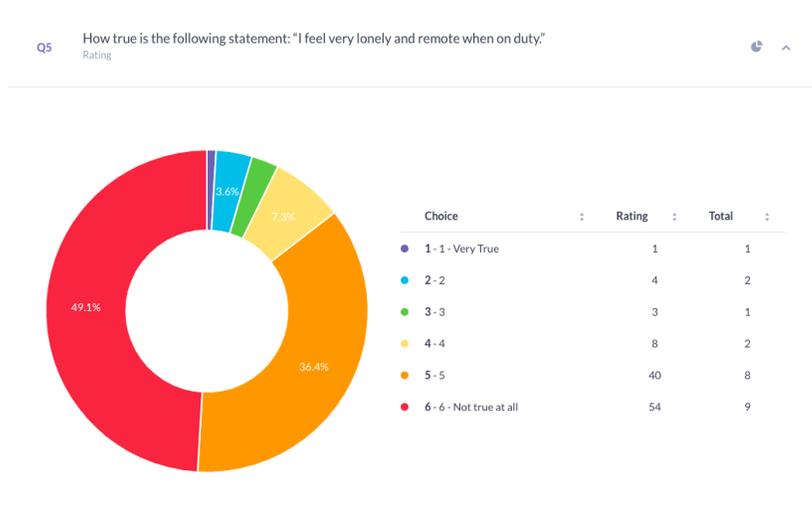dedicated personality test for improving resilience among military chaplains.

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[93] Wessa P., "Spearman Rank Correlation," *Free Statistics Software,* Published 2017 and accessed August 23, 2019, https://www.wessa.net/rwasp_spearman.wasp
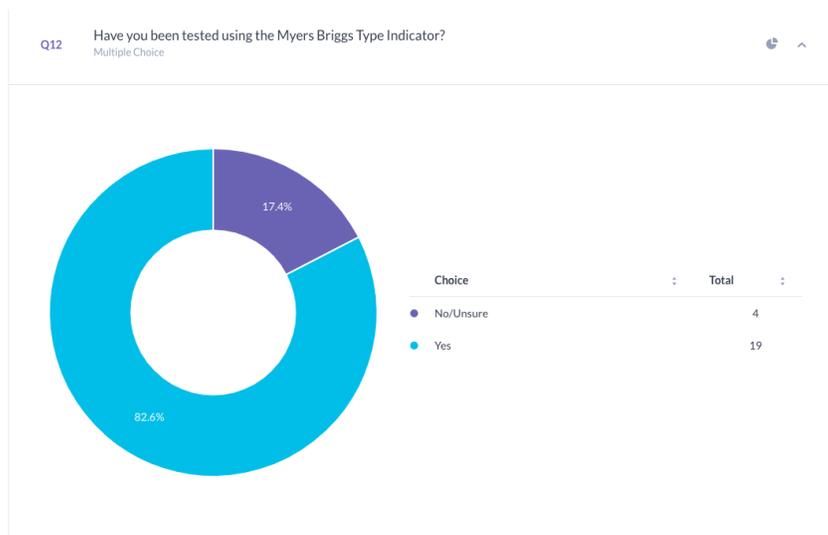
Scatterplot of Ranks
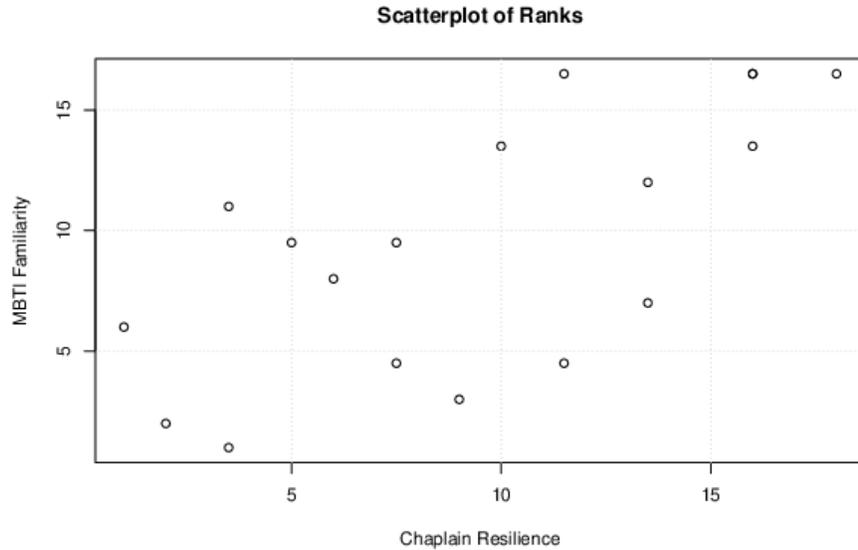
94

Some of the individual questions can be reviewed for further interpretation. First, there was likely a great degree of response bias for questions 1 to 10. No one selected higher than a "3" on the Likert for questions 1, 2, 4, 6, and 9. We have discussed in chapter 2 about how chaplains do not get the chance to decompress and are often depended upon to foster resilience in others. This could be part of the reason that they do not want to reveal weakness. There were two perfect scores for the ministry resilience section, one of which was determined to be an outlier. The number one response for 9 of the questions was the rating possible. The only question in section one that was different was question 2, "How true is the following statement? 'I do not blame others for problems that I encounter at work.'" The number one response for this question was the second highest rating possible. Question 5 was also unique in that it was representative of each potential answer. It is analyzed in the graph below; it is visible that the majority of participants chose the number one and number two responses. This phenomenon may be due to it being the only reverse scored question.

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[94] Wessa P., "Spearman Rank Correlation," *Free Statistics Software,* Published 2017 and accessed August 23, 2019, https://www.wessa.net/rwasp_spearman.wasp

Q5   How true is the following statement: "I feel very lonely and remote when on duty."
Rating

Choice	Rating	Total
1 - 1 - Very True	1	1
2 - 2	4	2
3 - 3	3	1
4 - 4	8	2
5 - 5	40	8
6 - 6 - Not true at all	54	9

[95]

Four questions from the MBTI section will also be discussed. Question 12 could be the most important question on this analysis. Of the sample population, four of the chaplains either have not or are unsure of whether they have taken the MBTI personality assessment. This shows that there is a necessity for these individuals to receive personality testing. It is also indicative that the military does not require MBTI testing.

Q12   Have you been tested using the Myers Briggs Type Indicator?
Multiple Choice

Choice	Total
No/Unsure	4
Yes	19

[96]

[95] Wessa P., "Spearman Rank Correlation," *Free Statistics Software,* Published 2017 and accessed August 23, 2019, https://www.wessa.net/rwasp_spearman.wasp
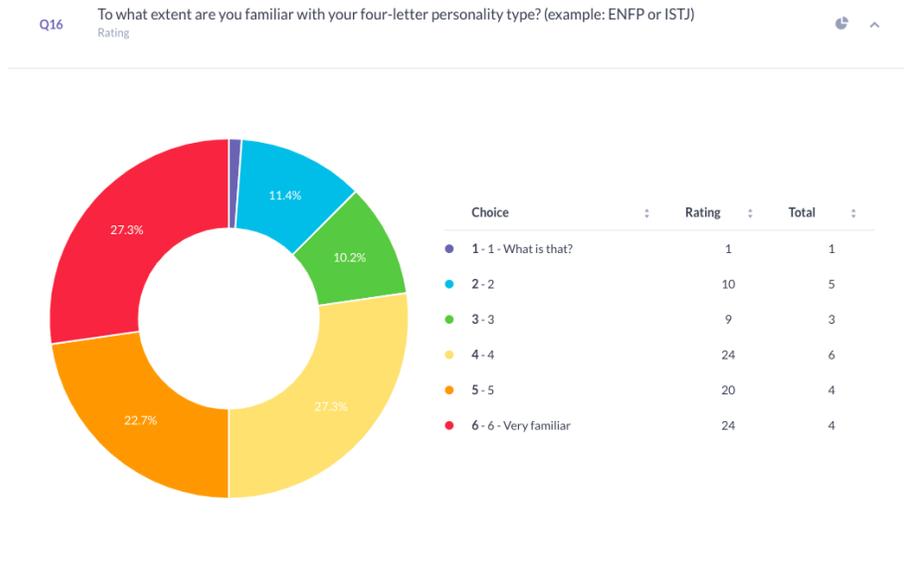
[96] Wessa P., "Spearman Rank Correlation," *Free Statistics Software,* Published 2017 and accessed August 23, 2019, https://www.wessa.net/rwasp_spearman.wasp

Question 16 shows that nine participants selected 3 or below for familiarity with their four letter personality type. This is likely the strongest indication of one's actual familiarity with the MBTI.

Q16   To what extent are you familiar with your four-letter personality type? (example: ENFP or ISTJ)
Rating

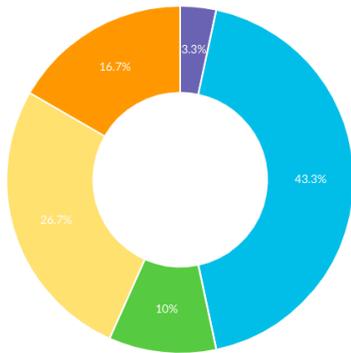| Choice	Rating	Total
1 - 1 - What is that?	1	1
2 - 2	10	5
3 - 3	9	3
4 - 4	24	6
5 - 5	20	4
6 - 6 - Very familiar	24	4

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Finally, it is interesting to compare questions 19 and 20. There were six participants who selected 4 or 5 (low scores due to the reverse score of question 19). There were no participants who checked less than 3 on question 20. The questions are very similar, but worded differently. This reiterates the point that there is a need to emphasize personality testing and self-reflection in the military.

[97] Wessa P., "Spearman Rank Correlation," *Free Statistics Software,* Published 2017 and accessed August 23, 2019, https://www.wessa.net/rwasp_spearman.wasp
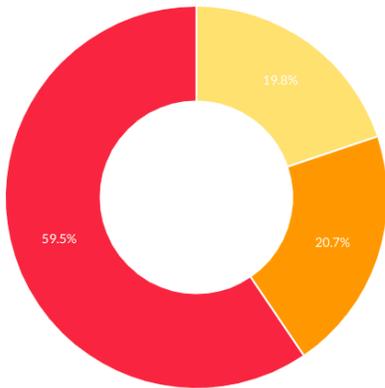
Choice		Rating	Total
●	1 - 1 - Very true	2	2
●	2 - 2	26	13
●	3 - 3	6	2
●	4 - 4	16	4
●	5 - 5	10	2
●	6 - 6 - Not true at all	0	0

Q20   To what extent does it benefit your work performance to reflect on your needs and interests?
Rating

Choice		Rating	Total
●	1 - 1 - The two are not related	0	0
●	2 - 2	0	0
●	3 - 3	0	0
●	4 - 4	24	6
●	5 - 5	25	5
●	6 - 6 - Self-reflecting is an absolute necessity	72	12

Recommendations for Further Research

As a result of this research, several areas were covered, although the topic has been narrow in focus. The areas that were studied include compassion fatigue, burnout, resilience, military chaplaincy, other chaplaincy disciplines, and personality testing. This study was principally on military chaplain resiliency; so all areas were viewed with respect to their relationship therewith. The connections that have been observed between these areas have left

several lingering questions. Thus, here are some suggestions for future research involving these areas, especially as they relate to chaplaincy.

First of all, the natural progression for this study and the ultimate goal for this research is to assess the effect of implementing a program in the military that uses personality testing to facilitate chaplaincy resilience. Similar studies have been conducted within the church and denomination level. There are multiple potential avenues for conducting such a future study. It would be best to establish a program with the goal of building resilience among a large sample of chaplains, if possible. Such a study could be beneficial to the chaplains and could lead to a change in how various organizations, including the military, approach resilience.

Second, included here are some other areas of potential further research that have been observed. How do values of the current age, such as the emphasis on personal identity, create a greater burden for training in resilience? As stated, there is a need for further research on the organization's role in fostering resilience for the practitioner. There is especially a need for professional research in this area, and a need for this research to be applied. This could be the greatest finding from this thesis project. While compassion fatigue has been researched since the 1990's and numerous dissertations and theses have focused thereon, the organizations have done little to mitigate compassion fatigue and burnout. It may be worth researching the reasons why organizations do not take a greater approach to fostering resilience. There is a need for longitudinal research to assess the effects of compassion fatigue and burnout. Any research that seeks to improve professional resilience among various career fields that require showing compassion would be beneficial. There is a great need to improve validity in personality tests. Many resources on personality testing were biased, usually in negative ways. It would be useful to develop a personality test focused on preventing, rather than predicting, burnout.

Conclusion

In conclusion, there is a correlation between the military chaplain's level of resilience and his or her knowledge of the MBTI. The survey was sent to 200 of the Liberty Baptist Fellowship endorsed military chaplains and 23 responses were received. This study used these results to uncover the correlation that opens the door to further improving resilience among this population. There is a plethora of research available on ministry resilience, burnout, compassion fatigue, and personality testing. There is an increasing amount of research on military chaplaincy, especially in master's and doctoral projects. Chaplain resilience, in itself, is tough to find information on outside of student research. This is possibly the first study that seeks to find a correlation between chaplain resilience and personality testing. It is in response to the numerous suggestions to further research chaplain resilience and personality or identity. It has been shown that there is a correlation between chaplain resilience and personality testing, so there is now a necessity to continue the research into how exactly that correlation can be used to improve resilience for chaplains. It is the hope of the author that this can be incorporated with other research into designing a program to improve resilience, especially for military chaplains. It is recommended that personality testing and professional resilience be studied further. The first step to furthering military chaplain resilience is to assess the correlation between other personality tests and resilience. This study demonstrates how and why this should be accomplished. For all practical purposes, an assessment battery could be developed to discover correlation between various personality tests and multiple other factors (such as intelligence, work satisfaction, general health and wellbeing, and behavior). The next step is to develop a program to improve chaplain resilience based on these findings.

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LIBERTY UNIVERSITY.
INSTITUTIONAL REVIEW BOARD

June 7, 2019

Johnie P. Joyce, II: IRB Exemption 3782.060719: A Study Analyzing the Correlation Between the Chaplain's Knowledge of the Myers-Briggs Type Indicator (MBTI) and One's Ministry Resiliency

Dear Johnie P. Joyce, II,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under exemption category 46.101(b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:101(b):

(2) Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording) if at least one of the following criteria is met:

(i) The information obtained is recorded by the investigator in such a manner that the identity of the human subjects cannot readily be ascertained, directly or through identifiers linked to the subjects;

Please note that this exemption only applies to your current research application, and any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new

application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,

G. Michele Baker, MA, CIP

Administrative Chair of Institutional Research

Research Ethics Office

Liberty University | Training Champions for Christ since 1971

IRB Consent Form

The Liberty University Institutional
Review Board has approved
this document for use from
6/7/2019 to --Protocol # 3782.060719

CONSENT FORM

*A Study Analyzing the Correlation Between the Chaplain's
Knowledge of the Myers- Briggs Type Indicator (MBTI) and One's
Ministry Resiliency
Johnie P. Joyce, II
Liberty University
School of Divinity, Chaplaincy Department*

*You are invited to be in a research study on the effect that the
Myers-Briggs Type Indicator has on military chaplaincy
resiliency. You were selected as a possible participant because
you are currently serving as an active duty or reserve military
chaplain. Please read this form and ask any questions you may
have before agreeing to be in the study.*

*Johnie P. Joyce, II, a student in the School of Divinity Chaplaincy
Department at Liberty University, is conducting this study.*

Background Information: *The purpose of this study is to
determine to what extent the process of building ministry
resiliency for chaplains is impacted by the extent of knowledge of
one's Myers-Briggs Type Indicator (MBTI) personality type.*

Procedures: *If you agree to be in this study, I would ask you to do
the following things:*

1. Complete the survey. This should take no more than 10 minutes of your time.

Risks: *The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.*

Benefits: *Participants should not expect to receive a direct benefit from taking part in this study. Benefits to society include a better understanding of professional burnout and better training and education for military chaplains with regard to burnout.*

Compensation: *Participants will not be compensated for participating in this study.*

Confidentiality: *The records of this study will be kept private. Research records will be stored securely, and only the researcher will have access to the records. Participant responses will remain anonymous.*

Data will be stored on a password locked computer and may be used in future presentations. After three years, all electronic records will be deleted.

Voluntary Nature of the Study: *Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any*

question or withdraw at any time, prior to submitting the survey, without affecting those relationships.

How to Withdraw from the Study: *If you choose to withdraw*

from the study, please exit the survey and close your Internet browser or inform the researcher that you wish to discontinue your participation prior to submitting your study materials. Your responses will not be recorded or included in the study.

Contacts and Questions: *The researcher conducting this study is Johnie P. Joyce. You may ask any questions you have now. If you have questions later,* you are encouraged *to contact him at (434) 770-9560 or by email at jjoyce7@liberty.edu. You may also contact the researcher's faculty mentor, Dr. Harold Bryant, by email at* hdbryant@liberty.edu.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, you are encouraged *to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at* irb@liberty.edu.

Please notify the researcher if you would like a copy of this information for your records.

Statement of Consent: *I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.*

Appendix C

Anonymous Online Survey Questions

Question 1

To what extent are you enthusiastic about your work?

Very Enthusiastic   1   2   3   4   5   6   Not Enthusiastic

Question 2

To what extent are you invested emotionally in your work?

Very Emotionally Invested   1   2   3   4   5   6   Not at all

Question 3

How true is the following statement: "I feel supported in my ministry."

Very True   1   2   3   4   5   6   Not True at all

Question 4

How true is the following statement: "I feel stimulated in accomplishing important tasks."

Very True   1   2   3   4   5   6   Not True at all

Question 5

How true is the following statement: "I feel very lonely and remote when on duty."

Very True   1   2   3   4   5   6   Not True at all

Question 6

To what extent are you suffering from an increased level of physical ailments such as colds, aches, and headaches?

No More than Usual   1   2   3   4   5   6   Much too Frequently

Question 7

To what extent do you feel enthusiastic and happy?

Very much   1 2   3   4   5   6   Not at all

Question 8

How true is the following statement: "Time away from work is fulfilling and/or meaningful."

Very True   1   2   3   4   5   6   Not True at all

Question 9

How true is the following statement: "I am pleased with a recent accomplishment."

Very True   1   2   3   4   5   6   Not True at all

Question 10

How true is the following statement? " I do not blame others for problems that I encounter at work."

Very True   1   2   3   4   5   6   Not True at all

Question 11

Please indicate your level of knowledge with the Myers Briggs Type Indicator

Never Heard of it   1   2   3   4   5   6   Very Familiar

Question 12

Have you been tested using the Myers Briggs Type Indicator?

(1) No/Unsure

(6) Yes

Question 13

How true is the following statement: "I often reflect upon my Myers Briggs Type Indicator results."

Not True at all   1   2   3   4   5   6   Very True

Question 14

How true is the following statement: "The Myers Briggs Type Indicator assesses the individual's personality based on sixteen personality types."

Not True at all   1   2   3   4   5   6   Very True

Question 15

How often do you discuss aspects of the Myers Briggs Type Indicator (for instance: extroversion and introversion) with other people?

I never have.   1   2   3   4   5   6   Multiple times per week

Question 16

To what extent are you familiar with your four-letter personality type? (example: ENFP or ISTJ)

What is that?   1   2   3   4   5   6   Very familiar

Question 17

How often do you assess yourself using the Myers Briggs Type Indicator?

Never   1   2   3   4   5   6   Several times throughout the year

Question 18

How true is the following statement: "It is useful to know whether I am an introvert or extrovert."

Not True at all   1   2   3   4   5   6   Very True

Question 19

How true is the following statement: "I often reflect on various characteristics of my personality."

Very True   1   2   3   4   5   6   Not True at all

Question 20

To what extent does it benefit your work performance to reflect on your needs and interests?

The two are not related 1   2   3   4   5   6   Self-reflecting is an absolute
necessity.

Link to Survey that was included in the Recruitment Email

https://s.surveyplanet.com/menDlEgwv