LIBERTY UNIVERSITY

JOHN W. RAWLINGS SCHOOL OF DIVINITY

METHODIST PASTORAL RETENTION: A QUANTITATIVE ANALYSIS OF THE

RELATIONSHIP BETWEEN CLERGY BURNOUT AND SELF-PERCEIVED

LEADERSHIP ATTRIBUTES

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education

by

Joseph F. O'Donnell, Jr.

Liberty University, Lynchburg, VA

2023

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ABSTRACT

This study targeted pastoral burnout symptomology and its relationship to self-perceived leadership attributes. Pastors experience a professional environment that calls for ministering to their congregation's spiritual needs; however, additional social and business responsibilities often exist for which the pastor is poorly trained or improperly supported. These situations may cause high levels of stress and anxiety, challenging a pastor's self-perception of their leadership attributes. Eventually, this condition could promote the onset of burnout, which might compel the pastor to leave the ministry. As such, this research sought to establish whether a relationship exists between self-perceived leadership attributes and ministerial burnout for licensed, ordained, or lay clergy (n = 101) serving a congregation of 250 or fewer individuals in the Florida, North Georgia, South Georgia, and Alabama – West Florida Conferences of the United or Global Methodist Church. The design used in this study was a quantitative correlational approach, which determined the degree of relationship between self-perceived leadership attributes and burnout symptomology. The independent variable was self-perceived leadership attributes, measured across five clusters (Drive, Organization, Trust, Interpersonal, and Tolerance) utilizing the Leader Attributes Inventory. The dependent variable was burnout symptomology, measured across three dimensions (emotional exhaustion, depersonalization, and satisfaction in ministry) employing the Francis Burnout Inventory. The Spearman Rho Correlational Coefficient and Ordinal Regression comprised the IBM-SPSS data analysis. The results indicate a weak, yet statistically significant, relationship exists between self-perceived leadership attributes and reported levels of burnout.

Keywords: burnout, clergy, pastor, leadership, self-perception, emotional exhaustion, role, conflict, skills-assessment, personal attributes

Dedication

This dissertation is dedicated to the Lord Jesus Christ, who has been at the center of all my endeavors! I pray that the knowledge I have gained during my doctoral coursework, culminating in this dissertation, will be valuable and effective in advancing the Great Commission! Thank you, Lord!

This dissertation is also dedicated to my wife, Deborah. I could not have succeeded in this venture without her support. She has carried much of the responsibilities of daily living on her shoulders so that I could spend a substantial amount of time reading, studying, and writing. She is my wife, partner, best friend, and confidant in life. To Deborah. my love and sincerest thanks forever!

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My thanks also goes out to all of the professors at Liberty University with whom I have had the privilege of working with through my coursework in the EdD program. I am a better person, a better-informed scholar, and a more deeply committed Christian as a result of their support and encouragement. Each of you is a credit to Liberty University.

My wife Deborah – there are not words compelling enough to describe the support, love, and generosity that she has offered me as I worked through the EdD program. Achieving the doctoral degree is as much her accomplishment as it is mine! Simply acknowledging her support seems trite and one-dimensional – our relationship goes far beyond an acknowledgment. Deborah resides at the heart of my life's successes! My love to her always!

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List of Abbreviations

Scale of Emotional Exhaustion in Ministry (SEEMS)

Scale of Ministry Satisfaction (SIMS)

United Methodist Church (UMC)

Global Methodist Church (GMC)

Francis Burnout Inventory (FBI)

IBM - Statistical Product and Service Solutions (IBM-SPSS)

Leader Attributes Inventory (LAI)

Composite (Comp)

Emotional Exhaustion (EE)

Depersonalization (DEP)

CHAPTER ONE: RESEARCH CONCERN

Introduction

In a recent report completed by the Shepherds Watchmen (2019), based on data provided by the Fuller Institute, the George Barna 777 Group, and Pastoral Care, Inc., the following statistics offer a troubling assessment of the ministerial profession: 1500 clergy leave pastoral ministry each month (the Barna Research Group); 90% of clergy in all denominations will not stay in ministry long enough to reach the age of retirement (U.S. Bureau of Labor and Statistics); 90% of pastors report working between 55 to 75 hours per week; 80% of pastors believe ministry has negatively affected their families; 70% of pastors say they have a lower self-image than when they first entered the profession; 50% of pastors feel they are unable to meet the demands of the job; 90% of pastors feel inadequately trained to cope with ministry demands; 50% of pastors indicated they would leave the ministry if they had another way of making a living (Hartford Institute for Religious Research); and, the primary reason for leaving the ministry, church people are not willing to go the same direction and goal(s) of the pastor. Notably, the Protestant congregations comprising the Anglican Church, the United Methodist Church, and the Assemblies of God are experiencing a pastoral shortage (Joynt, 2018, p. 2). These statistics indicate that the ministerial profession is undergoing a significant and unfavorable transformation.

Although a pastor is primarily called to care for the congregation's spiritual needs, the self-perception of leadership and decision-making abilities may significantly influence the pastor's ability to cope with the high demands of guiding the congregation. Consequently, burnout may become increasingly likely if the pastor develops negative self-perceptions about their leadership skills and competence.

This chapter will address the following sections: research summary of burnout theory as applicable to the ministerial profession, the problem statement, the purpose of the study, research questions, assumptions and delimitations, definition of terms, and the significance of the study.

Background to the Problem

Engagement in church ministry presents significant opportunities for personal and professional fulfillment. Caring for the congregation's spiritual needs permits a minister to guide the congregants through a myriad of life experiences. However, the ministry is also a physically and emotionally demanding endeavor, and pastors who were once committed to the church's ideals may become disillusioned, frustrated, and unsure of their calling. Regarding this situation, Chen (2018) remarks, "A pastor's realistic and practical perspective on their work and limitations was essential to prevent disillusionment" (p. 9). Therefore, difficulties in dealing with chronic emotional stress, exhaustive work schedules, an increasing sense of failure regarding the spiritual growth of the congregation, or a lack of self-fulfillment may contribute to a minister's escalating discontent and fatigue. An essential issue in this area is whether a pastor's self-perceived leadership skills contribute to their ability to effectively deal with the challenges presented in ministry, thereby circumventing the disillusionment which may lead to burnout. Barna (2017) suggests that the risk of pastoral burnout may be associated with feelings of inadequacy, dissatisfaction with the pastoral vocation, seldom or never being energized by ministerial work, feelings of emotional or mental exhaustion, or loss of confidence in the pastoral calling.

In a study performed by Elkington (2013) looking at the effects of modern ministry on pastoral leadership, the statistics associated with pastoral burnout are troublesome: 75% of pastors have faced intense opposition in their church; 67% have faced exhaustion and sadness in

their ministry; 48% have faced loneliness during their ministry; 44% have faced serious doubts at some point in their church (p.7). In a recent study looking at clergy burnout and its prevention (Abernathy, et al., 2016), the research has suggested that, in a survey of 1050 pastors, 90% were considering leaving the ministry, with 50% indicating they would do so if other career choices became available (p. 177). Various predictors of clergy burnout have been proposed, such as the quality of interpersonal relationships, the presence of high role expectations paired with a low sense of control over factors impacting success, the presence of peer and mentor relationships, and the quality of family support (Jackson-Jordan, 2013, p. 2). The situational-environmental causes leading to burnout appear to comprise peripheral and internal dynamics.

Pastoral burnout appears to be an issue that weaves through many Christian denominations. Randall (2013) notes that "… in the last 40 years there has been a great deal of attention paid to burnout in general and specifically to clergy burnout, and not just within the academic community" (p. 334). Many individuals may enter the profession holding high ideals about ministry and are devoted to God's work. However, the stress of leading a congregation may pose significant problematic issues that were either unforeseen or ignored by the pastor, creating a sense of vulnerability or incompetence. Scott & Lovell (2015) observe:

> "With myriad internal and external demands, rural pastors perennially suffer a weak or non-existent support system for themselves. In essence, they often must run the church, or rather, *be* the church in every aspect, from the sacred to the mundane, and they must carry out functions for which they may never have been trained." (p. 72)

This condition is outlined by Chan & Chen (2019), who identify four specific role stressors associated with pastoral ministry: role ambiguity, role conflict, role overload, and work-family conflict. *Role ambiguity* occurs when unclear boundaries exist between clergy and lay individuals; *role conflict* occurs when the pastor must perform multiple roles simultaneously; *role overload* results from irregular work schedules and unpaid overtime work; *work-family*

conflict occurs when job involvement interferes with family life (p. 233). Dunbar et al. (2020) state specific to work-family competition, "In pastoral perspective, the challenge of being in an occupation with high levels of work and family overlap increases the likelihood of experiencing burnout and vicarious traumatization … The pastorate exemplifies inter role conflict between work and family spheres" (p. 176). Therefore, the dynamics which foster burnout extend beyond the boundaries of the church environment.

From a Christian perspective, pastoral burnout incorporates calling, apathy, and indifference. Precisely, *calling* corresponds to the personal accomplishment dimension of burnout, while *apathy* is emotional exhaustion, and *indifference* represents the depersonalizing aspects of burnout (Frederick et al., 2018, p. 269). The researchers state, "When one derives meaning about vocation from a transcendent source, personal accomplishment is tied to a faith-based meaning-making system, creating a spiritual framework for understanding work" (p. 270). This perspective regarding vocational calling holds merit; a sacred aspect of the ministry defines its vital importance to the minister's life and to the congregation. However, the ministry's spiritual aspect does not always prevent the onset of problematic situations that lead to burnout.

McKenna et al. (2007) state:

"Pastors face extreme work pressure because of the daily confrontations with not only personal and personnel problems, but also the confrontations in the church and the emotional reality of suffering and even death of others around them … On top of this, the pastor's job is not static. Pastors are expected to perform a wide variety of tasks, and their effectiveness is evaluated according to how well they deal with this broad range of responsibilities. Ministers must be able to use a wide variety of leadership skills across multiple functions in a variety of contexts." (p. 180)

Kim (2019) reflects on the connection between leadership skills and pastoral tasks, remarking, "… spiritual works and administrative works coexist in pastoral tasks, and pastors are thus both spiritual leaders and administrative leaders. Accordingly, pastoral leadership needs to

emphasize both administrative and spiritual aspects of leadership" (p. 4). This statement emphasizes the dual nature of pastoral leadership. Furthermore, although a Christian worldview is foundational to the ministerial vocation, the intrusion of nonspiritual corporate responsibilities may cloud a pastor's capacity to evaluate their leadership quality biblically. For example, the duties associated with pastoral leadership may be categorized into six areas: preacher, organizer, deliverer of rituals and sacraments, pastor, teacher, and administrator. These roles demand diverse leadership capabilities since each brings numerous stressors (Adams et al., 2017, p. 149). This clearly illustrates the connection between pastoral leadership's stress and its relationship to the onset of burnout and the need for continued research in this area of ministry and management effectiveness.

Statement of the Problem

The study of clergy burnout has increased over the past decade. Chandler (2010) suggests four factors that contribute to pastoral burnout: (1) ministry leaders constantly experience significant demands on their time; (2) pastors often fill multiple roles such as teacher, preacher, spiritual director, and financial director; (3) ambiguous success criterion may trouble pastors who may never know when they have been successful; (4) a belief that previous training was insufficient for pastoral success (p. 2). As such, the causes of burnout are primarily organized into external and internal factors. There is, however, evidence that the issue of burnout results from a combination of these two characteristics, and each should not be considered mutually exclusive (Fee, 2018, p. 1).

Barnard and Curry (2012) have proposed four personality characteristics addressing internal traits associated with pastoral burnout. These include the desire to please others, the proneness to guilt or shame, self-compassion, and the differentiation of self from pastoral role

(pp. 151 – 152). External factors such as too much work, too little support, rigid work schedules, difficult parishioners, being "on call" twenty-four hours a day, excessive bureaucracy, and unhelpful denominational structures have been identified as contributing to clergy burnout (Grosch & Olsen, 2000, p. 620). Additionally, the pastor is not immune to the pressure of self-assessment founded upon secular ideas regarding what constitutes successful leadership rather than scriptural characterizations. However, *accurate* self-assessment (self-perception) is based upon persons having realistic self-views. Humberg et al. (2019) address the self-knowledge hypothesis, stating, "… persons with more accurate self-perceptions (i.e., discrepancy between self-viewed and real ability closer to zero) should be better adjusted than persons with less accurate self-views, no matter whether the respective discrepancies are positive or negative" (p. 839). Therefore, secular evaluations of leadership proficiency may circumvent or unduly influence spiritual appraisals, giving the pastor a skewed interpretation of their actual Christian leadership qualifications and potential. These general aspects (internal, external, secular) may combine to some degree to promote the disillusionment associated with pastoral burnout.

Purpose Statement

The purpose of this quantitative non-experimental correlational study was to determine if a relationship exists between self-perceived leadership attributes (defined by drive, organization, trust, interpersonal, and tolerance) and ministerial burnout (defined by emotional exhaustion, depersonalization, and satisfaction in ministry) for pastors occupying leadership positions within small church congregations (250 or less) holding membership in the Florida, North Georgia, South Georgia, and Alabama-West Florida Conferences of the United Methodist or Global Methodist Church denominations.

Research Questions

  RQ1. What relationship, if any, exists between a pastor's self-perceived level of leadership attributes (drive, organizational, trust, interpersonal, tolerance) as measured by the Leader Attributes Inventory and the pastor's level of emotional exhaustion as measured by the Francis Burnout Inventory – SEEMS Scale?

  RQ2. What relationship, if any, exists between a pastor's self-perceived level of leadership attributes (drive, organizational, trust, interpersonal, tolerance) as measured by the Leader Attributes Inventory and the pastor's sense of depersonalization as measured by the Francis Burnout Inventory – SEEMS Scale?

  RQ3. What relationship, if any, exists between a pastor's self-perceived level of leadership attributes (drive, organizational, trust, interpersonal, tolerance) as measured by the Leader Attributes Inventory and the pastor's sense of satisfaction in ministry (personal accomplishment) as measured by the Francis Burnout Inventory – SIMS Scale?

Assumptions and Delimitations

Research Assumptions

  It was assumed that all clergy participants were willing to honestly and accurately describe the elements of their self-perceived leadership attributes and the level of burnout (if any) each participant was experiencing. It was also assumed that the instruments used to measure the level of burnout and self-perceived leadership attributes are accurate and valid for this study, based on prior research investigating the validity and reliability of the Leader Attribute Inventory and the Francis Burnout Inventory.

Delimitations of the Research Design

  This study was restricted to clergy (lay, licensed, or ordained) serving churches of the United Methodist/Global Methodist denomination within the Florida, North Georgia, South Georgia, and Alabama-West Florida Conferences. Congregational size was limited to 250 or fewer individuals to avoid including any mitigating variables associated with leadership responsibilities/difficulties that may be found in the larger or mega-church environment.

Additionally, congregational assessment of pastoral leadership style and abilities was not measured since the focus of this study is unique to the self-perceptions of the pastor.

Definition of Terms

The following items were operationalized for this study as described below:

1. *Clergy*: An individual who serves the church as an ordained, licensed, or lay pastor or minister.

2. *Clergy Burnout*: When pastoral expectations and a sense of calling erode into disillusionment, clergy feel as if their work is never done and doubt if their efforts have any results (Barnard & Curry, 2012, p. 150).

3. *Leadership Attributes*: The values and traits that influence behavior and guide reasoning predisposing an individual to certain types of organizational decisions (Carrington et al., 2021; Oreg & Benson, 2011).

4. *Self-perception*: Based upon two premises: 1) self-perception tends to be more of an internal reflection of an individual's attitudes and emotions, and 2) the attitudes and emotions are influenced by the circumstances of an event or experience (Woosnam et al., 2018, p. 358).

5. *Level of Emotional Exhaustion*: The feeling of being emotionally overextended and is characterized by a low level of energy, feeling as if one's emotional resources are depleted, and creates a sense that the individual no longer has adaptive resources to remain successful on the job (Maslach & Jackson, 1981; Kumar, 2015).

6. *Sense of Depersonalization*: Describes an impersonal response towards others and is also defined as cynicism and disengagement. Individuals having high levels of depersonalization tend to treat others as "objects" rather than people, and the syndrome is additionally marked by detachment and emotional callousness (Kumar, 2015, p. 141).

7. *Sense of Satisfaction*: An affective, emotional reaction that results from an individual's comparison of actual outcomes with those that are desired, expected, or deserved (Cranny et al., 1992).

Significance of the Study

In a study by Smith (2020), the author notes that:

"The gap in the literature regarding any topic related to small churches and their pastors points to the need for empirical research that investigates issues relating to small church

pastors, including the causes of burnout specific to the small church setting and whether education in these key areas may obviate burnout" (p. 225).

As such, this study was designed to explore the experience of burnout as it relates to pastoral leadership attributes within the small church environment. The dynamics associated with leadership attributes such as achievement orientation, adaptability, being professionally oriented, and tolerance of frustration were measured against those factors related to the onset of burnout.

Summary of the Design

Participants were given two instruments which took approximately 15 minutes to complete: one designed to measure self-reported attributes of leadership and one designed to gauge the severity of symptoms indicating a current or potential burnout condition. Leadership attributes were measured by the Leader Attributes Inventory (LAI). The LAI is a self-reported 37-item Likert-type scale designed to assess personal beliefs regarding leadership technique and capacity. Attributes such as adaptability, tolerant of ambiguity, tolerant of frustration, achievement-oriented, enthusiasm, planning, organizing, stress management, conflict management, and problem-solving will be assessed (Moss, et al., 1994, p. 36). Each Likert item on the LAI is scaled from "1" (very undescriptive) to "6" (very descriptive).

The Francis Burnout Inventory (FBI) was used to gauge work-related psychological stress. This inventory is comprised of two subscales: the Scale of Emotional Exhaustion in Ministry (SEEMS) and the Satisfaction in Ministry Scale (SIMS). Each scale is comprised of 11 items rated on a five-point Likert scale from "1" (disagree strongly) to "5" (agree strongly). Specifically, the SEEMS asks for responses to statements such as "I feel drained by fulfilling my ministry roles" and "My humor has a cynical and biting tone." The SIMS presents statements such as "I have accomplished many worthwhile things in my ministry" and "I am really glad I entered the ministry." (Barnard & Curry, 2012, p. 157).

Pastors were asked to complete the Inventories in one session and return their responses through the Qualtrics survey program. Participants were not required to provide any identifying information to maintain anonymity. Once the responses were received, a quantitative statistical analysis using correlational analysis and ordinal regression was performed (through IBM-SPSS) to determine the relationships defined in the research questions. If requested via email to the researcher's Liberty University email address, participants will receive a copy of the results of this research.

CHAPTER TWO: LITERATURE REVIEW

Overview

Pastors hold a unique place within the scope of the human experience. They deal in matters firmly entrenched in the secular business realm while also rigorously caring for the spiritual lives of their congregations. Dealing with such issues may pose a dichotomy that is not easily navigated, even for the most experienced ministers. Uncertainty, ambiguity, and insecurity may often cloud the pastor's professional and personal life. A strong and stalwart allegiance to the principles and doctrines of the church, along with a conviction to serve the Lord, may not always suffice in avoiding or appropriately dealing with the stress and anxiety that accompanies leadership responsibilities. The result of such pressures may be the onset of burnout syndrome in varying degrees.

This study was designed to investigate the relationship between self-perceived leadership ability and the onset of burnout for pastors serving smaller congregations (250 or fewer congregants) in the Florida, North Georgia, South Georgia, or Alabama – West Florida Conference of the United Methodist Church or Global Methodist Church. As such, an analysis of previous research into leadership characteristics and the psychological factors associated with the issue of burnout was investigated and presented from a theological and theoretical perspective.

Theological Framework for the Study

The Bible offers a significant amount of information regarding life's circumstances and illustrates the doctrines it espouses through the lives of biblical characters. Vital aspects of Christian leadership are presented in ways that should encourage, enlighten, and empower those seeking guidance in such matters. Pastors can receive direction and support through the scriptures, decreasing the chances of spiritual dryness, uncertainty, and eventual burnout.

Biblical Leadership

An accurate understanding of biblical leadership is foundational to the theological framework that addresses pastoral functions in the contemporary church environment. Within the New Testament corpus, the term "lead" is used 130 times – 66 refer to God's leading, 34 refer to human leading, and 18 are neutral occurrences (Houston, 2004, p. 227). As such, the principles outlined in scripture provide guidance and parameters that define the role and responsibilities of a *leader* (Patterson, 2016; Stenschke, 2020). As such, the scriptures offer several characterizations of leadership, such as being humble and doing nothing out of selfishness (Phil. 2:4, NAB), being truthful and in fear of God (Ex. 18:21, NAB), becoming a servant to all (Matt. 20:26; Luke, 22:26, NAB), and righteousness (Proverbs 29:2, NAB). These qualities illustrate that the overriding principles of morality and ethical behavior are the primary attributes of biblical leadership.

Biblical leadership is also relational, whereby leaders embrace one another and their followers in the blessing of love. Patterson (2017) notes that the Christian community is intrinsically driven by the motivation of *love*, referencing how Jesus spoke of love as essential to the extended community's Christian identity (p. 82). Specifically, the scripture states, "This is how all will know that you are my disciples if you have love for one another" (John 13:35, NAB). This statement clarifies the essential element comprising effective leadership – leaders must have an authentic affection for their contemporaries and followers. Without this foundational trait of love for others, the integrity of the leader's Christian value system may be called into question, thereby jeopardizing the chances of developing and maintaining Christ-centered relationships.

Role of the Pastor and the Shepherd Metaphor

Within the framework of biblical definitions concerning leadership, Maddix (2009)

provides an interesting observation, stating, "The normative biblical patterns of church

leadership based on the New Testament provide little in the way of explicit instructions as to

leadership structures" (p. 218). The author goes on to note:

> "The picture found in the New Testament is not two distinct groups – clergy and laity –
> but rather the whole people of God, a body among whom its leaders function in service to
> other members … The biblical witness patterns of leadership are absent in identifying
> contemporary professional ordained clergy persons. Today's emphasis on clergy
> professionalism and theological education continues to be a barrier in allowing the
> biblical mandate of God's people to participate in God's mission in the world." (p. 226)

This observation is contextualized by Manning & Nelson (2020), who reflect upon the

need for a new definition of pastoral leadership theology, stating:

> "It is ridiculous now to imagine clergy alone are equipped to provide wise adaptive local
> solutions to the complex issues facing us in our 21st-century context. However, clergy in
> conversations with gifted, committed, expert civic leaders across the sectors in a local
> community, who are all committed to the flourishing of that local context … where the
> church's moral voice is one important expert voice among other important expert
> voices… The truth is, to work for peace and justice in all the earth, as clergy are ordained
> to do, will take more than the people in our pews. It will take partnership with the expert
> leaders of our community." (p. 79 - 80)

These statements imply that the role of the clergy must be examined and re-defined

within the parameters of the 21st-century cultural milieu. From a sociological viewpoint, this

approach may be appropriate in aiding the clergy (and the church proper) to remain an effective

and influential contributor to confronting the numerous issues vexing society. However, such a

re-definition of the ministerial role must be approached from a scriptural perspective since the

foundation of pastoral leadership is anchored within biblical principles. For example, several

scriptures that address leadership development are Acts 16: 1-3 and 1 Tim. 4:12 (identify them at

a young age), Acts 16:1 and 2 Tim. 1:5 (difficult family background), 1 Tim. 4:14 and 2 Tim. 1:6

(support new leaders), Acts 17:20 (provide opportunities to act), 1 Tim. 1:3 (provide substantial opportunities to act), 2 Tim. 2:15 (encourage the development of skills), 1 Tim. 3:1-13, 5:22, and 2 Tim.2:2 (involve others and encourage growth), and 1 Tim. 4:12 (encourage the leader when they are fearful). These examples shed light on the necessary aspects of church leadership from ancient and contemporary perspectives.

Pastors are called to be the "shepherds" of the congregation. Essentially, the pastor has four primary ministerial obligations – knowing, feeling, leading, and protecting the congregational flock. However, many pastors may lack intimate knowledge of these responsibilities (Resane, 2020). This deficiency poses an interesting contrast. The role of "pastor" often equates to an in-depth familiarity with the scriptures, particularly the "shepherd motif" in biblical texts. Repeatedly, the scriptures utilize the "shepherd metaphor" to describe the leaders of God's people, and the symbolism becomes established as the dominant means for describing leadership (Adiprasetya, 2019; Gunter, 2018; Resane, 2014). For the pastor to effectively fulfill the role of leader, especially regarding the responsibilities associated with the four ministerial obligations, the pastor may need to acquire a deeper comprehension of the biblical precepts comprising the "shepherd motif" and its relationship to current pastoral duties.

Resane (2014) identifies three primary responsibilities of the shepherd leader. These include (1) caring, which carries the meaning of directing, protecting, or presiding over; (2) courage, or the quality of spirit that enables an individual to face danger without showing fear; (3) guidance, or the ability to give direction or provide suggestions regarding a decision or future course of action (pgs. 2, 5). Each of these motifs is illustrated in the scriptures. For example, in 1 Sam. 17: 34 – 36, the text reads:

> "Then David told Saul: "Your servant used to tend sheep, and whenever a lion or bear came to carry off a sheep from the flock, I would go after it and attack it and rescue the

prey from its mouth. If it attacked me, I would seize it by the jaw, strike it, and kill it. Your servant has killed both lion and bear, and this uncircumcised Philistine will be as one of them, because he has insulted the armies of the living God." (NAB)

Additionally, the "Good Shepherd" motif found in John 10 clarifies the shepherd-leader motif in several fundamental ways. For example, the shepherd calls the sheep by name (10:3), leads the sheep to pasture (10:4), knows the sheep and is known by them (10:14), laying down one's life for the sheep (10:11), and gathers the flock (10:16). These characteristics exemplify the deeply loving relationship between the shepherd and the community. Indeed, the shepherd's ethical character is used extensively in the scriptures, which primarily relates to developing the minister's relationship with God and the individuals under the pastor's care (Gunter, 2018; 2016).

Role of the Ecclesia

Some individuals might consider the church as being out of touch with contemporary trends, an outmoded form of oppressive administrative organization, or a mystical entity based on fabricated stories having little or no basis in reality. Similarly, religion (and the church) may act as "an inverted consciousness that takes people's concerns away from material things that directly affect them, thereby making them less opposed to material things (Schnabel, 2021, p. 989). Additionally, self-proclaimed gurus, cult leaders, and New Age religious movements sell their spiritual products and services through various marketing technologies, thereby reducing spirituality to a commodity (Alva, 2019, p. 171). Church leaders, both ordained and lay individuals, must contend with a constant assault on the church's objectives, and leaders must use every available spiritual gift to combat these troubling circumstances.

Drovdahl & Jones (2020) report that two noteworthy shifts occur within church congregations. First, there is a shift from a stable church environment to an environment where

constant change is the norm – a critical factor that churches must accept. Second, there is an increased diversity within the congregations, and the congregants desire to see people more like themselves in leadership roles (p. 588). These factors may, indeed, influence the trajectory of how a congregation views its place within the scope of *church leadership*. However, interpersonal characteristics (both pastoral and congregational) may affect the clergy-congregational dynamic regarding leadership responsibilities. For example, clergy often develop heightened trust and commitment with those members who are considered to be "valued" members (Cnaan & Scott, 2020; Martin et al., 2016); many pastors may seek people based on the congregation's needs, the clergy's distinctive preferences, and the pool of potential "valued" members who are dedicated to both the church administration and the faith system to which they belong (Cnaan & Scott, 2020).

Scripturally, the church is described as a fellowship of believers and holds the honor of being called the *Bride of Christ* (Eph. 5:25-27, NAB). The followers were heartened to build each other up, "And let us consider how we may spur one another on toward love and good deeds, not giving up meeting together… but encouraging each other." Furthermore, the church is designated as the temple of the Holy Spirit, "Don't you know that you yourselves are God's temple and that God's Spirit dwells in your midst? If anyone destroys God's temple, God will destroy that person; for God's temple is sacred, and you together are that temple" (1 Corinthians 3: 16 – 17, NAB). These verses speak to the sacred nature of the church. There are spiritual and functional attributes in the congregation's heart and in how the congregants interact with each other and the world at large.

For those individuals seeking to become church leaders, the book of Timothy clearly defines leadership qualities required for taking on such responsibilities. The scripture notes that

leaders must be blameless, temperate, self-controlled, not a drunkard, gentle, not a lover of

money, not deceitful, not greedy, of good reputation, and hold fast to the mystery of faith (1 Tim.

3:1-11, NAB). These characteristics are mirrored in other scriptures, such as "Tend the flock of

God in your midst, not by constraint but willingly, as God would have it" (1 Peter 5: 2, NAB),

"Do nothing out of selfishness or out of vainglory; rather, humbly regard others as more

important than yourselves, each looking out not for his own interests, but also for those of

others" (Phil. 2:3-4, NAB). "For a bishop as God's steward must be blameless, not arrogant, not

irritable, not a drunkard, not greedy for sordid gain … holding fast to the true message as taught

so that he will be able to extort with sound doctrine and refute opponents" (Titus 1:7-9, NAB),

and "And he gave some as apostles, others as prophets, other as evangelists, others as pastors and

teachers, to equip the holy ones for the work of ministry: (Eph. 4: 11-12, NAB). Maddix (2009)

summarizes the role structure of the church as follows:

> "The biblical witness and the message of the Reformation clearly support a consistent model of equality. Each member of the people of God is gifted for particular aspects of ministry (diakonia) and called to a life of service. The pastor is one member of this community who is to be a servant consistent with the biblical witness. The pastor is not one separated from the local body of believers, but functions as a minister within the people of God. The pastor or church leader, as described in Ephesians 4: 11-13, has a specific leadership function in the church." (p. 221)

This statement clarifies how the church (comprised of both ordained and lay individuals)

operates under a shared leadership capacity. Each member possesses or can develop their distinct

proficiency in leadership abilities, which can assist the church in accomplishing its goals within

the Great Commission. As such, the church must consider itself a singular entity comprised of

many individuals acting in concert for the glory of God.

Basis of Pastoral Burnout in the Scriptures

The term "burnout" is not found within the biblical corpus. The initial construct for the psychological assessment of burnout was presented by Herbert Freudenberg (an American psychologist) in 1974 (Dunbar et al. 2020). However, Christina Maslach's pioneering work delved into the subject, attempted to define its parameters, and formulated the most widely-used assessment instrument for evaluating burnout, the Maslach Burnout Inventory (Frederick & Dunbar, 2019). Although there is no reference to burnout in the scriptures, numerous examples indicate biblical leaders were experiencing and suffering from the symptoms of stress, exhaustion, mental fatigue, and depression, all of which are symptomatic of burnout (Barnard & Curry, 2012).

In the scriptures, it is written: "For my loins are filled with burning pains; there is no health in my flesh. I am numbered and severely crushed; I roar with anguish of heart" (Ps. 38:8-9, NAB); "I have reached the watery depths; the flood overwhelms me. I am wearied with calling, my throat is parched" (Ps. 693-4, NAB); "Let us not grow tired of doing good, for in due time we shall reap our harvest, if we do not give up" (Gal. 6:9, NAB); and the Elijah lament "He left his servant there and went a day's journey into the desert, until he came to a broom tree and sat beneath it. He prayed for death: 'This is enough, O Lord! Take my life, for I am no better than my fathers" (1 Kings 19: 3-4, NAB). However, the accounts of Moses, Paul, and Peter present an exacting portrait of burnout as it relates to the scriptures.

Moses

In Numbers 11: 11-15, the scripture offers insight into the psychological mechanisms of burnout related to Moses and the difficulties he was experiencing as the leader of God's people. The scripture reads:

"Why do you treat your servant so badly? Moses asked the Lord. "Why are you so displeased with me that you burden me with all these people? Was it I who conceived all these people? Or was it I who gave them birth, that you tell me to carry them at my bosom, like a foster father carrying an infant, to the land you promised under oath to their fathers? Where can I get meat to give to all these people? … I cannot carry all this people by myself, for they are too heavy for me. If this is the way you will deal with me, then please do me the favor of killing me at once, so that I need no longer face this distress." (Numbers 11: 11-15, NAB)

This text outlines the qualifiers for burnout. There is a distinct overtone of frustration and disappointment in Moses. This is evident in the foundational assessment of his feelings, such as the congregation being too large for him to lead, the stress of being acutely overburdened, and the constant complaints from the people. Moses' final lament of asking for death to ease the burden of leadership displays the most vulnerable aspect of the burnout experienced by Moses (Samushonga, 2021).

Paul

Paul's commitment to serving God was often laden with suffering, adversity, and a consistent reliance upon the Lord for strength when Paul was burdened with his trials. In each of the following scriptural passages, Paul associated a life of persecution and suffering with a ministry of preaching the Word of God (Elkington, 2012). Although the scriptures do not expressly point towards Paul experiencing burnout, the circumstances surrounding his religious activities and the accompanying difficulties may have instigated the psychological manifestations of burnout.

To illustrate, Paul observes that the follower of Christ will be afflicted in every way, perplexed, persecuted, and struck down (2 Cor. 4: 8-9, NAB), will go through much endurance, afflictions, hardships, constraints, and labors (2 Cor. 6: 4-5, NAB), and experience daily pressures from anxiety (2 Cor. 11: 28, NAB). Additionally, in his second letter to Timothy, Paul admonishes Timothy to "bear your share of the hardship for the gospel with the strength that

comes from God" (2 Tim. 1:8, NAB), to "bear your share of the hardship along with me as a good soldier of Christi Jesus" (2 Tim. 1:12, NAB), and "In fact, all who want to live religiously in Christ Jesus will be persecuted" (2 Tim. 3:12, NAB). Paul clarifies that a Christian's life will be permeated with obstacles and significant tests of one's fortitude in maintaining a conviction towards accomplishing God's work. It is conceivable that these circumstances might promote the onset of burnout since living under the stress of such conditions might prove psychologically and physically arduous.

Peter

Elkington (2012) remarks, "It seems, though, that pastors may not be as fully equipped for the suffering that comes their way, often at the hands of those within the church, and so they are tempted to vacate vocational ministry for some other less stressful position (p. 10). Regarding Peter, suffering promotes sanctification (1 Peter 4:1-2 NAB) and refines a believer's faith through endurance and resolution (1 Peter 1: 6-7, NAB). For the contemporary minister, suffering promoting sanctification may not be the primary theological connection by which the minister deals with the onset of burnout. The lofty association between suffering and sanctification might be lost in the entanglement of issues dealing with diverse congregational matters and fractious individuals, challenging church decisions, mundane daily responsibilities, or a host of other sundry issues that each vie for the minister's attention.

For Peter, his message was demonstrated in a pragmatic yet encouraging worldview. According to Ruffner & Huizing (2016), Peter understood the significant risks involving his engagement with the Christian community. Peter knew that there would be continual suffering, in varying degrees, throughout the community's life. Although God may not act immediately to intervene in difficult or dangerous situations, the Lord would eventually redeem His creation (p.

41). These points lend weight to the idea that Peter was prepared to meet the challenges that awaited, both for himself and the Christian community, and also provide a background that sets up the precursors for burnout, both for Peter and those who were to undergo the trials and suffering expected by Peter. However, a critical factor that is foundational from the biblical perspective in dealing with the suffering (and the possible state of burnout) associated with the Christian lifestyle is centrally located in one's faith in Christ and His promises to never abandon his creation, especially in times of profound distress or complex challenges (Barnard & Curry, 2012; Dunbar et al., 2020; Ruffner & Huizing, 2016; Samushonga, 2021).

Summary of Theological Review

The research cited above regarding *leadership* provides ample support for acknowledging essential aspects associated with the biblical principles that can guide contemporary church leaders. Although secular leadership perspectives may be helpful within the context of the church environment, the foundational tenets of scripture should be the primary benchmark the pastoral staff utilizes in their daily work within the congregation and the wider community. Using a combination of secular and theological principles may provide the best chance for leadership success at the local church and administrative denominational levels.

Burnout is not unique to contemporary society. Although the study of the syndrome has received increased attention over the past several decades, the disorder has consistently been a part of human existence. The scriptures support the reality that many biblical figures suffered from varying degrees of burnout, some of whom desired death to relieve their distress. However, the scriptures also afford insight into how the Lord provided respite for these individuals, allowing them to fulfill the objectives God gave them. This speaks to the power of God and His ability to assist humanity in overcoming obstacles that interfere with His plan.

Theoretical Framework for the Study

Considerable research has been performed in the areas of leadership. Although much of this research has been conducted within the environment of the secular corporate domain, many of the theories associated with these studies apply to the pastoral role. Specifically, the following section will address the views of servant leadership and transformational leadership theory.

Pastoral Leadership Theories

To date, Christian leadership is studied in three different theological areas: Practical Theology, Theological Ethics, and Missiology. Many theories have been proposed regarding Christian leadership, a sub-section of Practical Theology (Kessler & Kretzschmar, 2015). Servant leadership has been described within this spectrum of leadership theories as a "timeless leadership" philosophy (Resane, 2020). The phrase *servant leadership* was first coined by Robert K. Greenleaf in his essay *The Servant as Leader*, published in 1970. The basic premise of servant leadership is founded on the principle that a leader must place other people's needs as their highest priority. According to Greenleaf (2014):

> "A fresh, critical look is being taken at the issues of power and authority, and people are beginning to learn, however haltingly, to relate to one another in less coercive and more creatively supporting ways. A new moral principle is emerging, which holds that the only authority deserving one's allegiance is that which is freely and knowingly granted by the led to the leader in response to, and in proportion to, the clearly evident servant stature of the leader." (p. 19)

This statement provides a broad definition of the servant leader. However, research has sought to identify specific traits associated with the praxis of the multifaceted nature of servant-leadership. An efficient servant leader demonstrates several fundamental characteristics, such as listening skills, awareness, persuasion, authenticity, and conceptual abilities (Hewitt & La Grange, 2017; Langhof & Guldenberg, 2020; Verdorfer, 2018). Other qualities that have been

identified include foresight and stewardship (Tran & Spears, 2019), to respect the dignity of

other individuals, especially those without privilege (Tilghman-Havens, 2018) and to possess a

heightened sense of empathy and tolerance of imperfection in people, to connect the chasm

between the leader's sense of intuition and develop an elevated level of trust in those served

(Davis, 2020).

The traits of the servant-leader are underscored by certain attitudes that the servant-leader

should possess, such as (1) vision isn't everything, but it's the beginning of everything; (2)

listening is hard work requiring a significant investment of time and effort; (3) the leader's job

requires a commitment to the staff's success; (4) it is good to give away power; and (5) a belief

in building up the community (Boone & Makhani, 2012). Taken into consideration, both the

traits and attitudes outlined by Greenleaf's servant-leadership theory provide a detailed portrait

of those characteristics pertinent to pastoral leadership skills. Church leaders are expected to

exhibit altruistic characteristics such as conflict management, collaboration, and agape love, in

addition to possessing the ability to effectively manage time regarding family and outside

employment responsibilities, which is a central concern for the church and its potential leaders

(Tkaczynski et al., 2016).

Transformational leadership theory was proposed by Burns (1978), who identified two

types of leadership – transformational and transactional. He considered a transformational leader

"one who engages with others in such a way that the leader and the follower raise one another to

a higher level of motivation and morality" (p. 20). However, Burns did not deal with the

challenge of inspiring followers to execute tasks, nor did he deal with the issue of organizational

goal development (Anderson, 2018).

Bass (1985) redefined transformational leadership, claiming that transformational leadership is found in all hierarchical levels within all organizations (Anderson, 2018). According to Bass (1985), transformational leadership is based on a multi-dimensional concept comprised of four sub-divisions – idealized influence (strong work commitment to the organization's vision and mission), inspirational motivation (sharing the organization's prospective future), intellectual stimulation (stimulating employees to think outside of the box when solving problems), and individualized consideration (to act as a mentor by extending personal consideration to each employee) (Anderson, 2018; Gao et al., 2020; Keskes et al., 2018; Kim & Shin, 2019).

The specific characteristics of transformational leadership encompass several dimensions of interpersonal interactions, such as focusing on the needs of others rather than on self-interests, making expectations and the organizational vision clear, and engendering trust, interconnection, and goal alignment. These objectives are accomplished through role-modeling, constructive behaviors, taking educated risks, and achieving results in the organization's best interests. Transformational leadership also shares some commonalities with ethical behaviors, initiating structure and consideration behaviors, and empowering behaviors (Liao et al., 2021). As such, transformational leadership provides guidance rather than prohibitions (Mahmood et al. 2019; Oorschot et al., 2021) and seeks to provide transparency on the type of leaders who compel processes of transformational change with an emphasis on the importance of unifying on shared goals (Fourie & Hohne, 2019).

From a pastoral perspective, transformational leadership has been applied to the church congregation (White et al., 2017). Scarborough (2010) states, "Christian Transformational Leadership is leadership, which declares a Biblical or Christian foundation, or is specifically

directed to the Church. It holds that a leader's vision, character, persuasiveness, and ability to strategize guarantee that he or she will be influential (or transformational) to achieve shared goals" (pgs. 77 – 78). Accordingly, the importance of the transformational leadership paradigm within the pastoral/church context is that the pastor relies upon one primary key aspect: the representation and articulation of a value-based vision. Christian values drive the pastor in daily activities and cooperation with congregation members (Rowold, 2008).

Traits, Skills, and Personality Dimensions of Leadership Attributes

According to Barentsen (2019), pastoral leaders "develop virtuosity throughout a lifetime of experiences that are stored both bodily and cognitively. Leaders develop patterns of behavior that become intuitive patterns of leadership practice … pastoral leadership and religious followership are co-constructed in an enduring and complex set of interactive processes that are both cognitively and bodily experienced and stored (p. 317-318). Terry (2020) also remarks, "Various personality types will have contrasting approaches to leadership. However, it is important that the managerial or leadership style used is appropriate for the situation and the team, and ultimately achieves the required result" (p. 32). The psychological mechanisms foundational to the pastor's ability to function in the various roles demanded by the ministerial position may have their basis in the traits and skills dichotomy. As such, examining the psychological processes influencing leadership ability may prove beneficial in understanding the relationship between self-perceived leadership attributes and the onset of burnout.

Pastoral leadership attributes are closely tied to congregational vitality (Wollschleger, 2018). Carroll (2006) has identified four categories associated with this phenomenon: Style 1 – the pastor makes all the decisions, and the laity follow; Style 2 – the pastor seeks to inspire the laity but will act alone when necessary; Style 3 – the laity makes most of the decisions, and the

pastor seeks to influence them in their decision-making; Style 4 – the lay leadership makes all the decisions, and the pastor's role is to empower them (pgs. 131 – 134). Within these classifications, several essential leadership standards are identified. The characteristics of collaboration, planning, flexibility, and the treatment of subordinates (positive attributes) are associated with Styles 2 and 4. However, negative attributes, such as competition and rigidity, are evident in Style 1, while Style 3 may have an essence of competition at its core. Leaders (pastors) who exhibit toxic traits may promote organizational ill-will, authoritarian tendencies, and conventional tactics that benefit them (Ivanov et al., 2020).

The positive attributes noted above must also be viewed within the scope of the church's spiritual and organizational growth cycle. Pastoral staff are often placed into a dual role of spiritual and business leader and may be required to alternate between roles continuously. This presents the church leader with challenges and ambiguities quite different from the secular business environment (Rojas, 2018).

Research has considered whether *leadership* is a skill or a trait. In theory, traits are innate qualities (acquired at birth), and skills are developed competencies (technical, human, and conceptual). Five traits appear to be the most influential in leadership ability – honesty, positive attitude, trustworthiness, self-confidence, and dependability (Smalley et al., 2016; Zeb et al., 2020). Additionally, constructs of intolerance of ambiguity, need for clarity, locus of control, and self-esteem have also been associated with prominent leadership traits (Prasad et al., 2018).

Over the past several decades, an accord has developed indicating that variations in human personality traits may be summarized across five dimensions: neuroticism, extraversion, openness to experience, agreeableness, and conscientiousness (Ferrari, 2017; Watt & Voas, 2015). Various researchers (Deinert et al., 2015; Keller, 2014; Simha & Parboteeah, 2020; Syed

et al., 2015) have studied these five basic leadership personality traits (colloquially termed the "Big 5"). Precisely, *extroversion* reflects the tendency to be outgoing and optimistic, with enthusiasm and assertiveness considered to be the two most prominent aspects of this trait (Deinert et al., 2015); *openness to experience* suggests creativity, curiosity, and seeing individual differences between people (Deinert et al., 2015; Keller, 2015); *neuroticism* means seeing things negatively and is evidenced by irritability, poor inhibition of impulses, and fearfulness (Syed et al., 2018; Meskelis & Whittington, 2020); *agreeableness* reflects the tendency to be generous, kind, and gentle (Deinert et al., 2015); *conscientiousness* pertains to how well an individual can cope with problem-solving (Syed et al., 2018).

Regarding pastoral leadership, three traits are closely associated with ethical leadership – conscientiousness, agreeableness, and openness to experience. These "higher-order" personality traits are closely related to moral behavior (McFerran et al., 2010; Simha & Parboteeah, 2020). Additionally, the extroversion trait may be contextualized as a charismatic managerial style, the agreeableness trait may be contextualized as a supportive executive style, and the conscientiousness trait may be contextualized as a task-oriented managerial style (de Vries, 2012). Therefore, although the higher order traits may be linked with pastoral leadership, there does not appear to be a distinct characterization that precludes pastors from possessing and exhibiting traits (i.e., charismatic pastors) customarily associated with secular leaders.

Including *narcissism* within the scope of the ministry profession may seem incongruent. However, there may be empirical evidence to suggest the contrary. Ruffing et al. (2018) note:

> "… certain features of the clergy role may attract some people with narcissistic tendencies. Research across numerous denominations and demographic groups shows that clergy **of**ten have congregants who experience them as parental or idealized figures, both individually and in their marriages. The opportunity for idealization may be a pull for some with strong needs to feel admired. The clergy role also frequently provides the opportunity for unbounded influence. In many contexts, clergy are perceived as having

the most influential role in the community, and the role is perceived as being for those of extraordinary spiritual development and charisma. People with a grandiose narcissistic relationship to God and others may, indeed, believe that they are spiritually superior to other people and should hold a position in which they have significant influence over others' lives." (p. 533)

The intrusion of narcissism into pastoral leadership may present an unexpected and unwelcome disturbance in the leadership dynamic. A pastor who moves away from the servant-leader/transformational leadership modalities because of narcissistic tendencies (latent or developing) may fail to recognize the damage being done to their pastoral role, both professionally and personally. Humility is a vital aspect of the ministerial profession, and any form of self-praise or egotism may negatively affect the pastor's or congregation's spiritual growth.

Burnout

The psychological condition of *burnout* is described as a tripartite component system that consists of emotional exhaustion (EE), depersonalization (DP), and reduced personal accomplishment (PA). First described by psychologist Herbert Freudenberger in 1974 (Nunn & Isaacs, 2019), the condition is understood as both a condition with actual symptoms of physical and mental exhaustion or as a dynamic process with each component occurring in sequential order – EE leads to DP, and DP leads to (lack of) PA (Hricova et al., 2020; Maslach & Jackson, 1981). According to the World Health Organization (WHO), burnout is recognized as a health problem, and pastors are among the helping professionals who are especially prone to this condition (World Health Organization, 2019; Samushonga, 2021). Burnout sets in gradually; individuals slowly deplete their coping resources and are no longer equipped to engage their healthy defense mechanisms to challenge the disorder (Virga et al., 2020).

Regarding the office of *pastor*, there are often significant challenges in the ministry profession. Although some early studies have suggested that clergy burnout is a "myth" (Fichter, 1984; Seyle, 1975), current studies indicate that demands placed upon the clergy often affect a pastor's well-being, health, and attitude towards the ministry. Frequently, adverse effects are connected to stressors such as social seclusion and economic pressures, personal criticism, congregational intrusiveness, vague boundaries, high work demands, high role expectations, and frequent relocations (Chan & Chen, 2019; Jackson-Jordan, 2013; Proeschold-Bell et al., 2015; Rosetti & Rhoades, 2013; Tavella et al., 2020). Clergy burnout has also been positively correlated with the interpersonal demands from overly dependent congregants, an insufficient opportunity to process emotions, executive overload, lack of allocating tasks, disproportionate schedules, low social support, denominational structures, lower levels of job satisfaction (Kemery, 2006; Milner et al., 2010), and being consistently "on-call" for the congregation (Adams et al., 2017; Dunbar et al., 2020). However, clergy job satisfaction may have a stronger correlation with conditions of autonomy, decision-making opportunities, prospects for professional growth, and employment benefits packages (Faucett et al., 2013; Mueller & McDuff, 2004).

These factors may be particularly true for United or Global Methodist ministers. Lee & Rosales (2020) note, "The potential stress of relocation is particularly relevant to United Methodist clergy, whose ordination vows include a commitment to an itineracy system in which pastors agree to serve wherever they are appointed by their bishops. Appointments are often short, putting repeated pressure on pastors and congregations to accommodate quickly to each other, and on family members to adapt to new environments" (p. 19). To illustrate, a study by Visker et al. (2017) considered the relationship between stress-coping mechanisms and ministry-

related burnout. Their subject population (n = 52) consisted of senior and associate pastors with varying degrees of experience in ministry. The research findings indicate that 65.40% of the pastors surveyed were either bordering on burnout or experiencing burnout to some degree (p. 954). In related studies, Muse et al. (2016) report a survey of 222 United Methodist clergy which found that 13% of clergy reported experiencing a feeling of burnout, with 23% reported feelings of depression (p. 148), and a study of 80 Chinese pastors in Hong Kong found that 95% were experiencing varying levels of burnout in their pastoral roles (Abernathy et al., 2016). These findings suggest that burnout is a condition that has the potential of negatively affecting a significant number of individuals involved with pastoral responsibilities and requires serious investigation into its primary antecedents.

An associated syndrome leading to clergy burnout is *compassion fatigue*. This condition is differentiated as secondary traumatic stress and is linked to symptoms of Post-Traumatic Stress Disorder (PTSD) and originates from working with individuals who have experienced trauma (trauma survivors). Indicators include emotional exhaustion, an inhibition of maintaining clear and professional boundaries, reduced feelings of self-competence, functional impairment, intrusive thoughts and images, avoidant behaviors, and unwanted reminders of traumatic events described by trauma survivors (Jacobson et al., 2013; Louw, 2015; Snelgar et al., 2017; West, 2015). By comparison, the primary difference between compassion fatigue and burnout is that compassion fatigue is often recognized by rapid onset while burnout ensues progressively (Jacobson et al., 2013; Scott & Lovell, 2015).

Comparable to leadership personality dimensions, the psychological predictors of clergy burnout have been hypothetically categorized. These include (1) drive to please others (possessing a strong desire to please congregants, difficulty in saying no to requests, and neglect

of family, hobbies, and spirituality); (2) guilt or shame proneness (positively correlated with

anger, blaming others, depression, anxiety, cardiovascular reactivity, and suicidal ideation); (3)

self-compassion (positively correlated with satisfaction and negatively correlated with emotional

exhaustion; (4) differentiation of self from role (the merger of self-concept with the role concept)

(Barnard & Curry, 2012; Beebe, 2007; Tangney, 2007).

From the perspective of job satisfaction, burnout may be related to personal fulfillment

and gratification experienced through the ministerial calling. Job satisfaction has been defined as

the level of reward(s) from an enjoyable emotional state a person experiences in their

employment situation (Elkayam et al., 2020: Mangaleswarasharma, 2017) and the optimal level

of motivation that promotes positive performance in the workplace (Olaniyan & Hystad, 2016).

Several aspects of job satisfaction have been identified, such as a sense of having a positive

influence on people's lives, providing a teaching ministry that enriches the congregation's faith,

enjoyment from working with church leaders, a feeling of contentment with entering the

ministry, a perception that ministry gives purpose and meaning to life, and a sense that the work

environment provides a means of fulfilling ministerial functions (Francis et al., 2017; Miner et

al., 2010). Zontag (2004) remarks:

> "In order to be satisfied with the work they do, pastors need to know that their work is
> achieving results. If such knowledge is lacking, pastors have no basis for evaluating their
> performance and, consequently, no way of knowing whether and about what they should
> be satisfied … they need to be able to regard their work as worthwhile, to consider their
> work important and to believe in it." (pgs. 256 – 257)

A notable attribute of ministerial job satisfaction is the sense of *calling*, which has been

fundamentally distinguished from the extrinsically motivated outcomes customarily associated

with a job, such as financial or occupation gains. Work, in essence, becomes one's purpose in

life and is an intrinsic motivational factor (Nillsen et al., 2014; Tervo-Niemela, 2016). As such,

research has indicated that vocational *calling* is significantly related to job satisfaction (Carroll et al., 2014; Kent et al., 2016; Neubert & Halbesleben, 2015; Walker et al., 2008), in that a sense of calling invokes meaning and purpose, can uphold individuals through challenging circumstances, is a source of motivation, and is closely associated with self-concept and identity (Blake, 2016). Although these traits may be related to the secular employment environment, each attribute may be magnified when considering pastoral ministry and the minister's allegiance to God and commitment to the Great Commission.

Summary of Theoretical Review

The topic of leadership has been the focus of significant research. Many theories have been propounded, each attempting to bring clarity and understanding to the various ideas regarding the psychological mechanisms underlying the theories. Servant leadership and transformational leadership are but two of the multiple approaches addressing leadership ability; however, they are prominent models of pastoral ministry.

Secular leadership is often focused on productivity, hierarchical schemes, and an atmosphere of well-defined boundaries of responsibilities. Employees are usually required to adhere to a specific regimen of tasks, performed in a particular manner within a specific timeframe. However, pastoral leadership approaches management from a different perspective. Although the secular leadership models have merit within the church environment, pastoral leaders also deal with the spiritual matters of the congregants. This interpersonal dynamic is subjected to a paradigm shift in which the pastor becomes a guide to assist in the congregation's spiritual growth, along with maintaining the role of church administrator and decision-maker.

Burnout may result when leadership responsibilities become overwhelming, surpassing the ability to maintain equilibrium and focus when confronted with demanding or challenging

circumstances. Foundational to the onset of burnout is the influence (or lack thereof) of the pastor's interpersonal skill set and personality traits. Significant contributors in this area are whether the pastor possesses an extroverted or introverted personality, is open to new ideas, and is generally agreeable to working with others. Additionally, the strength of the pastor's sense of *calling* may have a significant bearing on the ability to deal with the onset of burnout adequately. This speaks to the depth of spiritual commitment to God and dedication to the Great Commission.

Related Literature

Several aspects of pastoral burnout may moderate the likelihood of a minister experiencing the condition's onset. Areas such as pastoral spirituality and educational resources geared towards preventing burnout, though not explicitly considered in this dissertation, are topics connected to the general trajectory of matters concerning burnout.

Pastoral Spirituality

Regarding the extent to which spirituality and well-being are related to occupational stress, data has been established which links depression (a precursor to burnout) to job-related anxiety in clergy (Bickerton et al., 2015; Milstein et al., 2020). Additional research has indicated that a link also exists between religion and spirituality's role in relation to depression and occupational stress (Ronneberg et al., 2016). However, a distinction must be made between *spirituality* and *religion*. Jun et al. (2021) state that spirituality is "an internal resource that allows humans to cope with stress and re-establish positive values even in negative circumstances, and can have a positive effect on monitoring and promoting health in stressful situations" (p. 2). Polat et al. (2020) propose:

> "Spirituality has been defined as intangible; spiritual things; heart power; morale. The relationship between spirituality and religion is problematic, with both terms commonly

interchanged, although they mean very different things. Religion is a means by which individuals express their spirituality through their commitment to organized, denominational worship and to accepted practices, values, and faith. Spirituality is defined as a quality of human existence that includes a power or an awareness of being, which reach beyond the material dimension of life, and an emotion of belongingness and integrity towards the universe." (p. 921)

Kumar (2015) has also suggested that:

"Spirituality is a universal human phenomenon. It is inclusive and it embraces everyone, yet there is no one single universally accepted definition. Spirituality involves the individual's internal process of seeking personal authenticity, genuineness, and completeness. It goes further for developing a sense of connectedness to inner self and outer world; moreover, it helps in finding meaning, purpose, and direction in one's life. Spirituality makes an individual open to exploring relationship with the supreme power that transcends human existence and human knowing; as well as valuing the sacred." (p. 142)

Salwen et al. (2017) provide further insight, stating:

"Spiritual struggles, in a more religious sense, can stem from currently difficult external circumstances that lead the pastor to move into a mode where he or she is functionally operating as though God is not present or able to help … Spiritual struggles, in a more existential sense, can stem from deeper internal doubts or questions that may actually lead the pastor to question whether he or she even believes in God, and, therefore, whether he or she ought to remain in pastoral ministry." (p. 516)

These studies indicate that, from a purely theological perspective, the connection between burnout and spirituality is best considered within the guidelines of awareness that one's physical circumstances can, and should, be governed by universal perceptions rather than purely tangible properties. Worldly principles and issues might initiate the precursors of burnout (emotional exhaustion, depersonalization, reduced personal accomplishment); however, the intensity of one's connection to the infinite may have a positive mitigating effect on the potency of each antecedent to burnout.

Spiritual Dryness

The concern regarding *spiritual dryness* is vital to coping with the stresses associated with pastoral ministry, dealing with the numerous problems related to church matters, challenging congregants, and navigating complicated family demands. An individual may begin their ministerial years holding high ideals and is prepared to lead the church authentically, lovingly, and decently. A pastor may put on the "full armor of God" (Eph. 6: 10 – 18. NAB) and is devoted to an intense prayer life; however, at some point, the pastor may become overly discouraged and depleted of the energy required to lead and counsel the congregation comprehensively.

The research in this area offers several descriptions regarding spiritual dryness. These include feelings that God is distant, that one's prayers go unanswered, not being able to give any more (spiritually), that one has been abandoned by God, and feelings of desolation (Bussing et al., 2013; Bussing et al., 2017: Turton & Francis, 2007). In a study of 321 United Methodist ministers, Golden et al. (2004) note that "The less one feels oneself in intimate relationship with the Divine, the greater the likelihood of burnout" (p. 123). This idea is supported by Wajanathawornchai and Blauw (2018), who note "spiritual burnout symptoms are signs of losing meaning and purpose, feeling a loss of faith and calling by God, lack of desire to practice spiritual activities, and detachment from others" (p. 129). Proeschold-Bell et al. (2014) remark, "For clergy, a focus on outward religious practices, such as going to church, will have ceiling effects and is unlikely to capture true differences in clergy's spiritual well-being, since they may go to church through times of both spiritual renewal and drought" (p. 880).

Particularly, Bussing et al. (2020) suggest several triggers that may be associated with spiritual dryness. These triggers include *loss of relationship with God* (no perception of God, loss of an already experienced closeness of God, no expectation of God's closeness/indifference,

disappointment by God, alienation from God, or fighting with God), *loss of orientation* (spiritual orientation, perceptions of self-doubt, contradictory or changing images of God, sadness about the shrinking of the community, loss of one's life dream), *loss of depth* (distraction for God through everyday business, loss of discipline, monotonous routine, escape from God), *difficulties with the religious community* (conflicts, lack of resonance, problems with expectations), *intrinsic factors of overload, uncertainty, and depression, doubt/uncertainty* (inner emptiness and restlessness).

A study by Doolittle (2010) of Methodist ministers found a significant positive correlation between spirituality, emotional exhaustion, and more outstanding personal accomplishment, suggesting that, although exhausted, clergy felt a sense of satisfaction in their work (p. 90), thus lending support to the connection between one's level of spirituality and pastoral satisfaction. Bussing et al. (2016) found, in a cross-sectional study of 3,824 Catholic priests, feelings of spiritual dryness were experienced occasionally by 46% of the study population and often by 12% of the population. The researchers report that the best predictor of spiritual dryness was a low perception of the transcendent in daily life concerns (p. 2).

Christian techniques to cope with burnout

Several techniques have been suggested to assist pastors (and those professing a Christian belief system) in dealing with burnout. Frederick et al. (2018) offer suggestions such as (1) the Jesus prayer, (2) the daily acumen, and (3) the prayer of consideration. Each technique focuses on the spiritual depletion of apathy, indifference, and lack of calling or purpose (p. 273). The Jesus Prayer is used in conjunction with one's breathing, whereby the prayer ("Lord Jesus Christ, Son of God, have mercy on me, a sinner") is prayed at specific breathing intervals. Upon inhalation, the individual prays, "Lord Jesus Christ, Son of God." Upon exhaling, the petitioner

prays, "have mercy on me, a sinner." It has been reported that some practitioners feel a deepened sense of peace and calm, thus deepening their relationship with the transcendent (Rubinart et al., 2016).

The daily acumen, based upon the Spiritual Exercises of St. Ignatius, (Thomas & Muldoon, 2020), consists of five prayerful reflections: first, acknowledge God's presence in one's experience; second, show gratitude and thankfulness for the day's events; third, notice the subjective experiences; fourth, choose one prominent aspect of the day and pray from that experience; fifth, ask God to prepare one for tomorrow (Frederick et al., 2018, p. 274).

The Prayer of Consideration also has its roots in Ignatian spirituality, whereby one is encouraged to see God in all things, thereby prompting an individual to partner with God to accomplish His divine purposes actively. Specifically, an individual's prayer focus is on (1) creation and finding God in nature, (2) people and the experience of daily encounters, (3) work, such as tasks and skills as reflecting God's image, and (4) children, and what they can teach regarding entering the Kingdom of God (Frederick et al., 2018, p. 274). From a strictly psychological perspective, these suggestions may be of minimal value; however, the Christian viewpoint may consider these suggestions as vital in establishing a method for coping with the onset or aggregate experience of burnout.

Resilience

Self-regulatory characteristics, such as resiliency, may prove helpful in assessing the likelihood of spiritual dryness and eventual burnout syndrome. Resiliency has been defined as "… the capacity to recover quickly and bounce back from adverse circumstances … It's an important attribute to survive and adapt to stressful working environments, optimize personal ability, and establish support systems" (Herrman, 2011; Lorente, 2020, p. 1337). The American

Psychological Association defines resilience as, "… the process of adapting well in the face of adversity, trauma, tragedy, threats, and even significant sources of stress, such as family or relationship problems, serious health problems, or workplace and financial stresses" (American Psychological Association, 2018).

Three basic capacities have been identified relating to resiliency, or an individual's ability to respond to challenging circumstances: *self-awareness* (the potential to determine whether thoughts, actions, or feelings are appropriate)*, self-reflectivity* (the ability to determine the cause of an action and why such a decision proved either positive or negative) *and self-control* (the ability to set and maintain appropriate boundaries around work) (Adams, 2017; Vaillant, 2000). Although these characteristics may appear to be universal traits, the term *resilience* must also be defined in terms of the level of adjustment after a taxing event. Resilience cannot be described as a theoretical construct or applied to individuals in the absence of a highly aversive experience – resilience is classified as an ex post facto attribute (Guimaraes, 2018). As such, resilience should be considered a modifiable trait, suggesting that an individual's level of resilience is fluid and can be improved through a change in life circumstances or psychological treatment (Connor & Davidson, 2003; Gulbrandsen, 2016).

Research has demonstrated possible correlations between resilience and burnout. For example, in a study of 537 nurses regarding resiliency and burnout, Garcia-Izquierdo et al. (2018) found a significant correlation between resilience and the three dimensions of burnout (emotional exhaustion, cynicism, and professional inefficacy). Nurses who reported greater resiliency scored higher on tests of professional efficacy and lower on tests of emotional exhaustion and cynicism, suggesting that individuals with high resilience have a greater capacity to adapt to complex or challenging work adversities (p.232). Also, an individual's depth of

resilience has been shown to reduce the strength of the relationship between burnout and organizational stressors (Wagstaff et al., 2018). It has been shown to mediate between an individual's personality traits and burnout (Treglown et al., 2016). These findings indicate that, although resiliency is not directly associated with the onset of burnout, an individual's ability to access their psychological resource of *resilience* may play a significant role in determining the extent to which the individual's psychological coping mechanisms influence the contributing factors leading to burnout.

Self-Perception

From a psychological perspective, the "self" consists of three parts: individual (unique characteristics), relational (elements that a person shares with close others, such as family and romantic partners), and collective (characteristics shared with influential groups, such as organizations, religious communities, leisure clubs) (Nehrlich et al., 2017). From a socioecological framework, these systems may also be identified as *intrapersonal*, which addresses an individual's beliefs and attitudes; i*nterpersonal*, which deals with an individual's relationship with their spouse, family, and friends; *community*, which deals with outside organizations. For the pastor, congregations are the most vital aspect of the community. Congregations play a significant role in clergy health. The amount of disparagement or censure congregants exact on a pastor is often identified as a principal forecaster of clergy stress, satisfaction, and health (LeGrand et al., 2013).

Of these perspectives, the "individual self" holds the most meaning to an individual (due to the significant amount of agentic self-content or power to control one's destiny), and the "collective self" may hold the least importance (due to its lack of agentic self-content) (Abele &

Wojciszke, 2014). Together, these parts contribute, in varying degrees, to the overall perception

of "self" as it pertains to intrinsic and extrinsic motivations.

Bem (1967) proposed a theory of self-perception, which stated that an individual's

attitudes are developed from observing one's behavior and concluding what caused that behavior

(p. 186). This approach is closely tied to theories of self-concept (personal judgment based on

appearance, social acceptance, and job competence) and self-esteem (the general level of self-

evaluation) (Calero et al., 2018). Bem's theory is comprised of two associated aspects, as noted

by Mohebi & Bailey (2020), who state:

> "The self-perception theory is considered to be among the most influential theories that
> explain how self-knowledge is gained. The theory was developed by Daryl Bem (1972)
> and has two assertions … The first assertion is that people become aware of their inner
> states, such as attitudes and beliefs, by assessing their behaviors and circumstances under
> which these behaviors occur … An example of this assertion is that an individual who
> observes that he or she loves listening to classical music may infer an interest in classical
> music. The second claim is that individuals who do not have a clue of their internal states
> are in the same position as external observers who have to rely on external clues of their
> behavior to deduce or infer their internal states … In short, people depend on their
> behaviors and the circumstances in which these behaviors occur, to infer their inner states
> such as beliefs and attitudes." (p. 2)

Self-perception theory, therefore, advocates that people use their knowledge about

themselves in successive evaluations and, consequently, might alter their actions. Self-

descriptors go beyond ordinary descriptions, as individuals deduce and modify their emotions,

cognitions, and attitudes by observing their manifest behaviors (Beyer et al., 2019; Sandgren,

2018).

From a leadership perspective, self-perception may also be equated with self-identity,

which is theorized to develop through a sense-making process in which leaders notice trigger

events, interpret those events through the cognitive process, author new personal leader

identities, and enact the new identities as they build competence depth and breadth (Hammond,

2017; Palanski et al., 2021). As such, self-perception (or identity) develops along four dimensions: (1) meaning, or the characterization of *leadership* as understood by the leader; (2) strength, or the extent to which an individual identifies as a leader; (3) integration, or the extent to which leadership identity translates across all areas of a leader's life; (4) level, or to what extent is the leader identified based on the social and personal aspects that set the individual apart from others (Clapp-Smith et al., 2019; Miscenko et al., 2017).

Mausz et al. (2022) further delineate *identity* as originating from a broad set of identity theories centered on symbolic interactionism. Specifically, role identity explains how individuals experientially construct a sense of self through the enactment of social roles. Roles are relational societal positions with attendant behavioral expectations and norms addressed through various attitudes, beliefs, and values. A role, therefore, becomes a central part of a person's sense of self and signals how the individual fits into society.

Regarding pastoral identity, Cafferata (2017) notes:

"The pastoral identity, or all the meaning the pastor associates with the role, is socially constructed. Although affirmations from members of a congregation or judicatory may strengthen a pastor's identity … A pastor's sense of identity may be challenged by failed expectations of growth or revitalization (their own or others), by difficulty navigating the emotionally challenging tasks that must be completed …or by disappointments related to the expected (or hoped for) respect and support from the congregation, colleagues, and the middle administrative structure between the local congregation and the wider denomination or judicatory. Churches are communities of support not only for members of the congregation but also for the pastor… Receiving respect from congregations and judicatories may mean more to a pastor than to someone with a different occupation. Pastors have what is called a "deep-structured" professional identity that fundamentally shapes one's self-definition. Being a pastor is not just a job, or an occupation, or even a profession but a "calling" that involves commitment to pastoral vows and to God." (pp. 312 – 314)

As such, role identity may be classified into *person*, *role,* and *social* identities. *Person* identities relate to authenticity, *social* identities relate to self-worth, and *role* identities relate to

self-efficacy, or an individual's belief in their capacity to execute behaviors necessary to produce

specific performance results (Carter & Maroni, 2016; Carter et al., 2021; Stets & Burke, 2014).

This condition is addressed by Pooler 2011), who states:

> "Accurate self-appraisal of personal needs and vulnerabilities is necessary for a pastor to be able to take care of him/herself. It is just as necessary for congregations to have realistic expectations of their pastors … Pastors place themselves at risk when they view themselves as set apart from or even above their congregants and congregations may be complicit in this process. Role identity theory helps explain how pastors see themselves as different from their congregations and how pastors minimize or deny that problems exist in their own lives …the pastoral role is fraught with dual relationships and can have permeable boundaries, which leaves little space to create and develop other identities as part of one's self-concept." (p. 707)

However, further clarification is warranted. Welbourne & Paterson (2017) delineate role

identity as follows: (1) organizational-based identity: one's identification and commitment to

their occupation extending to a pattern of work-related experiences throughout a lifetime; (2)

innovator identity: how individuals define themselves in terms of their ability to identify and

promote innovative ideas and practices; (3) team identity: the degree to which the membership

impacts an individual view of self on a team; (4) job identity: the degree to which an individual's

job is central to overall identity or self-definition (pp. 320 – 323).

Although these descriptors are associated with the secular organizational milieu, each

may translate to the pastoral environment. Clergy are not immune to the psychological

conditions surrounding the concept of self-identity because of their status as ordained pastors or

as a result of their commitment to God and the church. Often, clergy are called to serve

simultaneously in numerous roles, such as preacher, leader, figurehead, caregiver, mentor,

negotiator, administrator, counselor, spiritual director, and leader in the local community. These

situations require the pastor to assume the responsibilities and associated stressors of each

particular job situation (Miles & Proeschold-Bell, 2013).

Clergy Job Satisfaction

In a study conducted by the Barna Group (2018) on behalf of Pepperdine University ("The State of Pastors"), a subject population of 900 senior pastors were surveyed via telephone and online to ascertain their level of satisfaction with ministry. The statistics revealed 72% were overall satisfied with their profession (vocational satisfaction), with 28% less satisfied. Regarding their current church situation, 53% were satisfied with their position, and 47% less satisfied. Additional statistics indicate that preaching and teaching were the most enjoyable aspect of their work while dealing with the lack of commitment and low level of congregational spiritual maturity were the most troubling aspects of their pastoral role.

Cho & Kwon (2020) offers the following assessment:

"Job satisfaction … can be said to be high when they (ministerial staff) are given autonomy, support, encouragement … co-operation, full support of their work resources, recognition of members, and appropriate compensation. In general, job satisfaction is the mental state of emotion generated by the level of satisfaction of job-related needs perceived by an individual. In addition, job satisfaction is a personal attitude toward the job, which is a satisfactory or positive employee's evaluation of the job." (p. 34)

Pastoral job dissatisfaction has been classified into three categories: (1) high level of burnout (energy depletion); (2) relatively brief career longevity (lack of ability to overcome workplace adversity by employing personal skills in resilience); (3) increased proclivity to destructive personal and professional crises (increased risk due to public position, status of trust, and lack of boundaries between the various areas of life) (Laaser, 2003; West, 2016). Conversely, job satisfaction may be related to an individual's perceptions and evaluations of their work, and this perception is influenced by circumstances such as needs, values, and expectations (Kanengoni et al., 2018; Lumley, 2011).

Specific to servant leadership, positive correlations have been identified with high levels of job satisfaction in both the secular organizational structures and the church environment (Baqui, 2020; Hebert, 2004; McNeff & Irving, 2017). This suggests that a pastoral role that embraces placing other individuals' interests before personal concerns has a positive effect on overall job satisfaction. In a reciprocal relationship, job satisfaction is related to transformational leadership in that "… transformational leaders will communicate a vision and demonstrate considerate behavior to encourage all team members to work together to achieve organizational goals. Furthermore, interpersonal conflicts can be reduced when individuals work together as a team; the job satisfaction of both individuals will be strengthened" (Choi et al., 2016, p. 4). For the pastor, this situation may assist in establishing positive relationships with church volunteers, church officials, and individuals associated with the business aspects of the church organization.

Mere Fatigue vs. Chronic Fatigue vs. Burnout

The sensation of *fatigue* has been defined as energy depletion, feeling overwhelmed, tiredness, and exhaustion, especially after extreme effort without adequate recovery time. Work-related fatigue is often associated with "end-of-shift" fatigue which quickly dissipates following a suitable interval of rest, and is classified as *mere fatigue* (LeGal et al., 2018; Sagherian et al., 2017; Winwood et al., 2005). As such, *mere fatigue* is temporary and will subside after a period of rest, both from a psychological and physical perspective.

Mere fatigue begins to have a relational connection to the onset of burnout only when the fatigue becomes chronic. Rheaume & Mullen (2018) note, "The inability to recover from simple acute fatigue can inevitably progress to chronic fatigue, which has long-term negative effects. Consequences of chronic fatigue on cognitive processes are significant: memory lapses, inadequate information processing, less vigilance or the incapacity to solve problems" (p. 28).

Chronic fatigue can be debilitating and is characterized by profound exhaustion, sleep

difficulties, pain, and cognitive impairment, all of which are identified through causal factors

such as psychiatric disorders, maladaptive personality traits, and social dysfunctions (Jackson &

MacLeod, 2017). These factors provide the basis for the three dimensions of burnout: (1)

emotional exhaustion; (2) negative perceptions/depersonalization; (3) decreased feelings of

personal accomplishment (McCormack, et al.; 2018). Therefore, mere fatigue is characterized by

its temporal quality, whereas chronic fatigue is long-lasting and is associated with various

physical and psychological maladaptive conditions, including burnout (Son, 2019).

Challenges of Small-Church Ministry

Before addressing the pressures associated with the small-church ministry, defining what

constitutes a small church is necessary. Arthur & Rensleigh (2014) define the small church as

being comprised of between 1 to 500 members and based their assertion on three variables: (1)

the physical size of the church, or capacity for the number of people who can attend a church

service in one sitting; (2) the number of full-time members; (3) the financial income of the

church, which is one of the most defining factors in determining the size of the church (p. 2).

However, the pastor of a smaller congregation must look beyond such tangible characterizations

and focus on a "better version of the church as drawing its vitality, intrigue, and significance

from a source outside itself" (Parks, 2017, p. 16).

> In his treatise on thriving as a small-church minister, Bierly (1998) observes:
>
> "Today's pastor is expected to: have an informed opinion on all important issues of the day; be computer literate; know how to operate the sound system; interact in a meaningful way with the youth; be on-call for crisis counseling twenty-four hours a day, seven days a week; motivate us to do evangelism; dream great dreams for the church; serve on the board of directors for the food pantry; keep foreign missions at the forefront of people's minds; come up with a plan to restructure the Sunday school department; help out at the church fund-raisers; get yourself known in the community; keep abreast of the latest developments in church growth and sacred music; familiarize yourself with current

movies, TV shows, best-sellers, and hit songs, so as not to be irrelevant; explain the tax codes to the treasurer; make sure your building is handi-capped accessible; write up a sexual harassment policy for employees of the church; organize support groups for people recovering from various types of abuse; save the environment; lead a stewardship campaign; picket the adult bookstores; heal broken marriages; deliver a moving sermon every week …" (p. 39)

This list is not exhaustive. According to the Bivocational & Small Church Leadership Network (2012), individuals pastoring smaller churches face several complex challenges, such as (1) being responsible for most of the ministry done by the church, (2) often dealing with a key leader who has practically run the church for years, (3) recruiting and training volunteer or part-time lay ministry leaders, (4) struggling to live on a salary that is often less than adequate, and (5) a tendency to maintain the present status instead of leading the church to the next level. Furthermore, Bush and O'Reilly (2006) provide additional observations regarding the pressures that may cynically impact a pastor's ability to maintain an attitude of encouragement and self-assurance regarding matters concerning the small church. For example, limited resources may cause church leaders and congregants to focus on such shortages, causing discouragement, fatigue, and entrapment, thereby reducing the pastor's enthusiasm. Limited vision, whereby members of the "old guard" in the church, who have controlled the church for years, become unmotivated towards change yet refuse to turn control over to new (younger) members, creating a sense of nostalgia and a refusal of letting go of *the good old days*. Tradition exerts a tight grasp on the congregational members.

Additionally, the use of lay leadership may cause the pastor to feel like lay leaders are intruding into the specialty of ordained ministry. The pastor may feel threatened to share pastoral responsibilities with lay members, especially if it appears that the presence of lay leaders in worship results from the pastor's desire to do less work (p. 86). Therefore, these lists glimpse the myriad of responsibilities and issues that may increase the likelihood of pastoral burnout.

To counter such conditions, Standing (2013) suggests several strategies, such as the pastor (and congregation) recognizing that the smaller church cannot accomplish everything a larger church may achieve, acknowledging natural limitations, refusing to place pressure upon people to do things that are beyond their capabilities, encouraging leadership and the congregation to take themselves seriously, and recognizing that the church has something to offer the wider community (pp. 61 – 62). Keller (2016) provides six observations regarding strategies that deal with the challenges of small church ministry: (1) multiplication options, in which older members may be uncooperative in accepting change and, therefore, must be encouraged to allow for church growth through multiple services or putting more emphasis on small-group meetings rather than one unified corporate prayer meeting, (2) a willingness to pay the cost of an additional primary ministry staff person, (3) a willingness to let power shift away from the laity and even lay leaders on staff, (4) a willingness to become more formal and deliberate in assimilation and communication, (5) the ability and willingness of both the pastor and the people for the pastor to do shepherding a bit less and leading a bit more, and (6) consider the option of moving to a new space of facility (pp. 8 – 9). Suggestions such as these may provide a respite for individuals involved with the professional pastorate yet burden themselves with the variety, uniqueness, and challenges associated with the role.

Rationale for the Study

Official church ministry presents significant opportunities for professional and personal satisfaction. Caring for the congregation's spiritual needs permits a pastor to guide the assembly through various life events. However, the ministry is also an emotionally demanding endeavor, and pastors who were once committed to the ideals of their calling may become frustrated, disillusioned, and emotionally depleted because of the pressures associated with guiding their

church. However, the neglect of the concern regarding clergy health may be due, in part, to the assumption that the position of *minister* or *pastor* is so other-oriented as to forego any such circumstances and possibly due to the better overall mortality rates experienced by clergy (Proeschold-Bell et al., 2011; Proeschold-Bell et al., 2013).

A vital issue in this area concerns whether a pastor's self-perceived leadership skills contribute to their ability to deal with the challenges presented by their ministerial duties effectively. For example, the responsibilities associated with clergy leadership may be grouped into six categories, namely preacher, organizer, deliverer of rituals and sacraments, minister, teacher, and administrator (Adams et al., 2017, p. 149). This potentially demanding environment, even within smaller church congregations, may be a catalyst for the onset of burnout. An early observation by Freudenberger (1980) predicted the difficulties that may arise regarding leadership expectations and burnout, stating:

> "Whenever the expectation level is drastically opposed to reality and the person persists in trying to reach that expectation, friction is building up, the inevitable result of which will be a depletion of the individual's resources, and an attrition of his vitality, energy, and ability to function." (p. 13)

As such, an investigation into the relationship between self-perceived leadership attributes and the origin of burnout may contribute to understanding the psychological ramifications of clergy burnout and developing intervention methodologies, thereby assisting in circumventing the loss of clergy due to burnout.

Gap in the Literature

According to a recent study by Smith (2020), there is a gap in the literature dealing with pastors serving smaller congregations (fewer than 200 congregants) and the incidence of burnout. The researcher addresses this point, noting, "The gap in the literature regarding any

topic related to small churches and their pastors points to the need for empirical research that investigates issues related to small-church pastors, including the causes of burnout …The lack of scholarly research on the topic of pastoring a small church speaks to the strong need for a re-evaluation of the scholarly neglect of almost two-thirds of the churches in the United States" (pgs. 226; 246). Salwen et al. (2017) remark, "Pastoral mental health is a topic that has only rarely been researched empirically in the psychological literature, yet a pastor's mental health can have a significant impact on churches, communities, and even nations" (p. 505). Miles & Proeschold-Bell (2012) have noted, "Although much of the pastoral and empirical literature suggests that rural churches might be particularly challenging occupational environments, few studies explicitly examine the effects of rural ministry on clergy well-being" (p. 28).

To be sure, many studies deal with pastoral leadership and burnout. A search of Google Scholar returned 20,500 hits regarding studies on church pastors and dealing with the problematic issues surrounding congregations, such as lack of pastoral support, loss of spiritual passion, serious conflicts with congregants or church administrators, and the stress of being a bi-vocational minister. As evidenced in this literature review, previous research has found support for relationships between burnout and role stressors, neuroticism, introvert/extrovert personality traits, and the lack of personal time off from ministerial responsibilities. However, the literature regarding pastoral burnout and self-perceived leadership attributes applicable to the small church setting is minimal.

These details indicate a gap in the research addressing the vital concerns of pastors leading smaller congregations, specifically concerning burnout and leadership attributes. As such, this study will focus on the self-assessment of leadership attributes pertaining to ordained, licensed, or lay pastors serving in United or Global Methodist Churches and the influence such

self-assessment has on the origin and intensification of pastoral burnout. Only churches holding

membership in the Florida, North Georgia, South Georgia, and Alabama-West Florida

Conferences, with congregations of 250 or fewer individuals, will be evaluated.

Profile of the Current Study

The local smaller community church is a unique institution. In many ways, the smaller

church environment offers warmth and familiarity that may be lacking in the larger or mega-

church setting. Of course, one cannot justifiably make an overall assumption that one size church

is preferable or superior to the others. All churches offer opportunities for congregational

members to serve in whatever capacity their spiritual gifts allow. However, all pastor's

challenging issues are comparable regardless of congregational size or availability of pastoral

support systems. Unfortunately, most studies dealing with pastoral leadership and burnout focus

primarily on the larger church setting.

This dissertation literature review comprehensively evaluates the variables associated

with pastoral leadership and burnout. Much like the secular corporate community concerning

leadership and burnout, pastors are subject to the same pressures, anxieties, and stressors that

define the position of "leader." However, the essential distinction is that pastors also deal with

the theological aspects of human existence. This divergence from the secular environment places

the pastor into an idiosyncratic position – not only is pastoral leadership firmly rooted in the

materialistic world there is also the expectation that pastoral leadership will encompass a deeply

spiritual characteristic.

Self-perception has also been discussed in this review. This psychological mechanism

provides a means for the pastor to either honestly evaluate leadership skills or to make inaccurate

assessments of their true abilities concerning leadership. Although this may be an uncomfortable

exercise, an accurate appraisal of leadership attributes may provide a means for adjusting leadership style. This may alter the likelihood of conflicts or tensions between the pastor, church leaders, or congregants. Accordingly, a diminished prospect of discord may have a decisive impact on preventing or lessening the extent of burnout.

Although there are a substantial number of studies dealing with these areas, there is still a need for further investigation into burnout and self-perceived leadership attributes as it applies to pastors serving smaller congregations. Such analyses may alter the trajectory of pastoral burnout, which may consequently affect the retention of experienced pastors, inspire the development of smaller congregations, provide direction for new pastors, and heighten comprehension of the psychological facets underpinning burnout.

CHAPTER THREE: RESEARCH METHODOLOGY

Chapter Three will present an overview of the correlational methodology that accurately defines a quantitative study exploring self-perception of leadership attributes and its relationship to the onset of burnout syndrome among pastors serving the Florida, North Georgia, South Georgia, and Alabama-West Florida Conferences of the United Methodist Church or Global Methodist Church. All pertinent areas comprising this research, such as the problem to be studied, the sample population, data collection methods, and statistical evaluation, are addressed to clarify the goals and strategies of this descriptive correlational project.

Research Design Synopsis

The Problem

Pastoral burnout continues to be a problematic issue affecting churches and is not confined to any particular denomination or church setting (Abernathy et al., 2016). Recent statistics indicate a disturbing trend regarding the pastorate. The Association of Theological Schools reported in 2013 that there were 73,005 seminary graduates. Of those surveyed, 80% left the ministry within five years (due to moral failure, spiritual burnout, or contention in their church). Approximately 90% reported feeling fatigued or worn out daily, and 80% felt discouraged and unqualified for their role or poorly trained by their seminaries to lead and manage their church (p. 5). Additionally, later surveys indicate that 38% of U.S. Protestant pastors (n = 507) are considering leaving the ministry as a result of burnout symptomology due, in part, to the recent Covid-19 pandemic and feelings of isolation rooted in ministering to individuals online, many of whom are unknown to the pastor. To exacerbate the situation, one out of three U.S. Protestant pastors surveyed (n = 507) rated their well-being as unhealthy regarding spiritual, emotional, physical, vocational, and financial characteristics (Barna Group, 2021; Canton, 2014).

First described by Freudenberger in 1974, burnout is classified as a tripartite system consisting of emotional exhaustion, depersonalization, and reduced personal accomplishment (Maslach, 1981; Nunn & Isaacs, 2019). Further delineation defines burnout as a state of tiredness, irritability, fatigue, decreased work effectiveness and capability, a failure to muster interests and skills, a debilitating psychological condition resulting from work-related frustrations, and working too hard for too long in high-pressure environments (Maslach, 1982; McCormack et al., 2018). Burnout syndrome factors have been categorized into two broad categories – external and internal (Barnard & Curry, 2012; Choi et al., 2014; Napoles, 2022). Internal factors are identified as a desire to please others, the proneness to shame or guilt, self-compassion, and the differentiation of self from the pastoral role. External factors include too much work, too little support, rigid work schedules, difficult parishioners, being "on-call" 24 hours a day, excessive bureaucracy, and adverse denominational structures (Grosch & Olson, 2000).

Clergy are not immune to the pressures of leadership self-assessment. Evaluations based upon secular standards, particularly regarding leadership attributes, may circumvent spiritually-based appraisals (appraisals using scriptural principles as the litmus test), thereby giving the pastor a skewed perspective of their genuine Christian leadership qualifications and potential. This suggests that pastors who undergo an accurate self-evaluation may be better adjusted than individuals who retain inaccurate self-views, regardless of whether the evaluation is positive or adverse (Humberg et al., 2019). These aspects (internal/external stressors and inaccurate self-perception of leadership attributes) may facilitate psychological conditions that promote the onset of burnout syndrome.

The connection between self-perceived leadership attributes and the condition of burnout appears to have its foundation in the individual psychological aspects of an individual. The "Big Five" measurement of personality (extraversion, agreeableness, emotional stability, conscientiousness, and openness to experience) have been found to predict leadership effectiveness (Judge & Zapata, 2015; Meskelis & Whittington, 2020; Watt & Vons, 2015). However, leadership ability, as measured by personal attributes, can be challenging to accurately estimate given that (1) self-assessments are susceptible to positive bias when attributes are perceived as desirable, (2) the interpretation of information regarding leadership abilities may be interpreted in a self-serving manner, (3) a combination of cognitive and motivated biases may enable overestimation of leadership attributes, and (4) individuals often receive positively biased feedback from others (Foster et al., 2018). Empirical research has supported these points, suggesting that individuals generally inflate the estimate of their leadership attributes while also being prone to rating themselves, on average, better than their peers (Fleenor et al., 2010; Twenge et al., 2012).

Given the nature of these characteristics, the problem of clergy burnout becomes significant on several levels. The pastor may be considered (from both a congregational and personal perspective) as a "superhero" of the church, being subject to the Great Man Theory of Leadership, in which the pastor is believed to have been born with innate abilities (i.e., God-given gifts) that predispose the pastor to demonstrate eminent leadership capacity (Harrison, 2018; Mouton, 2019). Additionally, the prominence of key traits, such as determination and drive, cognitive ability, self-confidence, and integrity, may affect the relationship between leadership attributes and the onset of burnout (Howell & Wanasiker, 2018). Regardless of the underlying premises addressing these characteristics, further research into determining possible

correlations between leadership attributes and burnout is required for the church's stability and the pastor's psychological well-being.

Purpose Statement

The purpose of this quantitative non-experimental correlational study is to determine if a relationship exists between self-perceived leadership attributes (defined by drive, organization, trust, interpersonal, and tolerance) and ministerial burnout (defined by emotional exhaustion, depersonalization, and satisfaction in ministry) for pastors occupying leadership positions within small church congregations (250 or less) holding membership in the Florida, North Georgia, South Georgia, and Alabama-West Florida Conferences of the United Methodist or Global Methodist Church denominations.

Research Questions and Hypotheses

Research Questions

RQ1. What relationship, if any, exists between a pastor's self-perceived level of leadership attributes (drive, organizational, trust, interpersonal, tolerance) as measured by the Leader Attributes Inventory and the pastor's level of emotional exhaustion as measured by the Francis Burnout Inventory – SEEMS Scale?

RQ2. What relationship, if any, exists between a pastor's self-perceived level of leadership attributes (drive, organization, trust, interpersonal, tolerance) as measured by the Leader Attributes Inventory and the pastor's sense of depersonalization as measured by the Francis Burnout Inventory – SEEMS Scale?

RQ3. What relationship, if any, exists between a pastor's self-perceived level of leadership attributes (drive, organizational, trust, interpersonal, tolerance) as measured by the Leader Attributes Inventory and the pastor's sense of satisfaction in ministry as measured by the Francis Burnout Inventory – SIMS Scale?

Research Hypotheses

H_01: There is no significant relationship between a pastor's self-perceived level of leadership attributes (drive, organizational, trust, interpersonal, tolerance) as measured by the Leader Attributes Inventory and the pastor's level of emotional exhaustion as measured by the Francis Burnout Inventory – SEEMS Scale.

H$_0$2: There is no significant relationship between a pastor's self-perceived level of leadership attributes (drive, organizational, trust, interpersonal, tolerance) as measured by the Leader Attributes Inventory and the pastor's sense of depersonalization as measured by the Francis Burnout Inventory – SEEMS Scale.

H$_0$3: There is no significant relationship between a pastor's self-perceived level of leadership attributes (drive, organizational, trust, interpersonal, tolerance) as measured by the Leader Attributes Inventory and the pastor's sense of satisfaction in ministry as measured by the Francis Burnout Inventory – SIMS Scale.

Research Design and Methodology

This descriptive correlational study examined the relationship between self-perceived leadership attributes (classified as drive, organizational, trust, interpersonal, and tolerance) and burnout symptomology (classified as emotional exhaustion, depersonalization, and a reduced sense of personal accomplishment) to determine if self-perception of leadership attributes is associated with and could potentially serve as a reliable predictor of burnout syndrome. The proposed instrumentation was the Francis Burnout Inventory (2 subscales) to measure the tripartite system that comprises burnout (emotional exhaustion, depersonalization, and satisfaction in ministry) and the Leader Attributes Inventory, which is designed to gauge leadership attributes (drive, organizational, trust, interpersonal, tolerance) at a point in time. Leadership attributes include tolerance of ambiguity, enthusiasm, willingness to accept responsibility, stress management, appropriate use of leadership style, and problem-solving. Both of these survey instruments are Likert-type scales and, as such, were particularly suitable for a correlational study.

The practicability of using correlational studies in research utilizing Likert-type scales has proven statistically advantageous since many types of experimental, quasi-experimental, and survey designs use correlations to summarize relationships between variables whereby researchers gather quantitative data about two or more characteristics for a particular sample

group (Cooksey, 2020; Leedy & Ormrod, 2019). As such, a correlational study utilizing Likert-type scales provided statistical information regarding the relationship between the variables and the direction and degree to which they are related (Nesselroade & Grimm, 2015; Westland, 2015). Additionally, the statistical evaluation of the correlations that were identified between the Francis Burnout Inventory and the Leader Attributes Inventory informed the research problem and provided additional insight into the challenging issue of pastoral burnout.

Population(s)

This study's population of interest was lay, licensed, or ordained clergy pastoring a United Methodist Church or Global Methodist Church located within the Florida, North Georgia, South Georgia, and Alabama – West Florida Conferences and serving a congregation of 250 or fewer individuals. The Florida Conference comprises the following districts: Atlantic Central, East Central, Gulf Central, North Central, North East, North West, South East, and South West districts. According to the Florida Conference of the United Methodist Church website, there are 630 congregations throughout Florida (FLUMC, 2020). The Alabama – West Florida Conference comprises the following districts: Montgomery/Prattville, Demopolis, Montgomery/Opelika, Mobile, Baypines, Pensacola, Dothan, and Marianna/Panama City. The Conference reports over 600 churches throughout the eight districts (AWFUMC, 2022). The North Georgia Conference comprises the following districts: Northwest, Northeast, Southwest, Southeast, Central North, Central South, Central West, and Central East. The Conference reports nearly 700 churches throughout the eight districts (NGUMC, 2022). Finally, the South Georgia Conference comprises the following districts: Northwest, North Central, Northeast, Southwest, South Central, and Coastal. The Conference reports 473 churches throughout the six districts (SGAUMC, 2022).

A significant socio-theological division has occurred within the UMC, and the subsequent restructuring has resulted in the development of the Global Methodist Church, which launched in the Fall of 2022. Therefore, the numbers reflected in the UMC Conferences may not adequately reflect the number of United Methodist Churches operating within each conference. For the purpose of this dissertation, however, no distinctions were made between denominational divisions since this study focuses on pastoral leadership attributes and their influence(s) on burnout syndrome. Additionally, doctrinal issues and disputes, age, gender, and years in ministry were not considered in this study. However, it must be recognized that such factors may play an essential role in influencing the onset of burnout syndrome.

A review of the 630 UMC churches in Florida indicates approximately 2/3 (or 420) congregations have 125 or fewer members. This suggests that a significant number of UMC (and future GMC) pastors had been eligible for participation in the survey since the cutoff point for this study was congregations comprised of 250 or fewer individuals. The websites for the Alabama – West Florida, North Georgia, and South Georgia Conferences do not report a number for churches specifically identifying as having 250 or fewer congregants.

However, these numbers reflect the state of church attendance and participation during the Covid-19 pandemic and may not indicate the actual membership level within a specific congregational environment (FLUMC, 2020). The fluidity of the pandemic conditions and context required that all survey participants accurately identify the number of active church members to maintain consistency within the boundaries of the research parameters. Also, the pressures and disruption associated with the division within the church may be a catalyst to congregants leaving the United Methodist Church, thereby causing a misrepresentation of the membership numbers presented on the FLUMC statistical website. No assumptions have been

made regarding Covid – 19 or the division within the UMC has had on the churches in the

Alabama – West Florida, North Georgia, or South Georgia Conferences.

Sampling Procedures

This study utilized a random sampling procedure, drawing on pastors from churches

whose congregations are limited to 250 or fewer individuals within the Florida, North Georgia,

South Georgia, and Alabama – West Florida Conferences of the United Methodist and Global

Methodist church denominations. Campbell et al. (2020) note:

> "Purposive sampling strategies move away from any random form of sampling and are strategies to make sure that specific kinds of cases are those that could possibly be included are part of the final sample in the research study. The reasons for adopting a purposive strategy are based on the assumption that, given the aims and objectives of the study, specific kinds of people may hold different and important views about the ideas and issues at question and therefore need to be included in the sample." (p. 654)

As such, the design of this study falls outside the probability sampling technique, which

defines a sample as being randomly selected, with each member of the population having an

equal chance of being chosen (Bruce et al., 2017; Leedy & Ormrod, 2019). The structure of this

research was precisely centered on specific congregational requirements (250 or fewer

congregants) and, as such, has precluded the participation of many UMC/GMC pastors serving

in the Florida, North Georgia, South Georgia, or Alabama – West Florida Conferences of the

United Methodist Church.

The Florida Conference is currently numbered at 630 congregations, of which 420

assemblies are classified as having 125 or fewer congregants, which falls within the study

parameters of congregations being comprised of 250 or fewer individuals. The North Georgia

Conference, South Georgia Conference, and Alabama – West Florida Conference do not report

specific church congregational demographics. However, the formal report of the General

Conference meeting for each respective UMC Conference provided comprehensive data

regarding each church within the target districts, such as average church service attendance, total giving, pastoral salary, and pastoral housing allowances. This information generated a comprehensive list of congregations meeting the study requirements.

A total of 1587 emails were sent to prospective participants requesting their taking part in the study should they meet the qualifications of the research parameters. Given the population size of 1587 churches, to reach an 80% confidence level with a 7% margin of error, 80 respondents were necessary (as determined by Calculator.net – Sample Size Calculator, 2022). Assuming a conservative response rate of 10%, approximately 158 surveys were expected to be returned. A total of 116 surveys were returned (a 7.309% return rate). The sample population (n = 80) required to meet statistical analysis at the .80 confidence level with a 7% margin of error was exceeded with a margin of error of 6.17%. A total of 101 responses met the research criteria after undergoing data cleaning through IBM-SPSS.

Both surveys (Francis Burnout Inventory and the Leader Attributes Inventory) were provided electronically via Qualtrics to the sample population. Although the time frame for completing both surveys did not exceed fifteen minutes, the Qualtrics survey engine provided a convenient and reasonable process that encouraged the respondents to participate. This was a vital phase in completing this research project since it is estimated that the abandonment rate for a survey increases by 20% once a survey takes longer than seven minutes to complete (Chudoba, 2021).

Limits of Generalization

According to Leedy & Ormrod (2019), generalization entails "…the extent to which results obtained and conclusions drawn can be applied to – or in some other way useful for understanding – other people, situations, or contexts" (p. 95). Prabhu (2020) adds,

"Generalization in research is an act of reasoning that involves making broader inferences from limited observations" (p. 186). Regarding these remarks, the focus of this dissertation is specific in that the sample population is restricted to churches comprising smaller congregations of 250 or fewer congregants within the Florida, North Georgia, South Georgia, and Alabama-West Florida Conferences of the United/Global Methodist Church. This places parameters on the generalizability of the study results because there are numerical and geographical constraints on the research population. The results of this study may not translate (either in part or entirety) to larger churches within the target Conferences or outside of the Florida, North Georgia, South Georgia, and Alabama-West Florida Conference jurisdictions.

Furthermore, the overall population of UMC/GMC pastors in other areas may not share similar characteristics with those pastoring a smaller Florida, Georgia, or Alabama church. The unique geographical and cultural identities of the congregations and pastors in other jurisdictions in various parts of the United States may exert unforeseen influences on the research topic that are not present in this current study. This situation presents the possibility that the results of this research may not be generalized to *any* church holding membership in the UMC/GMC Conference outside of the Florida, Georgia, or Alabama jurisdictions, given the distinctive ethnicities and backgrounds found throughout the United States.

Ethical Considerations

In an editorial by Meurman (2016), the author presents several characteristics that must govern the research process. For example, the researcher must: (1) act with honor; (2) communicate honestly and responsibly; (3) show consideration and respect for individuals associated with the research process; (4) maintain appropriate standards of accuracy, reliability,

credit, candor, and confidentiality; (5) use resources prudently (p. 1205). These characteristics provide a worthwhile and moral foundation for how all research should be conducted.

These aspects are especially applicable to those studies involving human participants. Since this dissertation focused on the psychological mechanisms associated with burnout and self-perceived leadership ability, it was necessary to have the research prospectus approved by the Liberty University Institutional Review Board (IRB). The board carefully considered the research proposal to ensure that all safeguards were in place to protect the well-being of the study participants, to ensure confidentiality, that appropriate instruments were being used to collect the required data, and that the proper protocol for receiving informed consent is followed before beginning the research process.

Once IRB approval had been received, all potential participants were contacted via email to ascertain their interest in completing the surveys. The email included a link to the Qualtrics survey platform where the "Informed Consent" document could be accessed in which the following points were addressed: a description of the study written in plain language, time and duration of participation, a statement clarifying that participation was voluntary, a description of any potential risks involved with participation, a description of potential benefits of the study, a contact phone number in case the potential research participant had questions, a guarantee of anonymity, and an offer to provide the participant with information regarding the results of the study.

The potential risks involved with this study were minimal from a psychological and physical perspective. This researcher emphasized a high degree of care to protect the information presented by the participants. It was assumed that the participants would exert the same level of care in protecting their identity and responses to the survey questionnaires within their church or

home environment. The participants were considered highly educated individuals assumed to have at least an advanced level of education in theology. Each pastor would have gone through (or is currently attending) either the ordination/licensing/lay leader course, which begins with the candidacy process and results in the awarding of the Master of Divinity degree, or the completion of five years of study covering experiential and classroom studies in preaching, biblical interpretation, Methodist polity, formation and discipleship, and transformative leadership (United Methodist Church/GBHEM, 2021). Additionally, this researcher has no affiliation with the UMC or GMC denominations. Therefore, no eligible participant was coerced or obliged to complete the study surveys.

The anonymity of each respondent was guaranteed in the initial contact email. No personal or church-related information (i.e., the name and location of the specific church) was used in the surveys. Any pertinent information, such as the name and location of the respondent, will be kept confidential with the researcher for logistical purposes only. If requested, participants will receive a copy of the study results; however, the disclosure limit will be confined to the statistical analysis results and recommendations for future research.

A potential matter affecting anonymity was using the church computer to complete the surveys. It is impossible for this researcher to reliably state that the participant in this study was using a secure site dedicated solely to that participant's use. Since the initial contact email containing the Qualtrics link document was sent to the pastor's email as listed on the church or Conference website, it was the pastor's responsibility to take appropriate precautions to protect their participation in the surveys.

Instrumentation

Wallen & Fraenkel (2000) observe, "No matter what kind of measurement is chosen, it is only useful when it provides the investigator with an index (measurement) of the particular characteristics in question" (p. 86). Furthermore, Curtis et al. (2016) note, "Understanding the associations and relationships that exist among human phenomenon is an abiding impetus for scientific inquiry in all of the social science disciplines…" (p. 20). Since this dissertation aims to investigate possible relationships between self-perceived leadership attributes and the onset of burnout syndrome among UMC or GMC pastors, the instruments used to measure these variables must be suitable for establishing appropriate foundational information in both behavioral and attitudinal spheres. To accomplish this goal, survey instruments are the most relevant research tool, especially the 5 to 7-point Likert-type scale, not only due to their extensive use in social science research but also because of their potentially significant sample-capturing abilities (Brewerton & Millward, 2001). As such, the quantitative data required to evaluate this dissertation's research questions was obtained using online Likert surveys.

The instrumentation for this study included the Francis Burnout Inventory (see Appendix A1) and the Leader Attributes Inventory (see Appendix A2), both of which utilize the Likert-type scale. The Leader Attributes Inventory (LAI) is a free-use resource for download through Educational Resource Information Center (ERIC). The LAI is also available in a hard copy version, with various packages available from the Materials Distribution Service at Western Illinois University for costs. There are manual/guide materials available to assist the researcher through the processes involved with scoring, reliability, validity, and specific uses for the instrument.

Permission to use the Francis Burnout Inventory was received directly from its developer,

Dr. Leslie Francis, in an email response to this researcher's request for permission to use the FBI

for dissertation purposes (see Appendix A8). No changes were made to the format of either the

FBI or LAI to preserve internal consistency; however, all identifying information was removed

from each survey to ensure the anonymity of the respondents.

The Likert scale methodology employed by each survey instrument is particularly

suited for the correlational research design since the nature of this dissertation's research

questions (RQs) seeks only to identify relationships between self-perceived leadership attributes

and the syndrome of burnout without making formal statements of causality. Furthermore, most

previous research studies that target uncovering associations between variables have used the

correlational research design (Maslach, 1981; Ozdemir & Demir, 2019).

The Francis Burnout Inventory (FBI) was introduced by Francis et al. (2005) as an

alternative to the Maslach Burnout Inventory to specifically address the tripartite components of

burnout (emotional exhaustion, depersonalization, and personal accomplishment) as they

specifically apply to clergy from a two-construct perspective. The value of the FBI (balanced

effect model) is noted by Francis et al. (2019), who state:

> "…the balanced effect model of good-work-related psychological health offers practical
> theologians and pastoral theologians insights into effective strategies that may enhance
> the work-related psychological health of religious leaders and reduce their vulnerability
> to professional burnout." (p. 1064)

Specifically, the Francis Burnout Inventory (FBI) was used to assess the dependent

variables of emotional exhaustion, sense of depersonalization, and level of satisfaction in

ministry, as addressed in all three RQs. As such, the FBI compiles the three components into a

two-component balanced-affect construct, described as emotional exhaustion and satisfaction in

ministry (Village et al., 2018). These constructs are defined by the Scale of Emotional

Exhaustion in Ministry Scale (SEEMS) and the Satisfaction in Ministry Scale (SIMS) (see

Appendix A). Specifically, emotional exhaustion and depersonalization are measured within the

11-item SEEMS Scale, and satisfaction in ministry (personal accomplishment) is measured in the

11-item SIMS Scale. All SIMS and SEEMS scale items are addressed from the 1st Person

perspective. Within the SEEMS Scale, *emotional exhaustion* is gauged by statements such as "I

feel drained by fulfilling my ministerial roles" and 'Fatigue and irritation are part of my daily

experience." The aspect of *depersonalization* is addressed through statements such as "I find

myself spending less and less time with those among whom I minister" and "I am less patient

with those among whom I minister than I used to be." Each declarative statement is assessed

using the following 5-point Likert scale: (1) disagree strongly; (2) disagree; (3) not certain; (4)

agree; (5) agree strongly. The SIMS scale is addressed through statements such as, "I have

accomplished many worthwhile things in my ministry," I can easily understand how people feel

about things," and "The ministry here gives real purpose and meaning to my life" (Francis et al.,

2019). The same 5-point Likert scale was used to assess each statement. Each scale survey

(SIMS and SEEMS) took approximately 3 - 5 minutes to complete, for a total of roughly 9

minutes (Francis et al., 2019).

  Due to the large amount of numerical information generated by the survey responses, a

composite score was obtained for each respective variable addressed by the study RQs (i.e.,

emotional exhaustion, depersonalization, and satisfaction in ministry as correlated with self-

perceived leadership attributes), thereby generating of the ordinal numeric data which is required

by the correlational methodology used in this research dissertation. Specifically, RQ1 and RQ2

were evaluated by the SEEMS composite scale score, and the SIMS composite scale score

evaluated RQ3.

A vital feature of the FBI (balanced effect model) is that it allows for the possibility that a positive and negative affect (emotion) may simultaneously exist within an individual's psychological experience, suggesting that positive and negative emotions are not on opposite ends of a single continuum, but are separate continua. As such, burnout may be most likely to occur in individuals who experience high levels of negative affect (i.e., emotional exhaustion) simultaneously with low levels of positive affect (i.e., ministry satisfaction) (Francis et al., 2005).

The Leader Attributes Inventory (LAI) was developed by Moss & Johansen (1991) and is designed to assess leadership attributes (see Appendix A2). The LAI is available in both a self-rating and observer format, with each style approaching the assessment of leadership attributes from an opposite perspective. Each format of the LAI took approximately 5 minutes to complete (Moss et al., 1994). The self-rating format is presented in 1st Person, while the observer format is presented in the 3rd Person grammatical style. Both formats request primary demographical data, such as gender, ethnicity, years of experience in current leadership role, and age. The self-rater form was utilized for this study, with the demographical information removed to preserve participant anonymity. The Inventory consists of a 37-item 6-point Likert-type scale that measures a leader's attributes regarding characteristics, knowledge, skills, and values associated with successful leadership performance.

The assessment items on the LAI include: 1. Energetic with Stamina; 2. Insight; 3. Adaptable, Open to Change; 4. Visionary; 5.Tolerant of Ambiguity & Complexity; 6. Achievement-Oriented; 7. Accountable; 8. Initiating; 9. Confident, Accepting of Self; 10. Willing to Accept Responsibility; 11. Persistent; 12. Enthusiastic, Optimistic; 13. Tolerant of Frustration; 14. Dependable, Reliable; 15. Courageous, Risk-Taker; 16. Even Disposition; 17.

Committed to the Common Good; 18. Personal Integrity; 19. Intelligent with Practical Judgment; 20. Ethical; 21. Communication; 22. Sensitivity, Respect; 23. Motivating Others; 24. Networking; 25. Planning; 26. Delegating; 27. Organizing; 28. Team Building; 29. Coaching; 30. Conflict Management; 31. Time Management; 32. Stress Management; 33. Appropriate Use of Leadership Styles; 34. Ideological Beliefs are Appropriate to Group; 35. Decision-Making; 36. Problem-Solving; 37. Information Management.

Specifically, the above leader attributes are classified into five clusters: drive, organization, trust, interpersonal, and tolerance. *Drive* attributes are defined as visionary, enthusiastic, persistent, and energetic. *Organization* attributes are characterized by time management, information management, willingness to accept responsibility, and problem-solving. *Trust* attributes are represented by ethical behavior, commitment to the common good, personal integrity, and confidence. *Interpersonal* attributes are defined as conflict management, motivating others, team-building, and appropriate use of leadership styles. Finally, *tolerance* attributes are characterized as even disposition, adaptability, stress management, and communication (see Appendix A6) (Ekren, 2014: Jensrud, 1995; White & Smith, 2012).

The LAI attributes are measured using various declarative statements designed to be answered using the 6 - point Likert-type scale. Possible response selections include: (1) very undescriptive; (2) undescriptive; (3) somewhat undescriptive; (4) somewhat descriptive; (5) descriptive; (6) very descriptive Specifically, statements such as "I encourage and accept constructive criticism from co-workers and am willing to modify plans," "I speak frankly and honestly and practice espoused values," "I can be counted on to follow through to get the job done," "I listen closely to people at work, and organize and clearly present information both orally and in writing," and "I bring conflict into the open and use it to arrive at constructive

solutions" serve to evaluate the level of leadership attributes that are thought to be found in an individual's leadership profile.

An overall composite score was generated for the Leader Attributes Inventory due to the large amount of numerical information obtained through the survey responses. The individual attributes (drive, organization, trust, interpersonal, tolerance) from which the composite score was generated can be classified as: 9 declarative statements addressing drive; 9 declarative statements addressing organization; 7 declarative statements addressing trust; 6 declarative statements addressing interpersonal; 6 declarative statements addressing tolerance (see Appendix A7). As such, each RQ in this study was designed to utilize the total composite score for self-perceived leadership attributes, allowing for the generation of ordinal values which fit the correlational study methodology. The Leader Attributes Inventory composite score served as the primary ordinal measurement (the independent variable) against which each dependent variable (as measured by the respective composite score for emotional exhaustion, depersonalization, and satisfaction in ministry on the Francis Burnout Inventory) was measured.

Both the Francis Burnout Inventory and the Leader Attributes Inventory utilized Qualtrics as the system for developing an electronic version of each instrument. Each survey maintained its unique identity within Qualtrics (no changes were made to the style and focus of the questions/responses), thereby maintaining the internal consistency of each respective scale.

Validity

Validity is defined as the extent to which an assessment strategy yields accurate assessments of the characteristic or phenomenon in question (Leedy & Ormrod, 2019, p. 104) or the degree to which the evidence supports the interpretations of test scores for the purposed use of the instrument (Tasse et al., 2016, p. 84). As such, the instrument chosen to assess pastoral

leadership attributes was the Leader Attributes Inventory (LAI), a 6-point Likert Type scale

questionnaire. The LAI Manual is available for download through ERIC. The manual provides

an in-depth history and background of the LAI, pertinent statistical information regarding the

validity and reliability of the measure, and instructions for administering the survey.

Regarding validity, Moss (1994) provides the following observation:

"First, face and content validity ask the following questions: Do the items make sense to
the respondents, and do leaders actually behave in ways that utilize the attributes
measured by the instrument? Second, concurrent validity seeks to determine the extent to
which the instrument explains the variance in other indicators of concurrent performance
as a leader. Third, the factor structure of the instrument indicates the manner and degree
to which the items can be grouped for diagnostic and instructional purposes. Fourth, the
sensitivity of item scores indicates the usefulness of the instrument to assess the
effectiveness of leadership training programs and the growth of leader qualities. Fifth,
drawing upon the evidence of all the foregoing aspects of validity, a judgment can be
made about the instrument's construct validity; that is, does it measure NCRVE's
conceptualization of leadership?" (p. 26)

To address these points, three pre-test studies were conducted to determine the validity of

the LAI. Initially conceived by Moss in 1989, the final development of the LAI was initiated by

Moss and Johansen (1991) after performing a detailed review of the literature addressing

leadership attributes and characteristics of vocational school administrators and instructors (Lani,

2010). Researchers at Virginia Polytechnic Institute and State University qualitatively analyzed

secondary and post-secondary vocational administrators in seven states. The results of their study

indicate that the research population identified all 37 leadership attributes addressed on the LAI

as being the most appropriate traits (attributes) associated with successful leadership (Finch et

al., 1991).

A second study by the University of Minnesota administered the LAI to a random sample

of 34 full-time post-secondary technical college instructors (Moss & Liang, 1990). Specifically,

the full-time vocational instructors (n = 282) were provided an instrument that included (part 1)

35 leader attributes and (part 2) four tasks of a leader (inspires vision, fosters collaboration, forms the environment of the organization, and exercises power effectively). They were required to evaluate the vocational administrator whom they knew best on the two-part measurement. Correlation coefficients indicated that all 35 leadership attributes were significantly related to the tasks of a leader (at the .001 level, with the correlation coefficients ranging from .56 to .82 (Liang, 1990).

A third study administered the LAI to a class of graduate students (n = 37) majoring in management who were requested to evaluate a vocational administration whom they knew best (Moss & Johansen, 1991). Statistical comparisons between the two studies indicate consistent validity within the instrument. (McElvey et al., 1997). Furthermore, Moss & Johansen (1991) remark:

> "Given that the perceptions of subordinates is a proper way to assess leadership effectiveness (as called for by the NCRVE conceptualization) and that the four tasks of leadership used as criteria of effectiveness are appropriate, the results of the three studies demonstrates that all thirty-seven attributes are highly related to the leadership effectiveness of vocational administrators and business managers." (p. 13)

Benson (1994) conducted additional content validity studies, confirming the importance of all 37 attributes to leaders in industrial technology and technology education. A survey by Warlaw et al. (1992) demonstrated that successful vocational educators exhibited all 37 attributes, and Moss (1994), regarding concurrent validity, found positive correlations between the LAI and the Leader Effectiveness Index and Multifactor Leadership Questionnaire (r = .35 - .87; a mean of the 37 coefficients being .73) (Moss et al., 1994). These studies provide sufficient evidence that the LAI validly assesses those attributes essential in defining successful leadership.

The validity of the Francis Burnout Inventory (FBI) has been established through prior research (Francis et al., 2011; Francis et al., 2015; Francis et al., 2017a; Francis et al., 2017b). In

a study examining the incremental impact of the measure of negative affect (Scale of Emotional Exhaustion in Ministry) and the positive affect (Satisfaction in Ministry Scale), clergy in the Presbyterian Church (USA) (n =744) were assessed for work-related psychological health as it applies to the balanced effect model (FBI). The two independent measures of burnout addressed in this study were self-perceived burnout and self-perceived physical health. The data demonstrated that the mitigating effects of positive affect (SIMS) increased with increasing levels of negative affect (SEEMS) (Francis et al., 2011; Village et al., 2018).

In a second study by Francis et al. (2015), clergy (n = 622) completed the Leaders Survey (a part of the US Congregational Life Survey). The study helped to develop two new measures of positive affect (Satisfaction in Ministerial Life Index) and negative affect (Likelihood of Leaving Ministry Index). The data established in this study demonstrates a significant interactive impact between the positive (SIMS) and negative (SEEMS) effects on burnout, thereby supporting the construct validity of the balanced effect model (FBI). Additional studies involving 61 religious sisters and 95 priests (Francis et al., 2017a) and 155 priests (Francis et al., 2017b) replicated the two measures of balanced effect (SIMS and SEEMS) as an independent measure of burnout. Both studies confirmed the mitigating impact of SIMS on the increased levels of SEEMS, thereby providing additional support for the validity of the balanced effect model of burnout (FBI) (Village et al., 2018).

Reliability

Reliability is the degree to which an assessment strategy consistently yields similar results when the assessed entity hasn't changed (Leedy & Ormrod, 2019, p. 107). The reliability of the Leader Attribute Inventory (LAI) has been established through test-retest, internal consistency, and inter-rater modalities. The LAI has exhibited reliability and consistency across

several studies (McElvey et al., 1997; Moss & Liang, 1990). Regarding the three studies

mentioned above that focus on the validity of the LAI, Table 1 illustrates the test-retest

reliabilities:

Table 1

Correlation Coefficients (measured 1 – 3 weeks apart)

Sample	Range	Mean
Study 1 College Instructors	.64 - .87	.78
Study 2 Management Students	.53 - .89	.76
Study 3 Graduate Students	.47 - .89	.74

Correlation coefficients of .70 or above are considered relatively high (Moss et al., 1994;

deLaat et al., 2012). To illustrate, Study 3 (Graduate Students) produced an average test-retest

reliability coefficient of .97. Additionally, a Cronbach alpha, which is an estimator of the

internal reliability of an instrument that determines how each item in the instrument relates to all

other items, was obtained on two of the above studies, indicating a .98 alpha coefficient

(Croasmun & Ostrum, 2011). Interrater reliability (a measure of agreement between groups of

raters) was investigated during studies involving vocational leaders and vocational

administrators, with coefficients ranging between .75 to .84, with .91 being the mean average

(Moss et al., 1994). These findings indicate that the LAI reliably assesses those characteristics of leadership for which it was designed.

The reliability of the Francis Burnout Inventory (FBI) has been established in several studies. Village et al. (2018) investigated work-related psychological health among Anglican clergy in Wales (n = 358) compared to their likelihood of leaving the ministry. Correlations between each item of the SEEM (Scale of Emotional exhaustion in Ministry) provided a Cronbach alpha coefficient of .85 (59% of variance), and correlations on the SIMS (Satisfaction in Ministry Scale) provided a Cronbach alpha coefficient of .85 (53.4 % of variance). The study's results further support the mitigating effect of SIMS on the SEEMS scale, although the thoughts of leaving the ministry increased with higher scores on the SEEMS scale.

Francis et al. (2019) tested the FBI with a subject population of Anglican clergy in England (n = 99) which considered work-related psychological health. An analysis of the psychometric properties of the SIMS and SEEMS scales demonstrates acceptable properties of internal reliability and item homogeneity. The SIMS scale provided a Cronbach alpha coefficient of .88 (47% variance), and the SEEMS scale provided a Cronbach alpha coefficient of .86 (42% variance), supporting the reliability of the FBI measurement in ministerial satisfaction and the likelihood of burnout.

A prior study by Francis et al. (2017b) considered the SEEMS and SIMS scales from the perspective of Catholic priests. The data analysis revealed a Cronbach alpha coefficient for the SEEM scale was .81 with a 36% variance from the first factor. The SIMS scale produced an alpha coefficient of .79 with a 34% variance from the first factor. This study has its roots partially in a research project by Francis et al. (2004), which specifically considered the validity and reliability of the SEEM scale. In a sample population of Anglican clergy (n = 4370), the

senior minister/pastor/priest was asked to complete a Leader Survey that consisted of several

items from the Oswald (1991) instrument for measuring clergy stress, along with other items

surveying related issues. Phrases such as "The congregation/parish and I disagree on my role as

minister," "I do not feel accepted here by attendees," and "I often think of leaving the ministry"

were assessed by a 6-point Likert Type scale from 1 (low) to 6 (high). Emotional exhaustion

was evaluated by 11 items (Emotional Exhaustion Scale) comprised of phrases such as "I feel

drained in fulfilling my functions in my congregation," " My humor has a biting cynical tone,"

and "I am invaded by sadness I can't explain." Each item was assessed on a 6-point Likert Type

scale from 1 (low) to 6 (high).

An analysis of the data demonstrated the reliability of the emotional exhaustion index for

clergy. The Cronbach alpha coefficient was .88, and the correlations with other survey items

were statistically significant. Although the overall results of the study were significant, Francis et

al. (2017b) note that further psychometric evaluation is necessary, thereby supporting a prior

study in which the researchers remarked that "… the present scale of emotional exhaustion needs

to be complimented by a comparable index of satisfaction in ministry to balance positive affect

and negative affect" (Francis et al., 2005, p. 111). This resulted in developing the SIMS

document to accompany the SEEMS survey.

The above studies provide sufficient support that the Francis Burnout Inventory (SIMS

and SEEMS scales) reliably assesses the positive and negative characteristics associated with the

ministerial profession and the onset of burnout syndrome.

Research Procedures

Once Liberty University's Institutional Review Board (IRB) had approved the study on

September 26, 2022 (see Appendix A3), this researcher accessed the United Methodist Church

primary website for each Conference, specifically the Church locator page for each respective

Conference. This webpage contains pertinent demographic information about every Methodist

church within the Florida, North Georgia, South Georgia, and Alabama – West Florida

Conference, including pastoral staff contact information and the church(es) each pastor serves.

Only those churches whose membership appears to be less than 250 individuals (congregants)

were considered for inclusion in this research. Not every Conference provided a summary of

congregational membership.

An initial recruitment letter (see Appendix A4) was emailed to all pastors of the targeted

churches. This email provided the following information: (1) a description of the study as a

doctoral dissertation; (2) a description of the survey instruments that will be used to obtain data;

(3) a statement of voluntary participation; (4) a description of the potential benefits and risks

associated with participating in the study; (5) a guarantee of anonymity; (6) a link to the

Qualtrics survey site; (7) a contact number for the researcher in the event of the subject having

questions or concerns. A follow-up email was sent to prospective participants three weeks later

as a reminder to participate in the study.

A total of 1587 initial emails (with follow-up emails) were sent to those pastors whose

church membership appeared to fall within the research parameters, out of which 116 responses

were received. Within this number, 101 individuals were identified as meeting this research

study's criteria. To meet the statistical requirements of this study (80% confidence level with a

7% margin of error), at least 80 respondents were required to take part in the survey. For this

study, the actual margin of error was 6.17%. There were, however, several responses received

from prospective participants that were cause for concern. One particular response stated,

"Thank you for reaching out to me about your survey. I will not be able to participate. In light of all the battles, undermining, back-stabbing (sic) and general un-Christian behavior going on in the United Methodist Church, particularly the leadership, I wouldn't dare provide information of this nature to someone I don't know. Moreover, I can't be sure the information would remain private. From my experience with our denomination, that has never been true. Please understand, I am not in any way accusing you of any underhanded attempts to get private information about a pastor's feelings. I think your subject is not only quite interesting and one that has long needed more examination. I pray you obtain the information you seek to complete your degree."

There were other similar responses, some of which are inappropriate to address in a formal paper. However, the above response clarifies the mindset that may have caused many of the study invitees to decline participation in completing the surveys.

This researcher utilized the Qualtrics platform to customize the Leader Attributes Inventory and Francis Burnout Inventory. The demographic information (personal identifying information) included in each survey was removed due to irrelevance regarding the survey's focus and the need to guarantee anonymity to the participants. The study participants accessed each of these surveys through the link to Qualtrics provided in the initial contact and follow-up email communications. Since there is evidence that the normal response time involved with completing any survey instrument is approximately seven minutes (Chudoba, 2021), the link to Qualtrics took the respondent directly to each survey, thereby increasing the likelihood that the respondent would complete each instrument (see Appendix A5).

Each completed survey was captured by Qualtrics, where the survey response was stored in a unique database associated with this researcher's Qualtrics membership. Upon completing the data collection process, all survey information was exported into IBM SPSS GradPack (ibm.com/products/spss-statistics-grad pack), which allowed for an in-depth analysis of the survey responses as they applied to answering this dissertation's research questions.

Once the study had been completed, the results were made available to those subjects who indicated an interest (via email) in viewing the research outcomes. Only those individuals who expressly requested an interest in knowing the study's outcome through email to the researcher received follow-up correspondence with the study results.

Data Analysis and Statistical Procedures

Once the data collection had been completed, the survey was closed in Qualtrics, and the survey responses were exported into IBM SPSS GradPack. Statistical analysis utilized the Spearman Rho Correlation Statistic and Ordinal Regression Analysis.

Data Analysis

The instruments used for this study are the Leader Attributes Inventory (LAI) and Francis Burnout Inventory (FBI). Each survey is a Likert instrument appropriate to assess the specific research questions of this dissertation research. Although the LAI was initially developed to gauge the attributes associated with vocational school administrators, the universal nature of the scale allows the LAI to be a viable measure of leadership attributes related to the pastoral experience. The LAI is categorized according to the five clusters (drive, organization, trust, interpersonal, and tolerance) that define the overall sphere of leader attributes, with each respective factor presented from a self-rater (1st Person) perspective.

The Francis Burnout Inventory (FBI) is categorized into three spheres associated with the likelihood of burnout syndrome (emotional exhaustion, sense of personal accomplishment, and depersonalization). Two scales are the foundation for determining the specific levels of these characteristics as experienced by pastoral staff – the SEEMS scale (Sense of Emotional Exhaustion in Ministry) was used to gauge the overall sense of emotional exhaustion and sense

of depersonalization that a pastor may be experiencing. The SIMS scale (Satisfaction in Ministry) was used to measure the pastor's sense of personal accomplishment.

Specifically, the FBI - SEEMS scale and the five clusters (drive, organizational, trust, interpersonal, tolerance) of the LAI were used to evaluate RQ1 and RQ2. The first research question (RQ1) asks: What relationship, if any, exists between the pastor's self-perceived level of leadership attributes (drive, organizational, trust, interpersonal, tolerance) and the pastor's level of emotional exhaustion as measured by the Francis Burnout Inventory – SEEMS Scale? The second research question (RQ2) asks: What relationship, if any, exists between the pastor's self-perceived level of leadership attributes (drive, organizational, trust, interpersonal, tolerance) and the pastor's sense of depersonalization as measured by the Francis Burnout Inventory – SEEMS Scale? Six statements on the SEEMS scale deal directly with emotional exhaustion. Five statements on the SEEMS scale deal directly with depersonalization.

Due to the large amount of data generated within the survey responses, a composite score for the LAI (using the median score from the drive, organizational, trust, interpersonal, and tolerance clusters together), a composite score for the FBI – SEEMS (emotional exhaustion) using the median score, a composite score for the FBI - SEEMS (depersonalization) using the median score, and a composite score for the FBI – SIMS (satisfaction in ministry) using the median score, were generated. The composite score for emotional exhaustion and composite score for depersonalization were evaluated against the composite score of the LAI to determine whether there exists a correlational relationship between depersonalization, emotional exhaustion, and leadership attributes.

The SIMS scale was used to quantify ministerial satisfaction and sense of personal accomplishment and is designed to answer the third research question (RQ3): What relationship,

if any, exists between the pastor's self-perceived level of leadership ability (drive, organizational, trust, interpersonal, tolerance) and the pastor's level of satisfaction and personal accomplishment in ministry as measured by the Francis Burnout Inventory – SIMS Scale? Eleven declarative statements on the SIMS scale gauge the pastor's level of satisfaction and sense of personal accomplishment in ministry. A Likert scale measures each item. A composite SIMS score was generated (using the median score) and evaluated against the composite median score for the LAI (Leader Attribute Inventory).

Before conducting the correlation analysis, a Cronbach's alpha was generated to ensure that the internal consistency of each variable was stable and in concert with the purpose of this dissertation. The Cronbach analysis also included the individual clusters of drive, organizational, trust, interpersonal, and tolerance within the LAI structure. Since the statistical analysis comprising this dissertation focused on the LAI composite score, it was necessary to validate each LAI cluster to improve the reliability of the statistical findings. If the Cronbach's alpha indicated a lack of internal consistency within any of the LAI clusters, it may have been reasonable to question the validity of the composite LAI score. This, in turn, would have called into question the overall results of this study (see Table 3).

Crosstabulations were generated after Cronbach's alpha had been determined. The Crosstab evaluation includes a case processing summary, chi-square tests, symmetric measures, and a crosstabulation summary chart. Each component of the research questions was evaluated: (1) median composite score LAI vs. median composite score Emotional Exhaustion; (2) median composite score LAI vs. median composite score Depersonalization; (3) median composite score LAI vs. median composite score Satisfaction in Ministry. Additionally, bar charts, histograms, and boxplots illustrating these relationships were generated.

IBM-SPSS was used to determine Spearman Rho correlations for median composite LAI vs. median composite EE (emotional exhaustion), median composite LAI vs. median composite Depersonalization, and median composite LAI vs. median composite SIMS scores. Once correlations had been calculated to determine the strength of the relationships between self-perceived leadership attributes and emotional exhaustion, depersonalization, and satisfaction in ministry, an Ordinal Regression Analysis was performed on IBM-SPSS to determine whether the independent variable (median composite score of the LAI) exerted influence on the dependent variables (the median composite score for emotional exhaustion, the median composite score for depersonalization, and the median composite score for satisfaction in ministry).

Statistical Procedures

In this study, both descriptive and inferential statistical procedures were utilized through the SPSS platform. Initially, a correlational coefficient was determined through Spearman's Rho statistic between each dependent variable (median composite emotional exhaustion, median composite depersonalization, and median composite satisfaction in ministry) and the independent variable median composite Leader Attributes Inventory (drive, organization, trust, interpersonal, and tolerance) to determine whether there exists any relationship between the respective variables. Although prior research suggests that similar statistical conclusions can be obtained from either the *Pearson r* and *Spearman rho* correlational tests (Murray, 2013; Sullivan & Artino, 2013), the Likert-type scale is generally treated as an ordinal scale and, as such, is best studied using non-parametric measures (no assumptions are made about the shape or parameters of the underlying population distribution). Therefore, Spearman's Rho correlation was the appropriate statistic for this study, rather than the Pearson coefficient, which may best be applied

to parametric measurements (assumptions about the distribution of the underlying population

from which the sample was drawn can be made).

Once Spearman's correlation coefficient was determined, a regression analysis was

performed using Ordinal Regression to determine the influential strength between the

independent and dependent variables. However, the use of the Ordinal Regression Analysis must

meet several assumptions (Salcedo et al. 2017):

> Assumption 1 – the dependent variable (D.V.) is measured at the ordinal level
> Assumption 2 – one or more independent variables (I.V.) are continuous, ordinal, or
>   categorical.
> Assumption 3 – homogeneity of error variance for each level of the dependent variable is
>   met (location-scale models can be used when violated).
> Assumption 4 – there is an adequate cell count.

The value of the Ordinal Regression Analysis is that it permits a researcher to estimate

the magnitude of the effect of the explanatory variables (I.V.'s) on the outcome variable (D.V.)

when both variables are ordinal (Elamir & Sadeq, 2010). Specifically, each dependent variable in

this study (composite emotional exhaustion, composite depersonalization, and composite

satisfaction in ministry) was assessed by the independent variable, composite LAI, to establish

the degree to which self-perceived leadership attributes contribute to the onset of burnout

syndrome. All median composite values were generated from Likert data, which is generally

considered to be ordinal.

Chapter Summary

Three research questions (RQs) provided the foundation for exploring the variables

associated with pastoral burnout syndrome (median composite emotional exhaustion, median

composite depersonalization, and median composite satisfaction in ministry scores) and their

relationship with pastoral self-perceived leadership attributes, as measured across five clusters

(drive, organization, trust, interpersonal, and tolerance) combined within a median composite Leader Attributes Inventory score.

The framework for this research was the survey method utilizing the Francis Burnout Inventory and the Leader Attribute Inventory, both of which are Likert-type scales. The Francis Burnout Inventory is designed to assess the extent to which the pastoral individual experiences conditions associated with burnout symptoms. The Leader Attribute Inventory is designed to evaluate self-perceived leadership attributes. A total of 101 survey responses were used for the study, which met statistical viability at the 80% confidence level, after which a correlational evaluation was performed on the survey responses using the Spearman Rho test statistic. Following the correlational analysis, an Ordinal Regression Analysis was performed to determine the extent to which each dependent variable (emotional exhaustion, depersonalization, and satisfaction in ministry) is influenced by the independent variable leadership attributes, as determined by the median composite score for drive, organization, trust, interpersonal, and tolerance as found within the Leader Attributes Inventory. Preliminary statistical procedures, such as Cronbach's alpha, crosstabulations, frequencies, and histograms, were performed to ensure the internal consistency of the variables, describe the data parameters and determine a baseline regarding descriptive summaries of the survey data as established through the Likert scale responses.

CHAPTER FOUR: ANALYSIS OF FINDINGS

Overview

The purpose of this quantitative non-experimental correlational study is to determine if a relationship exists between self-perceived leadership attributes (defined by drive, organization, trust, interpersonal, and tolerance) and ministerial burnout (defined by emotional exhaustion, depersonalization, and satisfaction in ministry) for pastors occupying leadership positions within small church congregations (250 or fewer congregants) holding membership in the Florida, North Georgia, South Georgia, and Alabama-West Florida Conferences of the United Methodist or Global Methodist Church denominations. This chapter provides the data, analysis, and results of this research.

Research Questions

RQ1. What relationship, if any, exists between a pastor's self-perceived level of leadership attributes (drive, organizational, trust, interpersonal, tolerance) as measured by the Leader Attributes Inventory and the pastor's level of emotional exhaustion as measured by the Francis Burnout Inventory – SEEMS Scale?

RQ2. What relationship, if any, exists between a pastor's self-perceived level of leadership attributes (drive, organization, trust, interpersonal, tolerance) as measured by the Leader Attributes Inventory and the pastor's sense of depersonalization as measured by the Francis Burnout Inventory – SEEMS Scale?

RQ3. What relationship, if any, exists between a pastor's self-perceived level of leadership attributes (drive, organizational, trust, interpersonal, tolerance) as measured by the Leader Attributes Inventory and the pastor's sense of satisfaction in ministry as measured by the Francis Burnout Inventory – SIMS Scale?

Hypotheses

H_01: There is no significant relationship between a pastor's self-perceived level of leadership attributes (drive, organizational, trust, interpersonal, tolerance) as measured by the Leader Attributes Inventory and the pastor's level of emotional exhaustion as measured by the Francis Burnout Inventory – SEEMS Scale.

H_02: There is no significant relationship between a pastor's self-perceived level of leadership attributes (drive, organizational, trust, interpersonal, tolerance) as measured by the

Leader Attributes Inventory and the pastor's sense of depersonalization as measured by the Francis Burnout Inventory – SEEMS Scale.

$H_0$3: There is no significant relationship between a pastor's self-perceived level of leadership attributes (drive, organizational, trust, interpersonal, tolerance) as measured by the Leader Attributes Inventory and the pastor's sense of satisfaction in ministry as measured by the Francis Burnout Inventory – SIMS Scale.

Compilation Protocol and Measures

The test measures used in this research were the Leader Attributes Inventory and the Francis Burnout Inventory, both of which are Likert scale instruments and contain ordinal data. Since this study was a correlational investigation into possible relationships between the variables of leadership attributes and (1) emotional exhaustion, (2) depersonalization, and (3) satisfaction in ministry, the Spearman Rho (Spearman rank-order correlation) statistic was chosen to evaluate possible relationships between the variables. Spearman Rho is the most appropriate test when both variables are rank-ordered data and are ordinal (Leedy & Ormrod, 2019, p. 325), thereby providing information regarding the strength and direction (positive or negative) of each pair of research variables. The result of the Spearman statistic is presented in a correlational coefficient that ranges from (-1) – 0 – (+1); the closer the coefficient gets to either (-1) or (+1), the stronger the correlational relationship exists between the two variables. A correlation between "0" and (-1) indicates a negative (or inverse) relationship, whereby one variable increases while the other decreases. A correlation between "0" and (+1) shows a positive relationship whereby both variables increase simultaneously. For each pair of variables in this study [1: Leader Attributes (IV) vs. Emotional Exhaustion (DV); 2: Leader Attributes (IV) vs. Depersonalization (DV); 3: Leader Attributes (IV) vs. Satisfaction in ministry (DV)], the Spearman Rho was used to establish the correlational coefficient and determine the strength and direction of each paired relationship.

However, before utilizing the Spearman Rho to determine possible IV – DV correlations, a Cronbach alpha was established for each variable in this study, along with calculating a median composite score for the Leader Attributes Inventory (LAI), the emotional exhaustion scale of the Francis Burnout Inventory (FBI), the depersonalization scale of the Francis Burnout Inventory (FBI), and the Satisfaction in Ministry scale of the Francis Burnout Inventory (FBI). Median composite scores were used throughout the statistical investigation due to the significant number of responses associated with the Likert scales used by the LAI and FBI. For each participant, 59 responses were recorded from the surveys (37 responses on the LAI and 22 on the FBI). Since there were a total of 101 participants, a total number of 5959 individual Likert score cells were recorded in IBM-SPSS. These numbers created an overwhelming logistical and mathematical situation. Calculating and using median composite scores for each research variable served to quantify the survey data into a practicable and comprehensive assessment of the Likert information.

A Cronbach alpha was established for each DV (emotional exhaustion, depersonalization, and satisfaction in ministry), along with each cluster that comprises the LAI (i.e., drive, interpersonal, tolerance, trust, and organization). It was necessary to verify the internal consistency for each cluster of the Leader Attributes Inventory since an overall median composite score for the LAI was the foundational quantity used as the independent variable. If there was a lack of internal consistency in any of the five clusters, there might be sufficient evidence to question the viability of the composite LAI score. Consequently, the statistical analysis and results of answering each dissertation research question (RQ) may be misinterpreted or distorted.

An ordinal regression analysis was also performed on the research data to investigate different relationships between the independent variable (leadership attributes) and a dependent variable (emotional exhaustion; depersonalization; satisfaction in ministry), providing statistics to better inform the research questions. Regression is a statistical tool used to examine how accurately one or more independent variables (IVs) enable predictions regarding the values of a single dependent variable (DV) by describing the slope of a straight line that fits the data for the IVs and DV (Leedy & Ormrod, 2019, p. 334). The determining factor in regression analysis is identifying an underlying pattern in how values of "*y*" (the DV) change as a result of changes in "*x*" (the IV) (Mohr et al., 2021, p. 328). As such, ordinal regression provides the best assessment of the ordered odds ratio for determining the specific predictions between variable values (i.e., the changes in "*y*" compared with changes in "*x*") and is one of the most commonly used logistical regression models for ordinal data, primarily when Likert instruments are used in data collection (Harrell, 2015).

Demographic and Sample Data

The data collection phase of this study began after permission was obtained to proceed with the research from the Institutional Review Board (IRB) at Liberty University on September 26, 2022. Qualtrics was the survey platform used to present the Leader Attributes Inventory and Francis Burnout Inventory to potential research participants. A consent document that contained an invitation to participate in the research study, a description of the research, what will happen if the participant takes part in the study, potential benefits and risks of participation, how personal information will be protected, the ability to voluntarily participate or withdraw from participation, and researcher contact information were also included in the Qualtrics survey

website. All requested personal identifying information (i.e., name, date of birth, location) associated with the survey instruments was removed to preserve participant anonymity.

Before completing the surveys, research subjects were required to certify their eligibility for participation by responding either *yes* or *no* to three questions: (1) I am over the age of eighteen; (2) I currently hold an official pastoral position (lay pastor, licensed pastor, ordained pastor) in the United Methodist or Global Methodist Church; (3) My congregation consists of (a) 250 or fewer congregants or (b) 251 or more congregants. Participants who responded *yes* to all three questions were connected to the surveys. Any *no* response or selecting (b) *251 or more congregants* closed the surveys, and the individual was thanked for their time and interest in the research.

Initial contact emails were sent from October 3, 2022, through January 8, 2023. The contact information for all potential participants was drawn from each respective Conference website, all of which provided pertinent demographic information, such as location, congregational size (this information was not available on several websites), and pastor identification regarding the churches that comprised each respective Conference. Only pastors associated with churches in the Florida, North Georgia, South Georgia, and Alabama – West Florida Conferences were contacted via email.

Specifically, 487 emails were sent to pastors in the Florida UMC Conference, 585 emails were sent to pastors in the North Georgia UMC Conference, 282 emails were sent to pastors in the South Georgia UMC Conference, and 233 emails were sent to pastors in the Alabama – West Florida UMC Conference. The total number of initial contact emails was 1587. Follow-up emails were sent beginning October 15, 2022, and were completed by January 20, 2023. Of the total number of contact and follow-up emails sent, there were 116 responses received by Qualtrics. Of

these, six surveys were not fully completed and were subsequently removed from the pool of qualified participants. The final count of research participants was 101 after the survey was closed in Qualtrics on January 25, 2023. The concluding count represents a 6.36% response rate for research participants.

The low response rate may be attributed to the socio-political and doctrinal divisions currently challenging the United Methodist Church (UMC) and the reluctance of pastors to expose too much of their personal feelings to unfamiliar individuals (e.g., dissertation researchers), regardless of anonymity guarantees. Several responses to the initial or follow-up email requests for study participation were very negative in tone (as noted in Chapter 3 – Research Procedures). These pessimistic and rude replies and the low number of survey responses may illustrate the aggravation, suspicion, and frustration experienced by UMC pastoral staff.

The UMC is experiencing a serious paradigm shift within the denomination whereby many congregations have voted to leave the UMC and claim membership in the recently established Global Methodist Church. The division's primary issue is the controversy surrounding gay rights issues, particularly the ordination of gay individuals and gay marriage. Conservative UMC congregations appear to lean towards membership in the Global Methodist Church; liberal UMC congregations will remain with the established UMC conferences (Weber, 2023).

Once the survey was closed on January 25, 2023, the survey data was exported to IBM-SPSS Grad Pack 29 Premium, which this researcher purchased on January 26, 2023. Composite scores for the Leader Attributes survey data, the Francis Burnout Inventory – Emotional Exhaustion survey, the Francis Burnout Inventory – Depersonalization survey, and the Francis

Burnout Inventory – Satisfaction in Ministry survey were computed. After this, IBM-SPSS was used to investigate Cronbach's alpha, frequencies, descriptives, crosstabulations, Spearman correlations, and ordinal logistic regression on the research data.

Data Analysis and Findings

The statistical boundaries that were placed on the data analysis are an 80% level of confidence (as suggested by the dissertation supervisor Dr. Bredfeldt), an alpha (level of significance) of 0.20, which was determined by the formula: 100% - confidence level = alpha, or, 100% - 80% = 20% (0.20). An additional formula for calculating the alpha is 1 – (confidence level/100) or 1 – (80/100) = .20 (see Table 1, p. 85); the margin of error was 6.17%, as calculated by Raosoft Sample Size Calculator (www.Raosoft.com/samplesize.html).

Table 2

Confidence Level and Level of Significance

Confidence Level	2-tailed Level of Significance (alpha)
70%	0.30
80%	0.20
90%	0.10
95%	0.05
98%	0.02
99%	0.01

Note: This table is adapted from University of Regina "t-distribution Confidence Level and Level of Significance." (www.uregina.ca/-gingrich/tt.pdf).

Cronbach's Alpha

A preliminary data evaluation was performed before the correlational and ordinal regression procedures. Composite scores were generated for the Leader Attributes Inventory (IV) and each dependent variable (DV) of the Francis Burnout Inventory: (1) emotional exhaustion, (2) depersonalization, and (3) satisfaction in ministry. Using composite scores was considered a suitable process for comprehensively evaluating the research questions. Since the overall amount of data comprising the Likert scale cells was 5959 (59 Likert responses x 101 participants), using a composite score provided a more convenient yet statistically sound methodology for data analysis. In addition to composite scores for the independent and dependent variables, scores for each cluster in the Leader Attributes Inventory (i.e., drive, interpersonal, trust, organization, and tolerance) and the Francis Burnout Inventory as a singular entity. These calculations were performed in case of their eventual need later in the statistical analysis.

A Cronbach's alpha was determined for the dependent variables (emotional exhaustion, depersonalization, satisfaction in ministry) and for each cluster of the independent variable leader attributes (drive, interpersonal, trust, organization, and tolerance). The Cronbach alpha measures internal consistency within a variable, thereby offering evidence that the variable appropriately measures what it purports to measure. An alpha coefficient between .65 - .80 is sufficient for a scale used in human dimensions research (Vaske et al., 2017). This procedure was especially vital to leader attributes since a composite score was drawn from a median sum of the five clusters. Should there be a lack of internal consistency within any of the clusters, there may be a reason to doubt the sufficiency and viability of the composite score. Table 3 provides a summary of the Cronbach alpha coefficients:

Table 3

Cronbach's alpha coefficients

LAI cluster Drive	n = 9 statements	Cronbach alpha = .665
LAI cluster Interpersonal	n = 6 statements	Cronbach alpha = .757
LAI cluster Tolerance	n = 6 statements	Cronbach alpha = .795
LAI cluster Trust	n = 7 statements	Cronbach alpha = .834
LAI cluster Organization	n = 9 statements	Cronbach alpha = .781
FBI – Emotional Exhaustion	n = 6 statements	Cronbach alpha = .770
FBI – Depersonalization	n = 5 statements	Cronbach alpha = .766
FBI – Satisfaction in Ministry	n = 11 statements	Cronbach alpha = .844

The above table provides sufficient evidence that each item had satisfactory internal consistency. Both the LAI (Leader Attributes Inventory) and the FBI (Francis Burnout Inventory) composite scores were statistically viable, providing for an efficient investigation into each research question and enhancing confidence in the results of the Spearman Correlation and Ordinal Regression Analysis.

The IBM-SPSS Analyze function generated preliminary statistics. Each variable was analyzed to interpret the Likert data responses. The frequencies associated with each variable were calculated from the descriptive function within the IBM-SPSS platform. The results are presented in Tables 3 – 10 and Figures 1– 4:

Composite Score Summaries

Leader Attributes Inventory

Figure 1

Histogram – Median Composite Score Leader Attributes Inventory
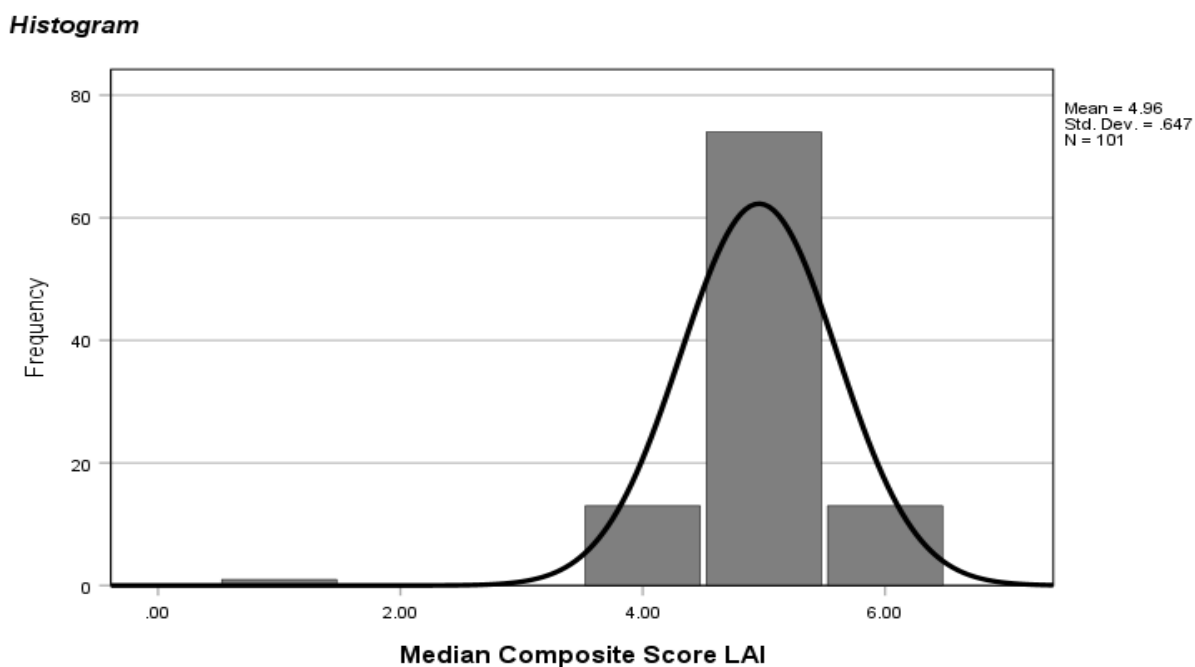
Table 4

Frequencies –Median Composite Score Leader Attributes Inventory

	Frequency	Percent	Valid Percent	Cumulative Percent
very undescriptive (1)	1	1.0	1.0	1.0
somewhat descriptive (4)	13	12.9	12.9	13.9
descriptive (5)	74	73.3	73.3	87.1
very descriptive (6)	13	12.9	12.9	100.0
Total	101	100.0	100.0	-

Table 5

Statistics – Median Composite Score Leader Attributes Inventory

	Valid	101
	Missing	0
Median		5.0000
Std. Deviation		.64685
Range		5.00
Minimum		1.00
Maximum		6.00

FBI - Emotional Exhaustion Composite Score

Figure 2

Histogram – Median Composite Score for FBI - Emotional Exhaustion
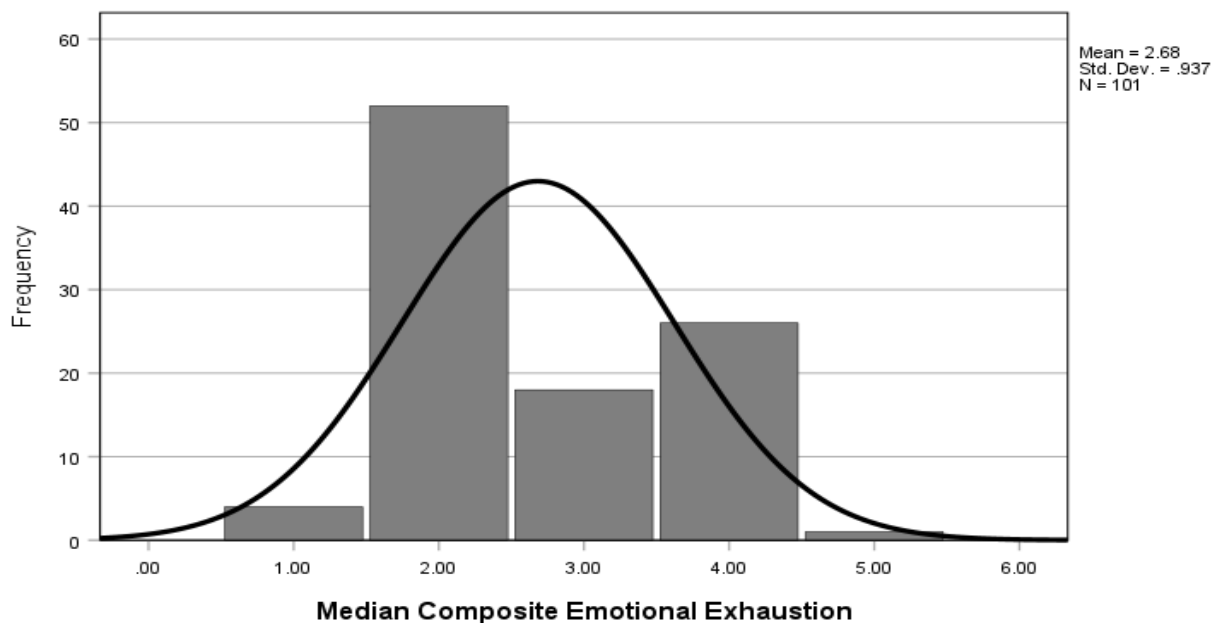
Table 6

Frequencies – Median Composite Score FBI – Emotional Exhaustion

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree (1)	4	4.0	4.0	4.0
Disagree (2)	52	51.5	51.5	55.4
Uncertain (3)	18	17.8	17.8	73.3
Agree (4)	26	25.7	25.7	99.0
Strongly Agree (5)	1	1.0	1.0	100
Total	101	100.0	100.0	-

Table 7

Statistics – Median Composite Score FBI – Emotional Exhaustion

	Valid	101
	Missing	0
Median		2.000
Std. Deviation		.93734
Range		4.00
Minimum		1.00
Maximum		5.00

FBI - Depersonalization Composite Score

Figure 3

Histogram – Median Composite Score FBI - Depersonalization

Histogram

Mean = 2.24
Std. Dev. = .789
N = 101

Median Composite Depersonalization
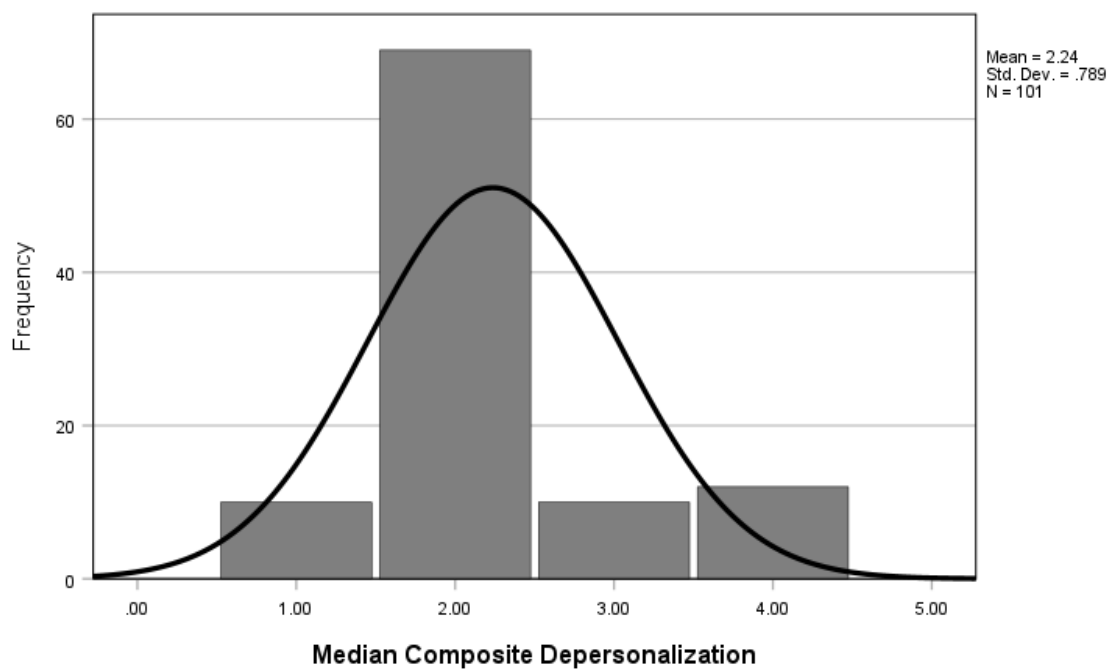
Table 8

Frequencies – Median Composite Score FBI - Depersonalization

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree (1)	10	9.9	9.9	9.9
Disagree (2)	69	68.3	68.3	78.2
Uncertain (3)	10	9.9	9.9	88.1
Agree (4)	12	11.9	11.9	100.0
Total	101	100.0	100.0	-

Table 9

Statistics – Median Composite Score FBI – Depersonalization

	Valid	101
	Missing	0
Median		2.000
Std. Deviation		.78928
Range		3.00
Minimum		1.00
Maximum		4.00

FBI - Satisfaction in Ministry Composite Score

Table 10

Frequencies – Median Composite Score FBI – Satisfaction in Ministry

	Frequency	Percent	Valid Percent	Cumulative Percent
Uncertain (3)	7	6.9	6.9	6.9
Agree (4)	70	69.3	69.3	76.2
Strongly Agree (5)	24	23.8	23.8	100.0
Total	101	100.0	100.0	-

Figure 4

Histogram – Median Composite Score FBI – Satisfaction in Ministry

Histogram

Mean = 4.17
Std. Dev. = .53
N = 101
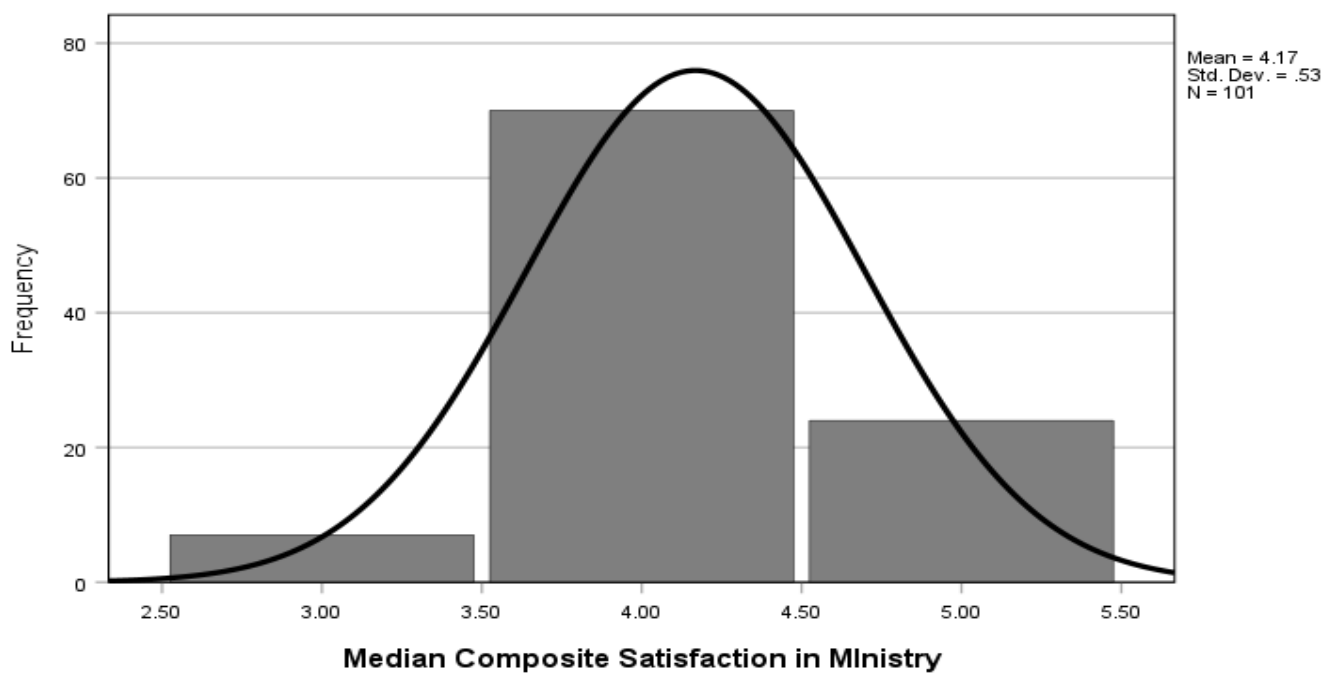
Table 11

Statistics – Median Composite Score FBI – Satisfaction in Ministry

	Valid	101
	Missing	0
Median		4.000
Std. Deviation		.53046
Range		2.00
Minimum		3.00
Maximum		5.00

Research Question One Correlation

RQ1. What relationship, if any, exists between a pastor's self-perceived level of leadership attributes (drive, organizational, trust, interpersonal, tolerance) as measured by the Leader Attributes Inventory and the pastor's level of emotional exhaustion as measured by the Francis Burnout Inventory – SEEMS Scale?

Crosstabulations were conducted on the independent variable Median Composite Score for the Leadership Attributes Inventory scale and the dependent variable Median Composite Francis Burnout Inventory - Emotional Exhaustion scale using the Analyze – Frequencies function in IBM-SPSS. The results are presented in Table 12:

Crosstabulation Analysis

Table 12

Crosstabulations

		Median Composite Emotional Exhaustion					
		Strongly Disagree (1)	Disagree (2)	Uncertain (3)	Agree (4)	Strongly Agree (5)	Total
Median Comp. LAI	Very Undescriptive (1)	0	0	1	0	0	1
	Somewhat Descriptive (4)	0	6	4	3	0	13
	Descriptive (5)	4	35	12	22	1	74
	Very Descriptive (6)	0	11	1	1	0	13
Total		4	52	18	26	1	101

Correlational Analysis

A Spearman Correlation Coefficient (Spearman Rho or r_s) was established to determine whether a relationship exists between a pastor's level of emotional exhaustion and self-perceived leadership attributes. Since the data is comprised of Likert scale responses, the Spearman

coefficient is the most appropriate instrument to use for the investigation into the personal

assessment of leadership attributes (the independent variable) and emotional exhaustion (the

dependent variable) (Leedy & Ormrod, 2019, p. 325). The IBM-SPSS platform was used to

conduct the analysis, using the bivariate option for the correlation. The statistical results are:

Spearman Correlation Coefficient = - .168; Significance, or p-value (2-tailed) = .093; Confidence

Intervals at 80% = - .294 (lower) and - .036 (upper) (Table 13). These numbers indicate a very

weak negative correlation between self-perceived leadership attributes and emotional exhaustion.

However, the p-value of .093 fails to exceed the alpha of .20, indicating that the null

hypothesis (H_0 - there is no significant relationship between self-perceived leadership attributes

and emotional exhaustion) must be rejected, and the alternative hypothesis is accepted. Figure 5

provides a histogram representation of the data relationship, and Table 13 defines the parameters

of the Spearman correlation and comparative analysis:

Table 13

Confidence Levels of Spearman's Rho

			80% confidence intervals (2 tailed)	
Median composite Emotional Exhaustion-Median composite LAI	Spearman's Rho	Significance	Lower	Upper
	- .168	.093	- .294	- .036

Table 14

Spearman Rho Correlation – Leader Attributes vs. Emotional Exhaustion

			Median Composite Emotional Exhaustion	Median Composite LAI
Spearman Rho	Median Composite Emotional Exhaustion	r_s	1.000	- .168
		Sig (2-tail)	-	.093
		N	101	101
	Median Composite LAI	r_s	- .168	1.000
		Sig (2-tail)	.093	-
		N	101	101

Figure 5

Histogram – Median Composite Score LAI vs. Median Composite Score Emotional Exhaustion
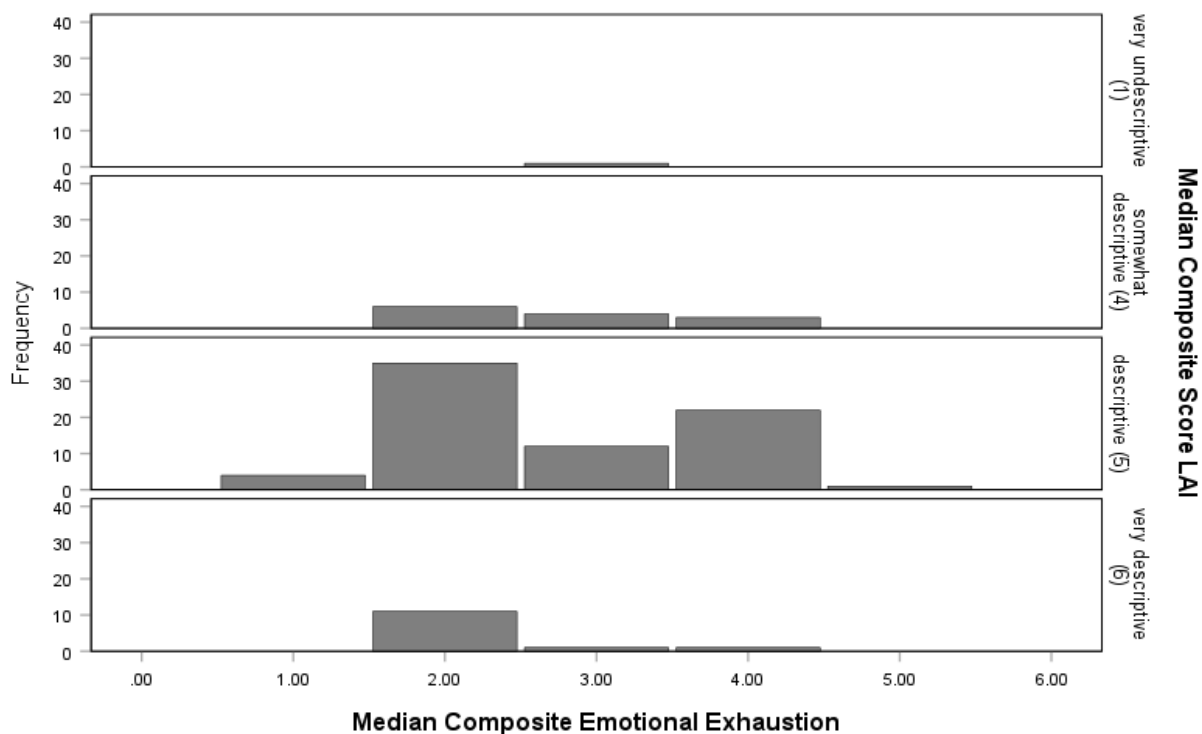
Research Question Two Correlation

RQ2. What relationship, if any, exists between a pastor's self-perceived level of leadership attributes (drive, organization, trust, interpersonal, tolerance) as measured by the Leader Attributes Inventory and the pastor's sense of depersonalization as measured by the Francis Burnout Inventory – SEEMS Scale?

Crosstabulations were conducted on the independent variable Composite Score for the Leadership Attributes Inventory scale and the dependent variable Francis Burnout Inventory - Depersonalization scale using the Analyze – Frequencies function in IBM-SPSS. The results are presented in Table 15:

Crosstabulation Analysis

Table 15

Crosstabulations

		Median Composite Depersonalization					
		Strongly Disagree (1)	Disagree (2)	Uncertain (3)	Agree (4)	Strongly Agree (5)	Total
Median Comp. LAI	Very Undescriptive (1)	0	1	0	0	0	1
	Somewhat Descriptive (4)	0	7	2	4	0	13
	Descriptive (5)	9	49	8	8	0	74
	Very Descriptive (6)	1	12	0	0	0	13
Total		10	69	10	12	0	101

Correlational Analysis

A Spearman Correlation Coefficient (Spearman Rho) was established to determine whether a relationship exists between a pastor's level of depersonalization and self-perceived leadership attributes. The results of the Spearman correlation are: Spearman Correlation

Coefficient = - .249; Significance, or *p*-value, (2-tailed) = .012; Confidence Intervals at 80% = -

.369 (lower) and -.120 (upper) (Table 17). These numbers indicate a weak negative correlation

between self-perceived leadership attributes and sense of depersonalization. Specifically, the

weak negative correlation suggests that as one variable increases, the other variable decreases.

Additionally, the *p*-value of .012 fails to exceed the alpha of .20, indicating that the

correlation is significant and that the null hypothesis (H_0 – there is no significant relationship

between self-perceived leadership attributes and sense of depersonalization) – must be rejected,

and the alternative hypothesis accepted (H_1 – there is a significant relationship between self-

perceived leader attributes and sense of depersonalization). Figure 6 provides a histogram

representation of the data relationship, and Table 16 defines the parameters of the Spearman

correlation and comparative analysis:

Table 16

Spearman Rho Correlation – Leader Attributes vs. Depersonalization

			Median Composite Emotional Exhaustion	Median Composite LAI
Spearman Rho	Median Composite Depersonalization	r_s	1.000	- .249
		Sig (2-tail)	-	.012
		N	101	101
	Median Composite LAI	r_s	- .249	1.000
		Sig (2-tail)	.012	-
		N	101	101

Table 17

Confidence Levels of Spearman's Rho

Median composite Depersonalization -Median composite LAI	Spearman's Rho	Significance	80% confidence intervals (2 tailed)	
			Lower	Upper
	- .249	.012	- .369	- .120

Figure 6

Histogram – Median Composite Score LAI vs. Median Composite Score Depersonalization
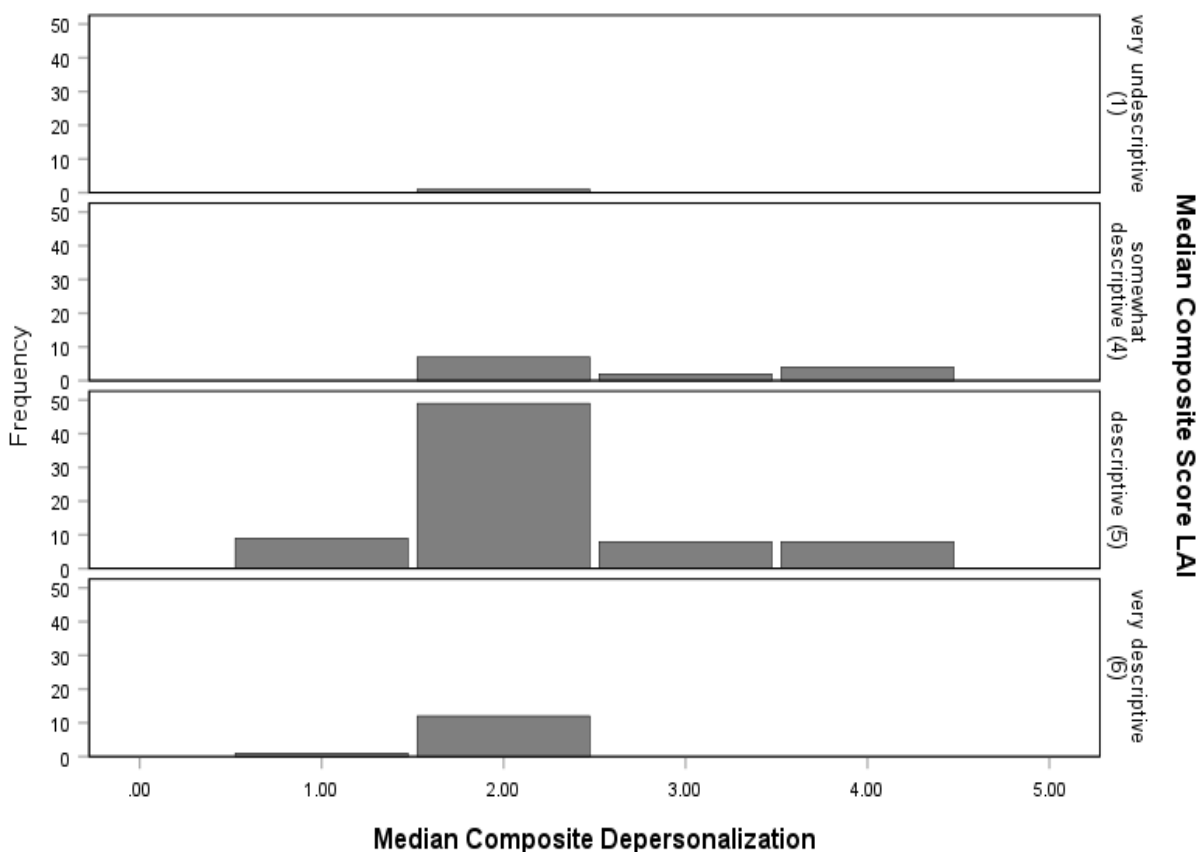
Research Question Three Correlation

    RQ3. What relationship, if any, exists between a pastor's self-perceived level of leadership attributes (drive, organizational, trust, interpersonal, tolerance) as measured by the

Leader Attributes Inventory and the pastor's sense of satisfaction in ministry as measured by the Francis Burnout Inventory – SIMS Scale?

Crosstabulations were conducted on the independent variable Composite Score for the Leadership Attributes Inventory scale and the dependent variable Francis Burnout Inventory - Satisfaction in Ministry scale using the Analyze – Frequencies function in IBM-SPSS. The results are presented in Table 18:

Crosstabulation Analysis

Table 18

Crosstabulations

		Median Composite Satisfaction in Ministry					
		Strongly Disagree (1)	Disagree (2)	Uncertain (3)	Agree (4)	Strongly Agree (5)	Total
Median Comp. LAI	Very Undescriptive (1)	0	0	0	1	0	1
	Somewhat Descriptive (4)	0	0	3	8	2	13
	Descriptive (5)	0	0	4	57	13	74
	Very Descriptive (6)	0	0	0	4	9	13
Total		0	0	7	70	24	101

Correlational Analysis

A Spearman Correlation Coefficient (Spearman Rho) was established to determine whether a relationship exists between a pastor's level of satisfaction in ministry and self-perceived leadership attributes. The results of the Spearman correlation are: Correlation Coefficient = .367; Significance, or *p*-value, (2-tailed) = < 0.001; Confidence Intervals at 80% = .246 (lower) and .476 (upper) (Table 20). These numbers indicate a weak positive correlation

between self-perceived leadership attributes and satisfaction in ministry. Specifically, the weak

positive correlation suggests that the other variable also increases as one variable increases.

A level of significance (p-value) of < 0.001 fails to exceed the alpha of .20, indicating

that the null hypothesis (H_0 – there is no significant relationship between self-perceived

leadership attributes and sense of depersonalization) – must be rejected, and the alternative

hypothesis (H_1: there is a significant relationship between self-perceived leader attributes and

sense of satisfaction in ministry) be accepted. Figure 7 provides a histogram representation of the

data relationship, and Table 19 defines the parameters of the Spearman correlation and

comparative analysis:

Table 19

Spearman Rho Correlation – Leader Attributes vs. Satisfaction in Ministry

			Median Composite Emotional Exhaustion	Median Composite LAI
Spearman Rho	Median Composite Satisfaction in Ministry	r_s	1.000	.367
		Sig (2-tail)	-	< .001
		N	101	101
	Median Composite LAI	r_s	.367	1.000
		Sig (2-tail)	< .001	-
		N	101	101

Table 20

Confidence Levels of Spearman's Rho

			80% confidence intervals (2 tailed)	
Median composite Satisfaction in Ministry - Median composite LAI	Spearman's Rho	Significance	Lower	Upper
	.367	<.001	.246	.476

Figure 7

Histogram – Median Composite Score LAI vs. Median Composite Score Satisfaction in Ministry
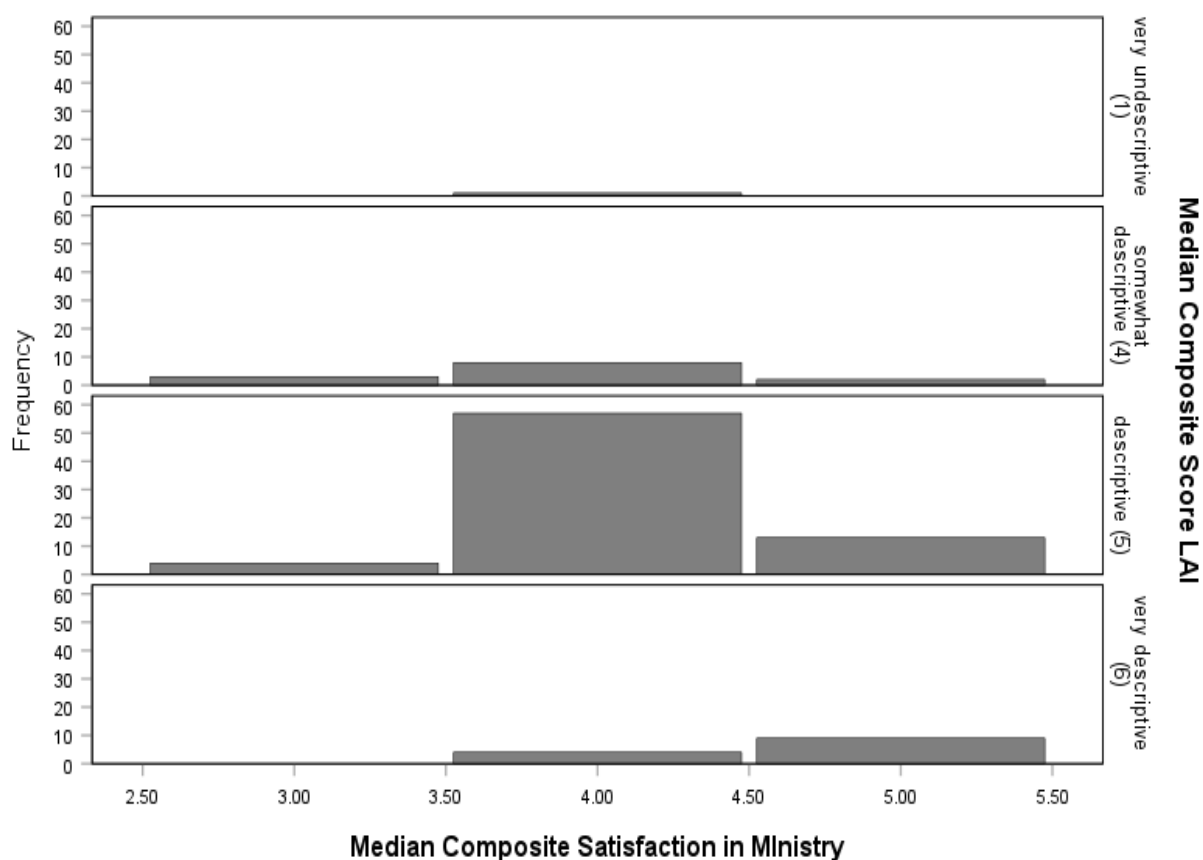
Ordinal Regression Analysis

An ordinal regression analysis (Proportional Odds Model) was performed on each

research question to better understand possible relationships that exist between the independent

variable of self-perceived leadership attributes (as measured through a composite score for drive, interpersonal, tolerance, trust, and organization) and each specific dependent variable comprising burnout syndrome – emotional exhaustion, sense of depersonalization, and levels of satisfaction in ministry. The IBM-SPSS statistical platform was used to perform the ordinal regression analysis. The Proportional Odds Model is the most common form of ordinal regression. The model is intended to predict the probability of an independent variable being at or below a specific level of the dependent (response) variable or being beyond a particular level which is the complimentary direction from one or more independent variables (Liu et al., 2011).

Ordinal regression is an appropriate statistical analysis to use on Likert data since the nature of the Likert scale is considered numeric, whereby assigned numbers only reflect the rank-ordering of various pieces of data concerning a particular variable (Leedy & Ormrod, 2019). Several assumptions must be met before using ordinal regression analysis (Salcedo et al. 2017):

Assumption 1 – the dependent variable (D.V.) is measured at the ordinal level.
Assumption 2 – one or more independent variables (I.V.) are continuous, ordinal, or categorical in nature.
Assumption 3 – homogeneity of error variance for each level of the dependent variable is met (location-scale models can be used when violated).
Assumption 4 – there is an adequate cell count.

This research data has met each criterion, allowing for ordinal regression analysis. The results of the ordinal regression for each research question are as follows:

Research Question One Regression

RQ1. What relationship, if any, exists between a pastor's self-perceived level of leadership attributes (drive, organizational, trust, interpersonal, tolerance) as measured by the Leader Attributes Inventory and the pastor's level of emotional exhaustion as measured by the Francis Burnout Inventory – SEEMS Scale?

An ordinal regression analysis was performed to investigate the composite score of the Leader Attributes Inventory (I.V) and the Francis Burnout Inventory – Emotional Exhaustion Scale (D.V.) composite score. The Estimate (B) column can be interpreted as the estimated regression slope for the predicted change in the log odds of a Location case falling above a given category on the dependent variable (Threshold). A positive coefficient in the Location parameters indicates an *increased* likelihood of the specific case falling into a higher category in the dependent variable threshold. Conversely, a negative coefficient in the Location parameters suggests a *decreased* likelihood of the particular case falling into a higher category in the dependent variable threshold.

The statistics for the predictor (Location) variables indicate that [CompLAI = 4] is statistically significant (B = 1.207, SE = .789, p =.126, alpha = .20), meaning that participants whose median composite score on the Leader Attributes Inventory is [4 – somewhat descriptive] had a 1.207 increase in the ordered log odds (B) of being in a higher level on the Composite Emotional Exhaustion Scale (Threshold). Similarly, [CompLAI = 5] is also statistically significant (B = 1.107, SE = .633, p =.080, alpha = .20). This finding indicates that participants whose median composite score on the Leader Attributes Inventory is [5 – descriptive] had a 1.107 increase in the ordered log odds (B) of being in a higher level on the Composite Emotional Exhaustion Scale (Threshold). Since both log odds (B) are positive, it can be stated that both [CompLAI = 4] and [CompLAI = 5] exhibit an increased likelihood of emotional exhaustion than the reference, or redundant, variable of [CompLAI = 6].

Threshold statistics are not of substantive interest since they refer only to the transition points on the dependent variable where a case moves from being in a lower category to a higher category. Therefore, the primary focus of the analysis is on the predictor (independent) variables

in the Location section to help establish a possible relationship between the independent and dependent variables.

Table 21

Parameter Estimates – Emotional Exhaustion

		Estimate (B)	SE	Wald	df	Exp(B)	80% Confide. Interval		
							p	LL	UL
Threshold	CompEE = 1.00	-2.308	.697	10.980	1	.099	<.001	-3.201	-1.415
	CompEE = 2.00	1.209	.601	4.052	1	3.35	.044	.439	1.979
	CompEE = 3.00	2.026	.619	10.716	1	7.58	.001	1.233	2.819
	CompEE = 4.00	5.643	1.164	23.504	1	282.3	<.001	4.151	7.135
Location	CompLAI = 1.00	1.618	1.940	.695	1	5.04	.404	-.869	4.104
	CompLAI = 4.00	1.207	.789	2.342	1	3.34	.126	.196	2.218
	CompLAI = 5.00	1.107	.633	3.056	1	3.02	.080	.295	1.919
	CompLAI = 6.00	0*				1			

Note: * This parameter is set to zero because it is redundant.

Goodness of Fit

The result of the Goodness of Fit analysis indicates that the model is a good fit for the data (see Table 22). Both the Pearson chi-square [χ^2 (9) = 9.303, p = .410] and Deviance chi-square [χ^2 (9) = 9.979, p = .352] tests are non-significant, suggesting a well-fitting model since both p-values exceeded the alpha of 0.20 level of significance.

Table 22

Goodness of Fit

	Chi-Square	df	Sig (*p*)
Pearson	9.303	9	.410
Deviance	9.979	9	.352

Note: Link Function: Logit

Model Fitting Information

The result of the likelihood ratio chi-square test (see Table 23) indicates no significant difference between the intercept-only and final models. The chi-square value is the difference between an intercept-only model (-2LL = 37.054) and the model containing a full set of predictors (-2LL = 33.106). Therefore, after adding in the predictors, the deviance is reduced by 3.948. The degrees of freedom (3) for the model equals the number of predictors in the full model. Since the *p*-value (.267) exceeds the alpha of .20 level of significance, the final model does not fit the data significantly better than the intercept-only model.

Table 23

Model Fitting Information

Model	-2 Log Likelihood	Chi-Square	Df	Sig (*p*)
Intercept Only	37.054			
Final	33.106	3.948	3	.267

Note: Link Function: Logit

Test of Parallel Lines

A test of parallel lines was conducted to determine whether the regression coefficients

would remain the same or be different across all levels of the dependent variable (composite

emotional exhaustion). The results (see Table 24) show that a *p*-value of .352 was obtained,

which exceeds the alpha = .20 level of significance. This finding indicates that the requirements

for proportional odds have been met. Therefore, the null hypothesis (location parameters are the

same across response categories) must be accepted since all slope coefficients are uniform across

the dependent variable (composite emotional exhaustion).

Table 24

Test of Parallel Lines

Model	-2 Log Likelihood	Chi-Square	Df	Sig (*p*)
Null Hypothesis	33.106			
General	23.127	9.979	9	.352

Note: The null hypothesis states that the location parameters (slope coefficients) are the same across response categories.

Research Question Two Regression

RQ2. What relationship, if any, exists between a pastor's self-perceived level of leadership attributes (drive, organization, trust, interpersonal, tolerance) as measured by the Leader Attributes Inventory and the pastor's sense of depersonalization as measured by the Francis Burnout Inventory – SEEMS Scale?

An ordinal regression analysis was performed to investigate the composite score of the

Leader Attributes Inventory (I.V) and the Francis Burnout Inventory – Depersonalization Scale

(D.V.) composite score. The Estimate (B) column can be interpreted as the estimated regression

slope for the predicted change in the log odds of a Location case falling above a given category

on the dependent variable (Threshold). A positive coefficient in the Location parameters

indicates an *increased* likelihood of the specific case falling into a higher category in the

dependent variable threshold. Conversely, a negative coefficient in the Location parameters

suggests a *decreased* likelihood of the particular case falling into a higher category in the

dependent variable threshold. The parameter estimate statistics (Table 25) for the predictor

(Location) variables indicate that only [CompLAI = 4] is statistically significant (B = 2.063, SE

= .836, *p* =.014, alpha = .20), meaning that participants whose median composite score on the

Leader Attributes Inventory is [4 – somewhat descriptive] had a 2.063 increase in the ordered log

odds of being in a higher level on the FBI Composite Depersonalization Scale (Threshold). Since

the log odds (B) are positive, it can be stated that [CompLAI = 4] exhibits an increased

likelihood for higher levels of depersonalization than the reference variable of [CompLAI = 6].

Table 25

Parameter Estimates - Depersonalization

		Estimate (B)	SE	Wald	df	Exp(B)	80% Confide. Interval		
							p	LL	UL
Threshold	CompDEP = 1.00	-1.546	.627	6.092	1	.213	.014	-2.349	-.743
	CompDEP = 2.00	2.123	.657	10.434	1	8.35	.001	1.281	2.965
	CompDEP = 3.00	2.895	.692	17.518	1	18.08	<.001	2.008	3.781
Location	CompLAI = 1.00	.288	2.289	.016	1	1.33	.900	-2.645	3.222
	CompLAI = 4.00	2.063	.836	6.090	1	7.86	.014	.992	3.134
	CompLAI = 5.00	.692	.668	1.072	1	1.99	.301	-.165	1.548
	CompLAI = 6.00	0*				1			

Note: * This parameter is set to zero because it is redundant

Goodness of Fit

The Goodness of Fit analysis results indicate that the model is a good fit for the data (see Table 26). Both the Pearson chi-square [χ^2 (6) = 4.682, p = .585] and Deviance chi-square [χ^2 (6) = 6.767, p = .343] tests are non-significant, suggesting a well-fitting model since both p-values exceeded the alpha of 0.20 level of significance.

Table 26

Goodness of Fit

	Chi-Square	df	Sig (p)
Pearson	4.682	6	.585
Deviance	6.767	6	.343

Note: Link Function: Logit

Model Fitting Information

The likelihood ratio chi-square test (see Table 27) indicates a significant difference between the intercept-only and final models. The chi-square value is the difference between an intercept-only model (-2LL = 32.773) and the model containing a complete set of predictors (-2LL = 25.478). Therefore, after adding the predictors, the deviance is reduced by 7.294. The model's degrees of freedom (3) equals the number of predictors in the entire model. Since the p-value (.063) does not exceed the alpha of .20 level of significance, the final model fits the data significantly better than the intercept-only model.

Table 27

Model Fitting Information

Model	-2 Log Likelihood	Chi-Square	Df	Sig (*p*)
Intercept Only	32.773			
Final	25.478	7.294	3	.063

Note: Link Function: Logit

Test of Parallel Lines

A test of parallel lines was conducted to determine whether the regression coefficients would remain the same or be different across all levels of the dependent variable (composite depersonalization). The results (see Table 28) show that a *p*-value of .343 was obtained, which exceeds the alpha = .20 level of significance. This indicates that the requirement for proportional odds has been met. The null hypothesis (location parameters are the same across response categories) must be accepted since all slope coefficients are uniform across the dependent variable (composite depersonalization).

Table 28

Test of Parallel Lines

Model	-2 Log Likelihood	Chi-Square	Df	Sig (*p*)
Null Hypothesis	25.487			
General	18.711	6.767	6	.343

Note: The null hypothesis states that the location parameters (slope coefficients) are the same across response categories.

Research Question Three Regression

RQ3. What relationship, if any, exists between a pastor's self-perceived level of leadership attributes (drive, organizational, trust, interpersonal, tolerance) as measured by the

Leader Attributes Inventory and the pastor's sense of satisfaction in ministry as measured by the Francis Burnout Inventory – SIMS Scale?

An ordinal regression analysis was performed to investigate the composite score of the Leader Attributes Inventory (I.V) and the Francis Burnout Inventory – Satisfaction in Ministry (D.V.) composite score. The Estimate (B) column can be interpreted as the estimated regression slope for the predicted change in the log odds of a Location case falling above a given category on the dependent variable (Threshold). A positive coefficient in the Location parameters indicates an *increased* likelihood of the specific case falling into a higher category in the dependent variable threshold. Conversely, a negative coefficient in the Location parameters demonstrates a *decreased* likelihood of the particular case falling into a higher category in the dependent variable threshold.

The parameter estimate statistics (Table 29) for the predictor (Location) variables indicate that [CompLAI = 4] is statistically significant (B = - 3.312, SE = .938, p =.<.001, alpha = .20), meaning that participants whose median composite score on the Leader Attributes Inventory is [4 – somewhat descriptive] had a – 3.321 decrease in the ordered log odds of being in a higher level on the Composite Satisfaction in Ministry Scale (Threshold). Similarly, [CompLAI = 5] is statistically significant (B = - 2.302, SE = .668, p = <.001, alpha = .20), meaning that participants whose median composite score on the Leader Attributes Inventory is [5 – descriptive] had a – 2.302 decrease in the ordered log odds of being in a higher level on the Composite Satisfaction in Ministry Scale (Threshold).

Table 29

Parameter Estimates – Satisfaction in Ministry

		Estimate (B)	SE	Wald	df	Exp(B)	80% Confide. Interval		
							p	LL	UL
Threshold	CompSIM = 3.00	-4.967	.763	42.415	1	.007	<.001	-5.944	-3.989
	CompSIM = 4.00	-.821	.601	1.865	1	.440	.172	-1.591	-0.50
Location	CompLAI = 1.00	-2.894	2.467	1.376	1	.055	.241	-6.055	.268
	CompLAI = 4.00	-3.312	.938	12.462	1	.036	<.001	-4.514	-2.110
	CompLAI = 5.00	-2.302	.668	11.871	1	.100	<.001	-3.158	-1.446
	CompLAI = 6.00	0*			1				

Note: * This parameter is set to zero because it is redundant

Goodness of Fit

The Goodness of Fit analysis results indicate that the model is a good fit for the data (see Table 30). Both the Pearson chi-square [χ^2 (3) = 2.387, p = .496] and Deviance chi-square [χ^2 (3) = 2.450, p = .486] tests are non-significant, suggesting a well-fitting model since both p-values exceeded the alpha of 0.20 level of significance.

Table 30

Goodness of Fit

	Chi-Square	df	Sig (p)
Pearson	2.387	3	.496
Deviance	2.450	3	.486

Note: Link Function: Logit

Model Fitting Information

The likelihood ratio chi-square test (see Table 31) indicates a significant difference between the intercept-only and final models. The chi-square value is the difference between an intercept-only model (-2LL = 34.712) and the model containing a complete set of predictors (-2LL = 17.902). Therefore, after adding in the predictors, the deviance is reduced by 16.810. The model's degrees of freedom (3) equals the number of predictors in the entire model. Since the *p*-value (<.001) does not exceed the alpha of .20 level of significance, the final model fits the data significantly better than the intercept-only model.

Table 31

Model Fitting Information

Model	-2 Log Likelihood	Chi-Square	Df	Sig (*p*)
Intercept Only	34.712			
Final	17.902	16.810	3	<.001

Note: Link Function: Logit

Test of Parallel Lines

A test of parallel lines was conducted to determine whether the regression coefficients would remain the same or be different across all levels of the dependent variable (composite satisfaction in ministry). The results (see Table 32) show that a *p*-value of .484 was obtained, which exceeds the alpha = .20 level of significance. This indicates that the requirement for proportional odds has been met. The null hypothesis (location parameters are the same across response categories) must be accepted since all slope coefficients are uniform across the dependent variable (composite satisfaction in ministry).

Table 32

Test of Parallel Lines

Model	-2 Log Likelihood	Chi-Square	Df	Sig (*p*)
Null Hypothesis	17.902			
General	15.453	2.450	3	.484

Note: The null hypothesis states that the location parameters (slope coefficients) are the same across response categories.

Summary Statistics

RQ1. What relationship, if any, exists between a pastor's self-perceived level of leadership attributes (drive, organizational, trust, interpersonal, tolerance) as measured by the Leader Attributes Inventory and the pastor's level of emotional exhaustion as measured by the Francis Burnout Inventory – SEEMS Scale?

The Spearman Rho Correlation Coefficient (r_s) indicates that a very weak, yet statistically significant, negative (inverse) relationship exists between the composite Leader Attributes Inventory Likert scale responses and the composite Francis Burnout Inventory – Emotional Exhaustion Likert scale responses (r_s = - .168, *p* = .093, alpha = .20). The results of the Ordinal Regression Analysis indicate that the variable [CompLAI = 4] is a statistically significant (B = 1.207, SE =.789, *p* = .126, alpha = .20) predictor of a case falling into a higher as opposed to lower category on the FBI -emotional exhaustion scale. This suggests that research participants whose median composite score on the Leader Attributes Inventory is"(4) – somewhat descriptive" had a 1.207 ordered log odds of being in a higher level Likert category on the Francis Burnout Inventory – Emotional Exhaustion scale. Additionally, variable [CompLAI = 5] is a statistically significant (B = 1.107, SE = .633, *p* = .080, alpha = .20) predictor of a case falling into a higher category on the emotional exhaustion scale, also suggesting that research

participants whose median composite score on the Leader Attributes Inventory is "(5) –

descriptive" had a 1.107 ordered log odds of being in a higher level category on the Francis

Burnout Inventory – Emotional Exhaustion scale.

RQ2. What relationship, if any, exists between a pastor's self-perceived level of leadership attributes (drive, organization, trust, interpersonal, tolerance) as measured by the Leader Attributes Inventory and the pastor's sense of depersonalization as measured by the Francis Burnout Inventory – SEEMS Scale?

The Spearman Rho Correlation Coefficient (r_s) indicates that a weak, yet statistically

significant, negative (inverse) relationship exists between composite Leader Attributes Inventory

Likert scale responses and the composite Francis Burnout Inventory – Depersonalization Likert

scale responses (r_s = - .249, p = .012, alpha = .20). The results of the Ordinal Regression Analysis

indicate that the variable [CompLAI = 4] is a statistically significant (B = 2.063, SE =.836, p =

.014, alpha = .20) predictor of a case falling into a higher as opposed to lower category on the

FBI – depersonalization scale. This suggests that research participants whose median composite

score on the Leader Attributes Inventory is "(4) – somewhat descriptive" had a 2.063 ordered log

odds of being in a higher level category on the Francis Burnout Inventory – Depersonalization

scale.

RQ3. What relationship, if any, exists between a pastor's self-perceived level of leadership attributes (drive, organizational, trust, interpersonal, tolerance) as measured by the Leader Attributes Inventory and the pastor's sense of satisfaction in ministry as measured by the Francis Burnout Inventory – SIMS Scale?

The Spearman Rho Correlation Coefficient (r_s) indicates that a weak, yet statistically

significant, positive relationship exists between composite Leader Attributes Inventory Likert

scale responses and the composite Francis Burnout Inventory - Satisfaction in Ministry Likert

scale responses (r_s = .367, p = <.001, alpha = .20). The results of the Ordinal Regression Analysis

indicate that the variable [CompLAI = 4] is statistically significant (B = - 3.321, SE = .938, p =

.<.001, alpha = .20) suggesting that research participants whose median composite score on the Leader Attributes Inventory is "(4) – somewhat descriptive" had a -3.321 decrease in ordered log odds of being in a higher level category on the Francis Burnout Inventory – Satisfaction in Ministry scale. Additionally, the variable [CompLAI = 5] is statistically significant (B = - 2.302, SE = .668, p = < .001, alpha = .20), predictor of a case falling into a higher as opposed to lower category on the FBI -satisfaction in ministry scale. However, the value (- 2.302) is a negative predictor of a case falling into a higher category on the FBI – satisfaction in ministry scale. This suggests that research participants whose median composite score on the Leader Attributes Inventory is "(5) – descriptive" had a -2.302 decrease in ordered log odds of being in a higher level category on the Francis Burnout Inventory – Satisfaction in Ministry scale.

Evaluation of the Research Design

This quantitative non-experimental research study was an anonymous online survey distributed to pastors in the Florida, North Georgia, South Georgia, and Alabama-West Florida Conferences of the United Methodist Church. No delineation was made between those churches that continue to identify with the UMC or have recently affiliated with the newly formed Global Methodist Church. The primary purpose of this research was to better understand how self-perceived leadership attributes may contribute to the onset of burnout syndrome.

A strength of this research rests in its relative ease of implementation and assessment, which could be valuable in guiding further research into the UMC that reaches beyond the parameters of the current study. Additional studies in other geographical locations may benefit from this research design; however, until the issues currently confronting the UMC are resolved, further research may be hindered by the same undercurrent of suspicion that weaves itself throughout the UMC churches comprising this dissertation research.

Since there is a critical lack of research into the issues confronted by pastors serving smaller congregations, an added strength to this design may be encouraging continuing research into pastoral burnout syndrome within smaller church communities. Pastoral burnout is a serious and pressing condition facing many congregations, and research that delves into the root causes of the syndrome must be encouraged.

A primary weakness in this research is that the focus of the study was on the United Methodist Church, which is currently experiencing a significant disruption in its theological perspectives regarding issues surrounding homosexuality, specifically the ordination of gay individuals and gay marriage. This situation may have negatively influenced the number of encouraging responses to this researcher's email requests targeting pastors of smaller congregations requesting their participation in the study. Several pastors expressed suspicion or reticence in participating, as noted on page 102 of this study, citing the negativity and "backstabbing" occurring among UMC officials. As such, the participation rate and research results of this study may have significantly improved if the adverse circumstances surrounding the UMC were either minor in nature or nonexistent.

Conclusion

Chapter Four presented the data collection process, statistical procedures, and results of the data analysis, including compilation protocol and measures, demographic and sample data, statistical analysis and findings, and an evaluation of the research design. Each research question was evaluated by the Spearman Rho Correlation and the Ordinal Regression Analysis, whereby it was determined that for RQ1 (Emotional Exhaustion vs. Self-Perceived Leadership Attributes), the Spearman Rho indicated that a weak, yet statistically significant, inverse relationship exists between the composite score for emotional exhaustion and the composite score for leader

attributes. Therefore, the null hypothesis (there is no significant relationship between self-perceived leadership attributes and emotional exhaustion) was rejected and the alternative hypothesis was accepted. The Ordinal Regression suggests that participants whose median composite score of either [4 – somewhat descriptive] or [5 – descriptive] on the Leader Attributes Inventory had increased log odds of being in a higher level on the Francis Burnout Inventory scale for emotional exhaustion.

For RQ2, (Depersonalization vs. Self-Perceived Leadership Attributes), the Spearman Rho indicated that a weak, yet statistically significant, inverse relationship exists between the composite and composite scores for leader attributes. Therefore, the null hypothesis (there is no significant relationship between self-perceived leadership attributes and depersonalization) was rejected, and the alternative hypothesis was accepted. The Ordinal Regression suggests that participants whose median composite score of [4 – somewhat descriptive] on the Leader Attributes Inventory had increased log odds of being in a higher level on the Francis Burnout Inventory scale for depersonalization.

For RQ3 (Satisfaction in Ministry vs. Self-Perceived Leadership Attributes), the Spearman Rho indicated that a weak, yet statistically significant, positive relationship exists between the composite score for satisfaction in ministry and the composite score for leader attributes. Therefore, the null hypothesis (there is no significant relationship between self-perceived leadership attributes and satisfaction in ministry) was rejected, and the alternative hypothesis was accepted. The Ordinal Regression suggests that participants whose median composite score of either [4 – somewhat descriptive] or [5 – descriptive] on the Leader Attributes Inventory had decreased log odds of being in a higher level on the Francis Burnout Inventory scale for satisfaction in ministry.

CHAPTER FIVE: CONCLUSIONS

Overview

In this chapter, the researcher will provide a summary of the research purpose, a review of the research questions and findings, research conclusions, implications and applications of the study, address research limitations, and offer suggestions regarding future research on leadership attributes and burnout as they apply to pastoral retention in the United Methodist Church.

Purpose Statement

The purpose of this quantitative non-experimental correlational study is to determine if a relationship exists between self-perceived leadership attributes (defined by drive, organization, trust, interpersonal, and tolerance) and ministerial burnout (defined by emotional exhaustion, depersonalization, and satisfaction in ministry) for pastors occupying leadership positions within small church congregations (250 or less) holding membership in the Florida, North Georgia, South Georgia, and Alabama-West Florida Conferences of the United Methodist or Global Methodist Church denominations.

Research Questions

Research Questions

RQ1. What relationship, if any, exists between a pastor's self-perceived level of leadership attributes (drive, organizational, trust, interpersonal, tolerance) as measured by the Leader Attributes Inventory and the pastor's level of emotional exhaustion as measured by the Francis Burnout Inventory – SEEMS Scale?

RQ2. What relationship, if any, exists between a pastor's self-perceived level of leadership attributes (drive, organization, trust, interpersonal, tolerance) as measured by the Leader Attributes Inventory and the pastor's sense of depersonalization as measured by the Francis Burnout Inventory – SEEMS Scale?

RQ3. What relationship, if any, exists between a pastor's self-perceived level of leadership attributes (drive, organizational, trust, interpersonal, tolerance) as measured by the Leader Attributes Inventory and the pastor's sense of satisfaction in ministry as measured by the Francis Burnout Inventory – SIMS Scale?

Research Conclusions, Implications, and Applications

This research sought to explore the relationships that may exist between a pastor's self-perceived leadership attributes and the level of burnout symptomology being experienced by the pastor. The study was limited to pastors (licensed, ordained, or lay) who serve a congregation of 250 or fewer individuals and are affiliated with a United Methodist Church within the Florida, North Georgia, South Georgia, or Alabama-West Florida Conference. Pastors/congregations considering or having already transitioned to the Global Methodist Church were included in this study. The results of this study indicate that there may be a weak, yet significant, correlation between self-perceived leadership attributes and the symptomology of burnout.

Conclusions

The following section provides a concluding synopsis of the statistical results associated with each research question.

RQ 1 Conclusions

The statistical analysis revealed a very weak negative (inverse) correlation between emotional exhaustion, as measured by the Francis Burnout Inventory – SEEMS Scale composite score, and self-perceived level of leadership attributes, as measured by the composite score on the Leader Attributes Inventory. The Spearman correlation was (- .168), which suggests that as levels of emotional exhaustion decrease, levels of positive self-perceived leadership attributes increase. This finding seems to support the theories proposing that increased levels of Drive – one of the self-perceived leadership attributes – is a predictor of burnout (Barnard & Curry, 2012). The result of the Spearman correlation establishes that the Null Hypothesis (i.e., there is no significant relationship between a pastor's self-perceived level of leadership attributes and level of emotional exhaustion) is rejected in favor of the Alternative Hypothesis (i.e., there is a

significant relationship between a pastor's self-perceived leadership attributes and level of emotional exhaustion).

The results of the ordinal regression analysis seem to indicate that, for every individual respondent median composite score of "4" (somewhat descriptive) or "5" (descriptive) on the LAI, there was an increased log odds ratio of being in a higher level (i.e., 4 = agree; 5 = strongly agree) on the FBI – Emotional Exhaustion scale. The LAI log odds ratio for "4" (somewhat descriptive) was 1.207 (odds = 3.34), and the log odds ratio for "5" (descriptive) was 1.107 (odds = 3.02). The ordinal regression supports the weak inverse relationship found in the Spearman Rho correlation and the rejection of the Null Hypothesis since the log odds ratio for CompLAI -4 (somewhat descriptive) is higher than the log odds ratio for CompLAI – 5 (descriptive) of a participant falling into a higher level of emotional exhaustion. Given that the nature of the Likert statements on the Leader Attributes Inventory are positive, such as "I create an environment where people want to do their best" and "I frequently introduce new ideas" (see Appendix A2) and the Likert statements on the FBI – Emotional Exhaustion Scale are negative, such as "My humor has a biting and cynical tone," and "Fatigue and irritation are part of my daily experience," (see Appendix A1), the regression statistics illustrate that increasing levels of positive self-perceived leadership attributes are associated with decreasing odds of experiencing higher levels of emotional exhaustion.

RQ2 Conclusions

The statistical analysis revealed a weak, yet statistically significant, negative (inverse) relationship between self-perceived leadership attributes, as measured by the Leader Attributes Inventory composite score, and sense of depersonalization, as measured by the composite score on the Francis Burnout Inventory – Depersonalization scale. The Spearman correlation was (-

.249), which suggests that as levels of depersonalization decrease, levels of positive self-perceived leadership attributes increase. The result of the Spearman correlation establishes that the Null Hypothesis (i.e., there is no significant relationship between a pastor's self-perceived level of leadership attributes and level of depersonalization) is rejected in favor of the Alternative Hypothesis (i.e., there is a significant relationship between a pastor's self-perceived leadership attributes and level of depersonalization).

The results of an ordinal regression analysis appear to indicate that for every individual respondent median composite score of "4" (somewhat descriptive)" on the LAI, there was an increased log odds ratio of being in a higher level (i.e., 2 = disagree; 3 = uncertain) on the FBI – Depersonalization scale. The LAI log odds ratio for "4 = somewhat descriptive" was 2.063 (odds = 7.86), indicating that the odds of a research participant having a higher level of depersonalization increased if "4" was their median composite score on the LAI. This result seems to support rejecting the Null Hypothesis (i.e., there is no significant relationship between a pastor's self-perceived level of leadership attributes and level of depersonalization) and accepting the Alternative Hypothesis (i.e., there is a significant relationship between a pastor's self-perceived leadership attributes and level of depersonalization) because there is a significant relationship between a composite median score on the FBI – Depersonalization scale and a composite median score for the LAI. Since all other predictor, or independent, variables in this regression analysis were not significant, the only conclusion that can be cautiously drawn from this analysis is that the odds of a study participant whose individual median composite score is "4" on the Leader Attributes Inventory has a 7.86 times greater likelihood of being placed into a higher depersonalization level on the Francis Burnout Inventory – Depersonalization scale than any other individual median composite score on the Leader Attributes Inventory.

RQ 3 Conclusions

The results of the statistical analysis for Question 3 proved intriguing. The Spearman correlation revealed a weak, yet statistically significant, positive relationship between self-perceived leadership attributes, as measured by the Leader Attributes Inventory composite score, and satisfaction in ministry, as measured by the composite score on the Francis Burnout Inventory – Satisfaction in Ministry scale. The Spearman correlation was (.367), which suggests that as levels of satisfaction in ministry increase, positive self-perceived leadership attributes also increase. The result of the Spearman correlation supports rejecting the Null Hypothesis (i.e., there is no significant relationship between a pastor's self-perceived level of leadership attributes and satisfaction in ministry) in favor of the Alternative Hypothesis (i.e., there is a significant relationship between a pastor's self-perceived leadership attributes and level of satisfaction in ministry).

However, the results of the Ordinal Regression analysis seem to indicate that for those participants whose composite Leader Attributes Inventory score was "4" ("somewhat descriptive") or "5" (descriptive"), there were decreasing odds of being placed into a higher, or more positive, level of satisfaction in ministry. This appears to support the thought that, although the Spearman Rho test found a positive relationship between self-perceived leadership attributes and satisfaction in ministry, other psychological or environmental factors may influence the survey responses that were not accounted for in the research design.

For example, the Likert statements on the LAI are positive, such as "I help people develop knowledge and skills for their work assignments" and "I effectively deal with the tension of high-pressure work situations" (see Appendix A2). Similarly, the Likert statements on the FBI – Satisfaction in Ministry scale are also positive, such as "I am really glad that I entered

the ministry," and "The ministry here gives real purpose and meaning to my life." (see Appendix A1). Of the two threshold parameters associated with FBI – Satisfaction in Ministry, the log odds ratio indicated that participants whose composite LAI was either "4" (somewhat descriptive) or "5" (descriptive) had a decreased probability of being on level 4 ("agree") and a greater probability of being on level 3 ("uncertain") on the FBI -Satisfaction in Ministry scale (see Table 29).

Although this result may appear counterintuitive, since one might expect that a positive self-assessment of leadership attributes would result in a positive attitude towards ministerial satisfaction, the regression analysis may offer insight into the negative influences on the research participants. A primary source of negativity may be the serious circumstances surrounding the United Methodist denomination regarding gay ordination and gay marriage. This situation may be affecting a heightened dissatisfaction in ministry, notwithstanding the self-perceived level of leadership attributes.

Implications

This research intended to identify possible relationships between the variables of self-perceived leadership attributes (IV) and burnout symptomology (DV), as characterized by emotional exhaustion, depersonalization, and satisfaction in ministry, and the influence of such relationships on pastoral retention in the United Methodist Church. The literature review in Chapter Two highlighted the studies and theories associated with leadership styles, approaches, and burnout; however, the focus of these studies, to a significant degree, was on larger or mega-church denominations.

The results of this study indicate that there is a weak correlational relationship between the variables. However, due to the small research sample (n = 101), the current divisive

atmosphere within the United Methodist denomination, and the lack of research on small church ministry issues, restraint must be exercised when making implications regarding the results of this study. As such, three implications may be drawn from this dissertation research.

The first implication involves the self-perception of the respondent and the need for pastoral leaders to accurately assess their leadership attributes. Self-perception is the foundational aspect that guided this research. The theory of self-perception originated in a study by Bem (1967), who proposed that a person's attitudes are "developed from observing one's behavior and concluding what caused that behavior" (p. 186). Mohebi & Bailey (2020) support this theory by stating that individuals become aware of their inner states (attitudes and beliefs) by "assessing their behavior and circumstances under which those behaviors occur (p. 2). The key factor to such an assessment is a person's ability to genuinely evaluate their current psychological and environmental condition. To be sure, self-deception may negatively impact one's realistic view regarding self-perception. Since a Likert scale was the basis for assessing burnout and leadership attributes, an implication is that the respondents accurately completed the surveys, choosing responses that genuinely reflected their current emotional state and sense of leadership attributes. A respondent's failure to answer the survey questions honestly could devalue the research; however, gauging the extent to which a respondent candidly answered the survey questions would be impossible. As such, this implication could have far-reaching consequences in determining how self-assessment accuracy could influence the likelihood of pastoral retention.

A second implication is that, although there were weak correlations between self-perceived leadership attributes and the three-fold components of burnout (emotional exhaustion, depersonalization, and satisfaction in ministry), there is too little information available in the

statistical analysis to make a precise determination regarding the extent to which such correlations illustrate the relationship between self-perceived leadership attributes and burnout syndrome. Although there exists a substantial body of research in the areas of pastoral burnout (Abernathy et al., 2016; Muse et al., 2016; Rosales, 2020; Visker et al., 2017) and pastoral leadership (Barentsen, 2019; Resane, 2020; Terry, 2020; Tkaczynski et al., 2016), this implication suggests that continuing research is required to determine the extent to which such correlations play a role in the retention of individuals pastoring a smaller congregational church. It must also be recognized that related factors of leadership, such as role identity (organizational-based, innovatory identity, team identity, and job identity), may also impact a pastor's level of burnout, thereby influencing the likelihood of leaving the ministry (Welbourne & Paterson, 2017). Therefore, at the practical level, this dissertation underscores the value of ongoing systematic examination of pastoral burnout and applying this study's findings and implications to develop additional research trajectories focused on the topics affecting smaller church congregations.

Applications

A primary issue regarding this dissertation's application involves the research design. Since this study was focused on smaller congregations, it is plausible that many of the pastors surveyed are engaged in a bi-vocational ministry, suggesting that the pastor is involved with the ministry on a part-time basis. This indicates that the pastor's leadership attributes may not be stable over the spectrum of their professional responsibilities. How the pastor interacts with the secular environment may be different from their leadership approach within the church environment. The question becomes, "How do the pastor's leadership attributes translate between the secular and theological (church) environments?" This begs the addition question, "Is

it possible for an individual to change the extent to which a particular leadership attribute is influential based upon their work or personal environment?"

Therefore, great caution must be exercised regarding applying this research to the general population of the United Methodist Church pastorate. Given that the UMC is in the process of re-defining itself concerning issues of gay ordination and gay marriage, there may be significant intervening variables that could impact the results of this study, such as a pastor's sexual orientation, personality type, political orientation, personal lifestyle, and approach to biblical hermeneutics (liberal or conservative). Additionally, UMC churches in different geographical locations may be less prone to the pressures associated with the changes taking place in the UMC. It may be reasonable to think that UMC churches in New York City may hold divergent opinions regarding gay rights issues compared to churches in rural Kentucky. How a pastor in Los Angeles, California, confronts and responds to the problematic issues within the UMC may be fundamentally different when compared to a pastor in Tulsa, Oklahoma. Therefore, the magnitude and duration of the variables possibly influencing emotional exhaustion, depersonalization, and satisfaction in ministry must be considered carefully when any attempt is made to translate the applicability of this study beyond its research parameters.

Several specific applications of this research may apply to the smaller church congregation. First, smaller congregations must recognize that their pastor often experiences similar levels of emotional exhaustion, sense of depersonalization, and sense of ministerial satisfaction as do pastors leading larger or mega-church congregations. The church environment may be crucial in determining the possibility of burnout syndrome becoming an increasingly troublesome condition for the pastor, regardless of church size. As Bierly (1998) notes, smaller church ministers are expected to have "an informed opinion on all important issues of the day …

dream great dreams for the church … keep abreast of the latest developments on church growth

… deliver a moving sermon every week" (p. 39). For the bi-vocational pastor, these

requirements may become overwhelming or, at best, overly challenging to complete without

experiencing a sense of frustration, exasperation, or annoyance. When these congregational

expectations are added to the secular work responsibilities, the pastor's mental and physical

exhaustion may become exacerbated far beyond the pastor's ability to detect and reveal the onset

of burnout syndrome efficiently. As such, the congregation must actively evaluate the pastor's

ability to adequately manage the ministerial obligations and the responsibilities associated with

the pastor's secular work environment.

Second, the pastor must be willing to engage in an honest self-evaluation of their

leadership attributes. This may be the most challenging area for applying the research findings of

this study. Although the research conclusions indicate that the correlation between emotional

exhaustion, depersonalization, sense of ministerial satisfaction, and leadership attributes is weak,

the findings are still significant. As such, gauging the level of self-perceived leadership attributes

may give a pastor a clear representation of their ability to lead their congregation in the most

forthright manner. However, a possible confounding variable affecting the willingness to

participate in an honest self-evaluation is the risk that narcissism may influence the pastor's

assessment. Ruffing (2018) has noted that the role of the clergy provides an opportunity to exert

significant influence over other people's lives. The need to feel admired or spiritually superior

may negatively affect the results of the self-evaluation of leadership attributes (p. 533).

Therefore, the key to obtaining a rational and truthful self-evaluation is the willingness of the

pastor to remain humble and to genuinely assess the attributes that comprise their leadership

style. To do otherwise may be cause for obtaining a skewed and untrustworthy self-assessment,

which will provide little assistance in guiding a pastor toward moderating negative attributes influencing the church's spiritual, relational, and community growth.

Third, the self-assessment of leadership attributes should begin during seminary or formal theological training. Of course, leadership attributes may be well-entrenched in an individual's personality depending on the age and experience of the seminarian/theological student. It is reasonable to think that older, more experienced individuals entering the ministry later in life (second career) may have developed particular approaches to leadership that may conflict with the servant-leader mindset often required of pastors. As such, using instruments such as the Leader Attributes Inventory may guide the ministerial student towards a richer understanding of their unique leadership profile, ultimately allowing for an appropriate paradigm shift should there be inconsistencies between existing leadership attributes and those most associated with successful servant-leadership ministry. Furthermore, identifying and modifying incongruent leadership attributes while in theological training may assist in reducing the possibility of burnout after the seminarian/theological student eventually enters the ministry profession.

Research Limitations

This dissertation research was limited to those individuals who pastor a small United Methodist or Global Methodist church (250 or fewer congregants) within the Florida, North Georgia, South Georgia, or Alabama – West Florida Conferences. Several limitations apply to this study. The primary limitation of this research was the current upheaval that the United Methodist Church is experiencing. The issues of gay ordination and gay marriage are central to the disputes arising within the denomination. Although there were 1587 email requests sent out to those pastors who meet the research parameters, only 101 survey responses (6.36%) were appropriate for statistical purposes. Several pastors emailed this researcher to clarify that

participation in such research is inadvisable due to the current suspicion, distrust, and cynicism within the denomination leadership, which may account for the low participation response rate. Additionally, many potential research participants may not have responded to the initial or follow-up email request due to the hazards of email spam and phishing, thereby causing the respondent to ignore or delete the participation request.

A second limitation of this study was the status of the individual pastoring a smaller church (250 or fewer congregants). Since some of these pastors may have been retired supply or bi-vocational ministers, the study results may have limited applicability across the small church spectrum. A research participant who is retired and assisting a church on a limited part-time basis may not experience the potential stress associated with issues that challenge an individual who pastors a smaller congregation on a full-time basis. Similarly, those study participants who combine their secular work responsibilities with pastoring a small church may react to the pressures of church leadership much differently than those involved with full-time ministry. This dichotomy may have significantly influenced the results of this dissertation research.

A third limitation is that this study was restricted to United Methodist or Global Methodist churches in the southeastern region of the United States. This research's results may not apply to different areas of the country, such as the far Northeast or Pacific Northwest regions. The unique geopolitical culture in each region may create an undercurrent of discrete responses regarding how a particular congregation will confront the issues of gay marriage and gay ordination or how a pastor will internally respond to these controversial and divisive topics. These situations may create appreciably different results when analyzing the correlation between the Francis Burnout Inventory and Leader Attributes Inventory.

Finally, a fourth limitation was that this study used the Francis Burnout Inventory to measure burnout-related characteristics, such as emotional exhaustion, sense of depersonalization, and satisfaction in ministry. Several other instruments have been developed that are also targeted explicitly for, or can apply to, pastoral individuals, such as the Oswald Clergy Burnout Scale (Oswald, 1991), the Oldenburg Burnout Inventory (Halbesleben & Demerouti, 2005), and the Copenhagen Burnout Inventory (Kristensen et al., 2005). Studies that utilize one of these Inventories may produce different results from those found in this dissertation since each of these Inventories may assess levels of burnout from a different perspective than that of the Francis Burnout Inventory.

Further Research

The literature addressing burnout syndrome for individuals pastoring a smaller United Methodist church (250 or fewer congregants) indicates a remarkable lack of research into this vital yet primarily ignored area of ministerial experience. As Smith (2020) notes, "The gap in the literature regarding any topic related to small churches and their pastors points to the need for empirical research that investigates issues related to small church pastors, including causes of burnout" (p.225). Therefore, any research into the correlations between pastoral burnout and self-perception of leadership attributes could be a welcome supplement to the empirical research investigating this aspect of ministry and its influence on pastoral retention.

Due to the limitations of this research and low participant response rate, possibly due to the troublesome issues facing the United Methodist denomination, several recommendations for further research are suggested:

1. Replicating this research using an extended target area comprising UMC Conferences from several States in one geographic location (e.g., the Mid-West, the Deep South, the Far North East) may be beneficial. This dissertation focused on the States of Florida, Georgia, and Alabama. Including Mississippi, Louisiana, North Carolina, and

South Carolina may deliver increased response rates and provide an improved statistical assessment of how self-perceived leadership attributes correlate with burnout syndrome.

2. Using alternate Burnout Inventories (e.g., the Oswald Clergy Burnout Scale) as a replacement for the Francis Burnout Inventory may provide additional insight into reported measures of emotional exhaustion, depersonalization, and level of ministerial satisfaction since alternate inventories may approach assessing burnout from a different perspective.

3. Replication of this study after the stabilization of the United Methodist denomination regarding the issues of gay marriage and gay ordination may present a more statistically robust assessment of the relationship(s) between self-perceived leadership attributes and burnout syndrome. Churches that have become affiliated with the Global Methodist Church or have remained with the United Methodist Church may have moved beyond the disagreeable aspects of the splintering and are concentrating on future ministerial objectives.

4. A study of the relationship(s) between self-perceived leadership attributes and burnout syndrome should not be confined to the United Methodist Church. Many denominations (and non-denominational churches) may have congregations comprised of 250 or fewer members. The pastors ministering to these churches should be studied to determine the extent to which their self-perceptions of leadership attributes are associated with feelings of burnout.

5. Future studies that include the variables of the participant's gender, age, and years of ministerial experience may provide additional information regarding self-perceived leadership attributes and burnout syndrome. However, the guarantee of participant anonymity might be compromised due to the personal nature of these parameters, and potential subjects may decline participation. As such, it may be necessary to identify a geographically diverse population covering substantial portions of the country to achieve an acceptable response rate.

Summary

This research was a quantitative correlational study to determine how self-perceived leadership attributes influence levels of burnout syndrome among United Methodist or Global Methodist pastors caring for congregations of 250 or fewer individuals. Although a small sample size was used for statistical purposes, the results indicate that a weak, yet statistically significant,

relationship exists between self-perceived leadership attributes and those factors typically associated with burnout syndrome: emotional exhaustion, depersonalization, and levels of satisfaction in ministry. Therefore, this current study sought to bridge the literature gap addressing leadership attributes and burnout syndrome and to contribute to the body of knowledge related to small church ministry.

Further research into pastoral burnout is required. As noted in this dissertation, pastoral retention remains a serious situation within many denominations, and burnout appears to be an influential factor. Additionally, how a pastor perceives those leadership attributes that constitute one's ability to promote growth, supervise, inspire, and relate to congregational members could play a pivotal role in determining whether burnout will become a problem that eventually forces the minister to leave the church. As such, these issues must be examined with an investigative zeal equal to those research studies focused on larger or mega-church environments.

Scripture's exposition regarding ministerial relations between the congregation and pastor is evident. It is written: "Obey your leaders and submit to them, since they keep watch over your souls as those who will give an account, so that they can do this with joy and not with grief, for that would be unprofitable for you" (Heb. 13:17). The reciprocity between pastor and congregation noted in this verse clearly illustrates that the congregation and pastor must work together for each other's mutual benefit. By following the guidance offered in this scripture, the risk for emotional exhaustion, sense of depersonalization, and decreased ministerial satisfaction may drastically lessen, thereby diminishing the likelihood that burnout will intrude into a pastor's ministerial ability.

The self-perception of leadership attributes may also benefit from the positive reciprocity expressed in the above scripture. A pastor may find it less daunting to honestly evaluate their

unique attributes if such an evaluation takes place in an atmosphere of support and acceptance. Should the personal assessment of leadership attributes occur within a complex or challenging ministerial environment, it may be feasible that the pastor becomes overly critical or defensive in the evaluation, leading to misinterpreted, biased, or ambiguous results. Ultimately, this skewed evaluation may promote or enhance feelings of emotional exhaustion, depersonalization, and a reduced sense of ministry satisfaction, thereby increasing the likelihood of the pastor leaving the ministry.

To conclude, this researcher hopes that the results of this study will contribute, in some modest way, to the literature addressing the issues faced by individuals pastoring smaller churches. The Great Commission calls for all believers to promote God's Kingdom; therefore, any research that facilitates pastoral retention by investigating challenging matters impacting such retention is a valuable and worthwhile endeavor. To God be the glory.

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APPENDICES

Appendix A1

FRANCIS BURNOUT INVENTORY

FBI – Scale of Emotional Exhaustion in Ministry (SEEM)

RQ1 = Emotional Exhaustion (EE)

RQ2 = Depersonalization (DP)

Each declarative statement on the SEEM Inventory will be assessed via a Likert-type scale:

(1) = strongly disagree

(2) = disagree

(3) = uncertain

(4) = agree

(5) = strongly agree

1. I feel drained by fulfilling my ministry roles _____ (EE)

2. Fatigue and irritation are part of my daily experience _____ (EE)

3. I am invaded by a sadness I cannot explain _____ (EE)

4. I am feeling negative or cynical about the people with whom I work _____ (DP)

5. I always have enthusiasm for my work (reverse coded) _____ (EE)

6. My humor has a cynical or biting tone _____ (DP)

7. I find myself spending less time with those among whom I minister _____ (DP)

8. I have been discouraged by the lack of personal support for me here _____ (DP)

9. I find myself frustrated in my attempts to accomplish tasks important to me _____ (DP)

10. I am less patient with those among whom I minister than I used to be _____ (DP)

11. I am becoming less flexible in my dealings with those among whom I minister _____(DP)

FBI – Satisfaction in Ministry Scale (SIMS)

All declarative statements relate to RQ3

Each declarative statement on the SIMS Inventory will be assessed via a Likert-type scale

(1) = strongly disagree

(2) = disagree

(3) = uncertain

(4) = agree

(5) = strongly agree

1. I have accomplished many worthwhile things in my current ministry _____

2. I gain a lot of personal satisfaction from working with people in my current ministry _____

3. I deal effectively with the problems of the people in my current ministry _____

4. I can easily understand how people feel about things _____

5. I feel very positive about my ministry here _____

6. I feel that my pastoral ministry has a positive influence on people's lives _____

7. I feel that my teaching ministry has a positive influence on people's lives _____

8. I feel that my ministry is really appreciated by people _____

9. I am really glad that I entered the ministry _____

10. The ministry here gives real purpose and meaning to my life _____

11. I gain a lot of personal satisfaction from fulfilling my functions here _____

Appendix A2

LEADER ATTRIBUTES INVENTORY

Entire scale relates to RQ1, RQ2, and RQ3

Each declarative statement on the Inventory will be assessed via a Likert-type scale:

(1) = very undescriptive

(2) = undescriptive

(3) = somewhat undescriptive

(4) = somewhat descriptive

(5) = descriptive

(6) = very descriptive

Clusters:

(D) = Drive; (O) = Organization; (T) = Trust; (I) = Interpersonal;   (TOL) = Tolerance

1. I approach tasks with great energy and work long hours when necessary _____ (D)

2. I reflect on events and grasp the meaning of complex issues quickly _____ (D)

3. I encourage and accept suggestions and constructive criticism from co-workers and am willing to modify plans _____ (TOL)

4. I look to the future and create new ways in which the organization can prosper _____ (D)

5. I comfortably handle vague and difficult situations where there is no simple answer or no prescribed method of proceeding _____ (TOL)

6. I show commitment to achieving goals and strive to keep improving performance _____ (D)

7. I hold myself accountable for work and willingly admit mistakes _____ (T)

8. I frequently introduce new ideas _____ (D)

9. I am secure in my abilities and recognize personal shortcomings _____ (T)

10. I willingly assume higher level duties and functions within the organization _____ (O)

11. I act on my own beliefs despite unexpected difficulties _____ (D)

12. I think positively, approach new tasks with excitement, and deal with challenges as opportunities _____ (D)

13. I act calmly and patiently even when things don't go as planned _____ (TOL)

14. I can be counted on to follow through to get the job done ____ (O)

15. I willingly try new ideas in spite of possible loss or failure ____ (D)

16. I display a sense of humor and stable temperament even in stressful situations ____ (TOL)

17. I work to the benefit of the entire organization, not just myself ____ (T)

18. I speak frankly and honestly, and practice espoused values ____ (T)

19. I learn quickly, and know how and when to apply knowledge ____ (O)

20. I act consistently with principles of fairness and right or good conduct that can stand the test of close public scrutiny ____ (T)

21. I listen closely to people at work, and organize and clearly present information both orally and in writing ____ (TOL)

22. I show genuine concern for the feelings of others and regard them as individuals ____ (T)

23. I create an environment in which people want to do their best ____ (I)

24. I develop cooperative relationships within and outside of the organization ____ (D)

25. I collaborate with others, develop strategies and tactics for achieving organizational objectives ____ (O)

26. I appropriately and effectively assign responsibility and authority ____ (I)

27. I establish effective and efficient procedures for getting work done in an orderly fashion ____ (O)

28. I facilitate the development of cohesiveness and cooperation among people at work ____ (I)

29. I help people develop knowledge and skills for their work assignments ____ (I)

30. I bring conflict into the open and use it to arrive at constructive solutions ____ (I)

31. I schedule my work activities so that deadlines are met, and work goals are accomplished in a timely manner ____ (O)

32. I effectively deal with the tension of high pressure work situations ____ (TOL)

33. I use a variety of approaches to influence and lead others ____ (I)

34. I model and demonstrate belief in the basic values of the organization ____ (T)

35. I make timely decisions that are in the best interests of the organization by analyzing all available information, distilling key points, and drawing relevant conclusions ____ (O)

36. I effectively identify, analyze, and resolve difficulties at work ____ (O)

37. I identify, collect, organize, and analyze the essential information needed by the organization ____ (O)

Appendix A3

IRB Approval Letter

IExterna!] IRB-FY22-23-91 - Initial: initial - Exempt do-not-

reply@cayuse.com <do-not-reply@cayuse.com>

'2022 2:48PMI

To: Bredfeldt, Gary J (School of Divinity Instruction) <gjbredfeldt@liberty.edu>;O'Donnell, Joseph Francis <jfodonnell@liberty.edu>

LIBERTY UNIVERSITY
INSTITUTIONAL REVIEW BOARD

September 26, 2022

Joseph O'Donnell
Gary Bredfeldt

Re: IRB Exemption - IRB-FY22-23-91 Methodist Pastoral Retention: A Quantitative Analysis of the Relationship Between Clergy Burnout and Self-Perceived Leadership Attributes.

Dear Joseph O'Donnell Gary Bredfeldt,

The Liberty University institutional Review Board (IRB) 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 the following exemption category, which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:104(d):

Category 2.(i). 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).
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.

Your stamped consent form(s) and final versions of your study documents can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. Your stamped consent form(s) should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document(s) should be made available without alteration.

Please note that this exemption only applies to your current research application, and any

modifications to your protocol must be reported to the Liberty University IRB for verification of

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TUzYjNmMTM3NTQwNQAQAlgMCNQtjyhJvcTMdY8Vjq4%3D 1/210/2}22, 11 AM Mail -

O'Donnell, Joseph Francis - Outlook continued exemption status. You may report these changes

by completing a modification submission through your Cayuse IRB account.

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

Sincerely,
G. Michele Baker, MA, CIP
Administrative Choir of
Institutional Research Ethics
Office

Appendix A4

Recruitment Letter

[Date]
[Recipient]
[Title]
[Company]
[Address 1]
[Address 2]
[Email Address]

Dear [Recipient]:

As a graduate student in the School of Divinity at Liberty University, I am conducting research as part of the requirements for a Doctor of Education in Christian Leadership degree. The purpose of my research is to determine possible relationships between symptoms of pastoral burnout and self-perceived leadership attributes, and I am writing to invite eligible participants to join my study.

Participants must be 18 years of age or older, hold ordination within the church denomination, and be engaged in the daily responsibilities of leading a church comprised of 250 or less congregants. Participants, if willing, will be asked to complete three surveys: The Leader Attributes Inventory and the Francis Burnout Inventory, which consists of the Satisfaction in Ministry Scale and the Scale of Emotional Exhaustion in Ministry Scale. It should take approximately 11 to 14 minutes to complete the procedures: The Leader Attributes Inventory takes approximately 5 – 8 minutes and each scale of the Francis Burnout Inventory takes approximately 3 minutes to complete (6 minutes in total). Names and other identifying information will be requested as part of this study, but the information will remain confidential.

A consent document is attached to this email. The consent document contains additional information about my research. After you have read the consent form, please click the Qualtrics link to proceed to the surveys. Doing so will indicate that you have read the consent information and would like to take part in the surveys.

Sincerely,

Joseph O'Donnell, M.Div.

Appendix A5

Consent

Title of the Project: Methodist Pastoral Retention: A Quantitative Analysis of the Relationship Between Clergy Burnout and Self-Perceived Leadership Attributes.

Principal Investigator: Joseph F. O'Donnell, M.Div., Liberty University.

Invitation to be Part of a Research Study

You are invited to participate in a research study. To participate you must be 18 years of age or older, hold ordination within the Methodist church denomination, and be engaged in the daily responsibilities of leading a church comprised of 250 or less congregants. Taking part in this research project is voluntary.

What is the study about and why is it being done?

The purpose of the study is to determine possible relationships between a clergy member's self-perceived strengths/weakness in leadership attributes (such as interpersonal skills, tolerance, drive, organization, and trust) and the components associated with burnout syndrome (such as emotional exhaustion, depersonalization, and reduced personal accomplishment). The study is being done to assist in identifying personal attributes that may be associated with initiating burnout syndrome which may negatively impact a clergy member's ability to successfully manage church business, appropriately interact with church leaders, and deal productively with the congregational membership. The focus of the study will be on clergy responsible for smaller congregations of 250 or less members.

What will happen if you take part in this study?

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

1. Proceed to the Qualtrics website and open the file that contains the Leader Attributes Inventory and the Francis Burnout Inventory.
2. Complete the Leader Attributes Survey – time estimate is approximately 5 – 8 minutes to complete the survey.
3. Complete both sections (SIMS and SEEMS) of the Francis Burnout Inventory – time estimate is approximately 3 minutes to complete each section, for a total of approximately 6 minutes to complete the survey.
4. Once the surveys are completed close the Qualtrics website. All responses are confidential, and no personal information will be required on the survey response sheets.

How could you or others benefit from this study?

The direct benefits participants should expect to receive form taking part in this study are (1) to gain a better understanding of self-described attributes regarding leadership skills, proficiencies, and talents in addition to (2) identification of current or potential symptomology of those factors

usually associated with pastoral burnout, such as emotional exhaustion, lack of satisfaction in ministerial work, and a sense of depersonalization (withdrawal from interpersonal relationships).

Benefits to society are two-fold: (1) understanding the potential relationship(s) between self-perceived leadership attributes and burnout syndrome may assist clergy members in identifying traits that are creating a negative psychological environment which, subsequently, detrimentally affects the successful completion of the role and responsibilities associated with ministry. Since the pastoral role is essential to the vitality of the church, clergy members who do not recognize the unique interplay between personal leadership attributes and burnout symptomology run the risk of creating a church environment that strains the foundation of congregational cohesiveness, and initiates an atmosphere of distrust, cynicism, and mistrust between the church leaders and the pastor. (2) The church occupies a unique position in society. The Great Commission calls the church to go out into the world and make disciples; however, this activity can only be accomplished by a church congregation that is internally robust and healthy. Dissention within a congregation due to challenging pastoral matters may significantly hinder or potentially defeat a congregation's ability to meet the challenges of the Great Commission. Difficult situations may become so oppositional that the pastor leaves the ordained ministry. Therefore, this study may assist in identifying problematic behaviors that impact a minister's ability to create a meaningful relationship with church leaders and the congregation as a result of burnout due to unproductive and ineffective self-perceived leadership attributes.

What risks might you experience from being in this study?

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

How will personal information be protected?

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 be kept confidential through the use of codes. 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.

Does the researcher have any conflicts of interest?

The researcher serves as a Doctoral Candidate at Liberty University, Rawlings School of Divinity. To limit potential or perceived conflicts, all data (surveys) will be stripped of identifiers. This disclosure is made so that you can decide if this relationship will affect your willingness to participate in this study. No action will be taken against an individual based on his or her decision to participate or not participate in this study.

Is study participation voluntary?

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 answer any question or withdraw at any time.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please contact the researcher at the email included in the next paragraph. Should you choose to withdraw, data collected from you will be destroyed immediately and will not be included in this study.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Joseph F. O'Donnell, M.Div. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at ███████████████████████. You may also contact the researcher's faculty sponsor, Dr. Gary Bredfeldt at ███████████████.

Whom do you contact if you have questions about your rights as a research participant?

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 irb@liberty.edu.

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student or faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.

Your 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 A6

Leadership Clusters (5) with Attributes (37)

Drive	Organization	Trust	Interpersonal	Tolerance
Initiating	Time Mgt.	Ethical	Delegating	Tolerant of Frustration
Visionary	Organizing	Personal Integrity	Team-Building	Even Disposition
Enthusiastic	Dependable	Committed to Common Good	Appro. Use of Ldrship. Style	Stress Mgt.
Energetic	Info. Mgt.	Sensitivity	Coaching	Adaptability
Achievement Oriented	Accept Responsibility	Ideo. Beliefs App. To the Group	Conflict Mgt.	Communication
Courageous	Intelligent	Accountability	Motivating Others	Tolerant of Ambiguity
Networking	Decision-Making	Confidence in Self		
Insightful	Planning			
Persistence	Problem Solving			

Appendix A7

Leader Attribute Inventory Clusters and Associated Statements

CLUSTER	ASSOCIATED LIKERT STATEMENTS
Drive	1, 2, 4, 6, 8, 11, 12, 15, 24
Organization	10, 14, 19, 25, 27, 31, 35, 36, 37
Trust	7, 9, 17, 18, 20, 22, 34
Interpersonal	23, 26, 28, 29, 30, 33
Tolerance	3, 5, 13, 16, 21, 32

Appendix A8

Approval Email from Dr. Leslie Francis

Re: Use of the Francis Burnout Inventory for Doctoral Dissertation

From: Francis, Leslie

████████████████████████ To:

████████████

Date: Sunday, June 12, 2022 at 01:06 PM EDT

Dear Joseph (if I may)
Thank you for sharing with me information about your planned research project. It sounds most interesting. I am pleased to give my permission for your use of the FBI. If I can be of further help please do not hesitate to stay in touch. I am always pleased to support research that may be helpful in understanding and promoting clergy wellbeing

with all good wishes

_____

The Revd Canon Professor Leslie J. Francis, PhD, DLitt, ScD, DD,
FBPsS, FAcSS Professor Emeritus of Religions and Psychology
Centre for Educational Development, Appraisal
and Research (CEDAR) University of Warwick,
Coventry, England e-mail: le_lie,franci_awarwi
k.ac.uk

Co-Director, World Religions and Education Research Unit, Bishop Grosseteste University, Lincoln, England
Professor of Religions, psychology and Education, Bishop Grosseteste University, Lincoln, England
Visiting Professor of Theology and Religious Studies, York St John University, York, England
Adjunct Professor of Theology at Queen's College, Faculty of Theology, St
Johns, Newfoundland Research Associate, Faculty of Theology and Religion,
University of Pretoria, South Africa

Canon Theologian, Liverpool Cathedral, England
Honorary Distinguished Canon, Manchester Cathedral, England
Permission to Officiate, United Dioceses of Dublin and Glendalough, Ireland
Permission to Officiate, Diocese of St Asaph, Wales

Covid-19 & Church-21survey: What now and what next?
Visit the Coronavirus, Church & You website to find out more.

From: Joseph O'Donnell ████████████████

Sent: 12June2022 15:26

To: Francis, Leslie ████████████████

Subject: Use of the Francis Burnout Inventory for Doctoral Dissertation

Dear Dr. Francis:

I am writing to you with a request to use the Francis Burnout Inventory for my doctoral dissertation for the degree of Doctor of Education in Christian Leadership at Liberty University. My research is a correlational study, seeking to determine whether any relationships exist between self-perceived leadership attributes, as measured on the Leader Attributes Inventory, and burnout syndrome.

My sample population will be drawn from ministers serving a United Methodist Church in either the Florida, North Georgia, South Georgia, or Alabama-Florida Conferences. Additional study parameters include: the congregation served by the pastor must have 250 or less congregants, and the pastor must be an official minister of the United Methodist Church (i.e., licensed, ordained, or lay pastor). To date, I have identified 1587 churches that may fall into the study parameters.

To promote participation, this study will be conducted anonymously. No identifying information will be requested from the participants, other than certifying that the participant is over the age of 18, serves a congregation of 250 or less individuals, and holds an official position in the UMC. As such, there will be no changes made to the Francis Burnout Inventory other than removing all information that could potentially identify the participant. All parameters which you have set forth in the FBI will be followed.

Thank you for your time - I sincerely appreciate your consideration of my request.
Sincerely,

Joseph   O'Donnell,
M.Div.   email:
████████████████