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**THE EFFECTS OF DEMOGRAPHIC AND CHURCH RELATED FACTORS ON  
BURNOUT AMONG MINISTERS AND CHURCH LEADERS**

DISSERTATION

Presented in Partial Fulfillment of the Requirements for the  
Degree Doctor of Education in the Graduate School of  
Texas Southern University

By

Senta M. Eastern, B.A., M.Ed.

Texas Southern University

2022

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By

Senta M. Eastern, Ed.D.

Texas Southern University, 2022

Associate Professor Candy Ratliff, Advisor

Church leaders met with increasing workload demands, meeting high expectations and being able to manage their time are subject to elevated and prolonged levels of stress leading to burnout. The burnout phenomenology evolved from observations made of helping professionals working with chronic drug users while becoming increasingly fatigued and experiencing a daily loss of motivation. In a similar fashion, ministers' emotional, physical, cognitive, and even spiritual reserves may be depleted when faced with elaborate demands. Meanwhile, few studies have been conducted to examine job satisfaction and implications for burnout within ministry.

The purpose of this study was to examine the predictability of selected demographic and church-related variables on the burnout rates among ministers and church leaders. Specifically, this study was concerned with the predictability of selected demographic and church-related factors: marital status, age, educational level, number of children, years in ministry, prior ministry training, church congregation size, formal

education or training in counseling, employment status within the church and minister (mentorship) support.

A correlational research design was employed for this empirical investigation. The convenience sampling method was used in this study. The sample population for the present study consisted of 150 ministers and church leaders from the Southern Region of the United States. The data collection instrument used in this study was the Francis Burnout Inventory. Three hypotheses were formulated and tested at the .05 level of significance or better. Multiple Logistic Regression was utilized to examine the predictive validity of the demographic variables and church related variables.

Overall, the findings revealed that the demographic variables for hypotheses one was found to have a linear relationship with emotional burnout. Additionally, hypothesis two revealed that there was a linear relationship found between emotional burnout and church related factors. The findings also identified the independent predictors for both demographic and church related variables. Finally, a statistically significant linear relationship was also found to exist between the ten independent variables and the emotional burnout rate of ministers and church leaders. The results of this study support the critical need for identifying factors that promote burnout.

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## VITA

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## DEDICATION

I give thanks and dedicate this accomplishment to my Lord and Savior Jesus Christ through whom all things are made possible (Phil. 4:13). Plans committed unto the Lord will surely succeed (Prov.16:3); even in the midst of raging storms.

To my parents who deserve special thanks for your sacrifices, your support, and for laying the groundwork for success in my life. I would especially like to dedicate this work to my father for his guiding words of wisdom and to my mother from whom I have received the caring and nurturing heart of a counselor. Thank you for being the shining star who pushed, pulled and carried me across the finish line with your help, support and grace.

My deepest gratitude belongs children who have been my greatest fans. Your amazing support, patience, smiles, prayers and love have brought me countless joy. You have been my inspiration and this accomplishment belongs to you as much as it belongs to me. A special thanks to my brother for always encouraging me through prayer and laughter.

Lastly, I would like to dedicate this tremendous undertaking to the ministers, church leaders, counselors and helping professionals who serve humbly, making countless unseen sacrifices for the betterment of others.

## ACKNOWLEDGEMENTS

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Thanks and blessings to all of the pastors, ministers, church leaders, and friends who responded to my call with great kindness while going above and beyond to help bring this to fruition. A special thanks to Pastor Gregory Ballard Sr., Pastor John. T. White, Sis. Catherine Lee, Bro. Brett Lee, Sis. M. Jones, Pastor Mitchell Stephens, Sis. R. Maze, Pastor T. Sanders, Pastor Rose, Bro. K. and M. Lewis, Minister V. Duncan, Pastor C. White, Bro. Polk, Sis. Calhoun, Rev. P. and M. Perry, Dr. B. Johnson, Bro. G. Lewis, Minister West Jr., Pastor J. Tilly, Minister Harrison, Bro. M. Grady, Bro. King, Minister Chris, Minister C. Bursey, Minister Coleman, Sis. Elaine, Minister Cornelius,

Sis. Diggs, A. Guerrero, Sis. M. Smith, Sis. Farr, J. Meneses, Bro. R. Walker, Sis. T. Beaman, Minister Mitchell, Minister D. and L. White, Sis. Mack, T. Petty, Dr. Heistan-Williams, Dr. Delaney, Dr. Carroll-Jones, Dr. Boone, and last, but certainly not least, J. Lott and Dr. H. Pamplin.

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## CHAPTER 1

### INTRODUCTION

Professionals who are highly committed and driven while choosing to work in arenas with some of the greatest needs tend to be most at risk for burnout (Pines & Arson, 1989). Prior studies on burnout have focused primarily on the business sector with concerns of lowered productivity, reduced motivation, and decreased effectiveness (Ciftcioglu, 2011). Herbert Freudenberg introduced the biopsychosocial construct of burnout in 1974 (Buunk & Schaufeli, 1993). According to researchers, Freudenberg's depiction of the burnout phenomenology evolved from observations made of helping professionals working with chronic drug users while becoming increasingly fatigued and unmotivated.

According to Jackson and Maslach (1982), burnout is conceptualized as a multi-dimensional construct. The dimensions house emotional exhaustion, depersonalization, and lack of personal accomplishment. Not unlike Freudenberg, many prominent researchers (Buunk & Schaufeli, 1993; Jackson & Maslach, 1982; Lent & Schwartz, 2012; Turton & Francis, 2007) have agreed that burnout symptoms are demonstrated with elevated and prolonged levels of stress and are work-related. These prolonged levels of stress may cause emotional exhaustion, promote negative or cynical responses, deplete the individuals' resources and generate feelings of being emotionally overextended.

Barnard and Curry (2012) reminded us that ministers are mostly altruistic and enter ministry with a calling, gifts to lead churches, committed evangelism, holy living, compassion, and mission-minded. In addition, ministers aim to foster the spiritual growth of both individuals and communities (Doolittle, 2008). However, some authors (Barnard & Curry, 2012; Doolittle, 2008) assert that church leaders are subject to burnout when high expectations exist and are not met, particularly when great devotion to ministry has been made. Furthermore, Charlton, Rolph, Francis, and Robbins (2009) have argued that church leaders in ministry, as a result of believing that they are called by God will oftentimes attempt to disguise their feelings to maintain a positive public persona.

According to researchers, Pargament and Mahoney (2005), clergy are uniquely prone to burnout due to the sacred nature of ministry work, which may drive them to work harder and longer than other helping professionals to avoid perceived failure. A response of being disillusioned may occur when church leaders doubt whether their exhaustive work will be impactful. This may become one of several factors leading to a decline in energy, motivation, and commitment (Doolittle, 2008).

Among ministers and church leaders, Barnard and Curry (2012) have identified emotional exhaustion as the fatigue and loss of enthusiasm demonstrated. According to a study of clergy conducted by Beebe (2007), 70% of respondents reported a decrease in self-esteem since entering ministry, while 50% admitted having thoughts of leaving ministry. In addition, results from a *Pastor Protection Research Study* administered by Lifeway Research (2015) of 1500 American pastors revealed that 48% of clergy surveyed felt as though the demands of ministry were too much to handle.

Church leaders being able to manage their time (Joynt & Dreyer, 2013) are often affected by intense workload demands leading to burnout (Jackson & Maslach, 1982). According to Hoge and Wegner (2005), work overload is a burnout-related factor that has contributed to an increase in the shortage of clergy. Barnard and Curry (2012) posit that this interpersonal conflict of responding to demands is experienced among ministers who are fearful of disappointing church members and not meeting expectations.

Additionally, results from a longitudinal study conducted by Scott and Luvell (2015) revealed that ministers, to serve their congregations would consistently engage in self-sacrificing behaviors. On the other hand, Gorsch and Olsen (2000) contend that responses by church leaders can be attributed to their being idealized. Regardless of the motivation, some churches have been able to perceive of the increase in congregational demands and respond by hiring administrators or contributing internal talents and skills to minimize added stress (Doolittle, 2010).

Although many may agree that ministers are motivated by altruism, one theory suggests that challenges with boundary-related stress are harvested from earlier seeds sown in the need for parental validation. Cohall and Cooper (2010) propose that the theoretical framework concerning minister burnout is found within *Bowen's Family System* which asserts that during the early years of childhood, affirmation of the self is critical to healthy development. Parents overcompensating can foster over-functioning in a child desiring to gain parental attention. Over-functioning is oftentimes reinforced through unhealthy validations or patterns of behavior that have been heavily rewarded. Likewise, Grosch and Olsen (2000) have also proposed that individuals tend to take on this type of helper role in order or satisfy a longing to be appreciated.



Furthermore, this disposition of diminished self-esteem along with repeated attempts to find an *ideal parent* can evolve into the adult years. According to Cohall and Cooper (2010) ministers who allow the church family to become their surrogate parent, can also become vulnerable to insatiable demands of church congregants and ever-increasing workloads. Consequently, well-intentioned efforts of compassion, commitment, and idealism can give way to disillusionment, despair, and diminished appreciation (Cohall & Cooper, 2010; Doolittle, 2008).

Cohall and Cooper (2010) retort that another mitigating factor experienced by ministers occurs as a result of society's current trend for churches to operate as business models. According to Kay (2000) although there may be differing job expectations of ministers by denomination, the general oversight, and functions such as preaching, counseling and fiscal management are typical to most every church. According to Putnam (2000), churches are the single most important repository of social capital within the United States. To contend with demands, when organizations are having to do more with less, the reduction of attrition rates needs to be a major priority (Kilpatrick, 1989; Lifeway Research, 2015). Through Barna (1993), we are reminded of an era when American churches were able to survive measures related to efficiency. Nonetheless, Doolittle (2008) has since reported negative outcomes for emotional exhaustion, along with the need for positive coping, re-interpretation, and planning.

In addition, without essential skills (Cohall & Cooper, 2010) and the resources to maintain; smaller churches in the first few years are likely to experience a departure of ministers and church leaders (Joynt & Dreyer, 2013). To worsen the matter, churches may experience an increase in fragmentation and conflict that diminish commitment and

unity among members (Cohall & Cooper, 2010; Lifeway Research, 2015). Hence, one could reasonably conclude that when ministries are compromised by a shortage, the mission of the church may also be compromised (Joynt & Dreyer, 2013).

Stress-related burnout is not new to ministry. Mills and Koval (1971) conducted an early study on career ministry stress with 5000 Protestant clerics. Findings revealed that three-quarters of the subjects reported stressful experiences with subsequent emotional states of frustration, anguish, depression, and doubts about one's competence. Ministers reported that their job-related stress occurred across their entire professional career in ministry, only decreasing during the latter years.

According to Barnard and Curry (2012), various institutional and personality factors that predict and correlate with burnout have been examined. However, Doolittle (2008) argued that few studies have been conducted to examine job satisfaction and coping strategies within ministry. Francis (2011) asserted that there is a need for greater scientific objectivity in the assessment of clergy psychological health constructs. Researchers Rodgerson and Piedmont (1998) pointed to a lack of psychometric rigor for the development of religious constructs and contend that many religious measurement variables are weak. Likewise, Grosch (1988) highlighted the minimal effort that has been made to link psychosocial and religious constructs together despite findings that they are fundamentally the same.

### **Statement of the Problem**

An inordinate amount of ministerial demands has increased the risk of burnout among church leaders (Cohall & Cooper, 2010). Lee and Iverson-Gilbert (2003) conducted a study across five protestant denominations. Results showed that greater

perceived intrusive demands of a congregation correlated with a lower sense of well-being, life satisfaction, and burnout. Maslach and Leiter (1996) found burnout to have a significant association with depression. In a study conducted by Doolittle (2010), ministers who experienced a traumatic church placement and met the criteria for burnout identified themselves as being unsatisfied with their spiritual life, and as being depressed.

Furthermore, problems emanating from burnout are not only impactful for the individual but also have negative implications for the church organization as a whole (McDevitt, 2010). Forney (2010) agrees that burnout is something that debilitates both ministers and their congregations. Pastors in the United States (U.S.) had been estimated to exiting ministry at a rate of 1,500 per month (London & Wiseman, 2003). Not only does failure to neglect one's spiritual health have implications for an unhealthy ministry (McDevitt, 2010); but having vulnerable ministries may result in resignations or departures to alternative vocations by church leaders (Forney, 2010).

The role of ministers has evolved far beyond simply preaching, (Barnard & Curry, 2012), performing weddings, officiating funerals, visiting the sick, hosting holy celebration days, and teaching classes (Cohall & Cooper, 2010; Barnard & Curry, 2012). Scott and Luvell (2015) describe a myriad of internal and external demands placed on ministers inclusive of managing the church office, representing the inter-organizational life of the church within the community, fiscal planning, and addressing the personal needs and problems of the congregation (Barnard & Curry, 2012), while counseling and handling crisis. Consequently, religious clergy rank amongst those who are most susceptible to burnout. According to Lifeway Research (2015), even though there may be

great satisfaction obtained from performing ministerial duties, Sanford (1982) reminds us that the duties of ministers never cease.

Particularly in urban churches, the preparation provided in seminaries for ministers has not kept up with the changing demands (Cohall & Cooper, 2010). An added complication reported by Joynt and Dreyer (2013) expressed by former full-time clergy is that the church organization is in dire need of trained clergy. Cooper and Cohall (2010) conducted a study to examine the formal preparation received by ministers for church responsibilities. Findings revealed that 40% of those who provided more than spiritual guidance to congregation members did not feel that they had been adequately prepared for church administration roles.

Koeske and Koeske (1989) found that heavy workloads and low social support increased the likelihood of burnout. In 2005, researchers Hoge and Wenger indicated that fifty-eight percent of clergy respondents expressed that they felt drained by the demands of ministry, which had a significant bearing on their decision to leave the profession. Forney (2010) postulates that even when burnout doesn't lead to clergy departure, it may still result in the individual functioning only in a maintenance role with a loss of creativity and enthusiasm for delivering scripture. We are reminded by Hayward and Krause (2014) that churches provide a community of support not only for members of the congregation but also a resource for the pastor. Furthermore, churches that dissolve can also result in a loss of intimate, affirming social ties.

Turton (2010) tells us that conflict exists when individuals are torn by work demands. Even during the earlier years of research, Maslach (1978) noted that people with burnout may experience an increase in marital and family conflict. Duality of

vocation along with marriage and family challenges have also been noted as factors contributing to the shortage of clergy (Hoge & Wegner, 2005). In addition, when ministers are hired, their wives are often viewed as being part of the package along with the expectation that wives will also take on responsibilities of the ministry (Forney, 2010). Several researchers (Wells et al., 2012) found that church leaders who had families also experienced higher levels of stress and decreased emotional health.

Ministers and church leaders represent a unique vocation with a unique set of job skills and emotional demands (Doolittle, 2008). According to Schindler, Berren, Hannah, Beigel, and Santiago (1987), the clergy is perceived as having high-level listening skills, warmth, caring, stability and encouragement. A majority of individuals who have sought ministerial counseling have found church leaders to be effective agents of providing encouragement and emotional support (Hills, Francis & Rutledge, 2004). Several researchers (Pargament et al., 2003) made the case that being a coping resource can induce a great deal of stress.

Researchers Sprang, Clark, and Whitt-Woosley (2007) informed us of the characteristics of vicarious traumatization, which may occur in both ministers and professional counselors. This secondary trauma is believed to occur because of interpersonal interactions. Thomas and Wilson (2004) examined the impact of occupational stress syndromes. Consequentially, secondary traumatic stress, compassion fatigue, and vicarious trauma were assessed together and found to have the basic components of burnout. Flannelly and Marcum (2010) warned that in consideration of the various roles performed by clergy, often overlapping with traditional therapy, there

may be a need for counseling inclusive of anxiety, depression, emotional distress, and grief.

In 2010, Flannelly and Marcum conducted a study of chaplains and found that *Secondary Traumatic Stress (STS)* had occurred as a result of providing disaster relief work and exposure to trauma victims regularly. It may also be important to note that Rodgeron and Piedmont (1998) found that ministers who experienced stress in short durations were more likely to suffer burnout than those experiencing stress over prolonged periods. In light of these potential effects, Chandler (2009) makes note that church leaders also suffer when they don't replenish their own emotional, social, and spiritual reserves.

Role overload and ambiguity, time demands, emotional labor, and insufficient training, all fall within a list of factors contributing to the stressors experienced by ministers (Adams et al., 2017). Attempts to rejuvenate struggling churches, marriage, and family, insufficient training, and performing counseling roles (Lifeway Research, 2015) may result in more responsibility for ministers (Cohall & Cooper, 2010). Although a plethora of information exists for the examination of the psychosocial dynamic of burnout, cohesive empirical literature remains lacking within the religious community. Sanford (1982) further proposed that unless greater steps are taken in pursuit of empirical data, the difficulty will remain in attempts to eradicate burnout and its' effects among church leaders.

### **Purpose of the Study**

The purpose of this study was to examine the predictability of selected demographic and church-related variables on the burnout rates among ministers and

church leaders. Specifically, this study is concerned with the predictability of selected demographic and church-related factors: marital status, age, educational level, number of children, years in ministry, prior ministry training, congregation size, formal education or training in counseling, employment status within the church and minister (mentorship) support. The key research questions for this study were:

1. Do the demographic variables (marital status, age, educational level, number of children, and years of service in ministry) have any predictive validity on the emotional burnout rate among ministers and church leaders?
2. Do the church-related variables (prior ministry training, congregation size, formal education or training in counseling, employment status within the church, and mentoring support) have any predictive validity on the emotional burnout rate among ministers and church leaders?
3. Do the demographic variables (marital status, age, educational level, number of children, and years in ministry) when combined with church-related variables (prior ministry training, congregation size, formal education or training in counseling, employment status within the church, and mentoring support) have any predictive validity on the emotional burnout rate among ministers and church leaders?

### **Significance of the Study**

According to Joynt and Dreyer (2013), there is a lack of examination of intervention methods that are crucial for identifying factors contributing to clergy exodus from churches. Royle, Norton, and Larkin (2014) conducted a study with 42% of New York's Protestant clergy. In assessing stress-related burnout and traits of neuroticism

among these clergy, post-educational workshops by Royle et al. (2014) and colleagues revealed that clergy benefited from being able to identify and manage their interpersonal stressors.

Similarly, Barnard and Curry (2012) asserted that identifying variables can be instrumental in providing preventative measures that diminish susceptibility to clergy burnout. Conducting research of this nature is imperative as it may provide a better understanding of underlying related factors that allow church leaders to focus and prioritize their resources (Saunders, 2008). Randall (2013) contends that the most compassionate response exists in identifying indicators before clergy departure.

Tying together religious constructs with empirical measures will add knowledge to the existing body of literature concerning factors that impact burnout on church leadership (Rodgerson & Piedmont, 1998). According to Cohall and Cooper (2010), additional benefits may be gained by equipping church leadership with empirical knowledge for observing key influences that foster burnout, and consequentially extend vocational longevity while improving one's quality of life. In addition, raising the awareness of weaknesses may allow churches to leverage their strengths while diminishing occupational stress among ministers and church leaders that lead to high attrition rates.

### **Hypotheses**

The following null hypotheses were formulated for the purpose of the study:

HO<sub>1</sub>: There is no statistically significant relationship between the demographic variables (marital status, age, educational level, number of children, and



years in ministry) and the emotional burnout rate among ministers and church leaders.

HO<sub>2</sub>: There is no statistically significant relationship between the church-related variables (prior ministry training, congregation size, formal education or training in counseling, employment status within the church, and mentoring support) and the emotional burnout rate among ministers and church leaders.

HO<sub>3</sub>: There is no statistically significant relationship between the demographic variables (marital status, age, educational level, number of children, and years in ministry) when combined with church-related variables (prior ministry training, congregation size, formal education or training in counseling, employment status within the church, and mentoring support) on the emotional burnout rate among ministers and church leaders.

### **Assumptions**

The following assumptions were made concerning this study:

1. It is assumed that the sample of Protestant ministers and church leaders will be representative of the total population under investigation.
2. It is assumed that this study is limited to the Protestant ministers and church leaders located in the Southern Region of the United States.
3. It is assumed that demographic factors (marital status, age, educational level, number of children, and years in ministry) would predict the emotional burnout rate among ministers and church leaders.

4. It is assumed that church-related factors (prior ministry training, congregation size, formal education or training in counseling, employment status within the church, and mentoring support) will predict the emotional burnout rate among ministers and church leaders.
5. It is assumed that ministers and church leaders will respond honestly to the burnout survey.
6. It is assumed that demographic factors (marital status, age, educational level, number of children, and years in ministry) and church-related factors (prior ministry training, congregation size, formal education or training in counseling, employment status within the church, and mentoring support) when combined will predict the emotional burnout rate among ministers and church leaders.

### **Limitations/ Delimitations**

The following limitations were observed in the present study:

1. The study will be limited to Protestant ministers who are located in the Southern Region of the United States.
2. There is a lack of literature on the population of ministers and church leaders who have experienced burnout.
3. The study will be limited by the fact that all of the quantitative data for this study will be collected through the use of surveys.

### **Definition of Terms**

The following terms were defined for the purpose of this research:

1. **Altruistic** – refers to individuals who demonstrate selfless concern for the well-being of others.
2. **Attrition**- refers to a decline in the retention of ministers and church leaders.
3. **Church Leaders**- refers to pastors, associate pastors, assistant pastors, ministers, elders, youth ministers, music ministers, and individuals with similar duties assigned to occupy a formal role of leadership within their church.
4. **Clergy**- refers to ministers, pastors, and appointed church leaders who have formally made a sacred spiritual commitment to serve in church ministry.
5. **Congregation**- refers to members of an organized church.
6. **Emotional Burnout**- the socio-psychological occupation-related syndrome having a negative impact on one's emotional health.
7. **Laity**- members of the church congregation who are not in formal church leadership roles.
8. **Minister**- refers to an individual, with or without ordination, who has been assigned to occupy a formal church leadership role within their church.
9. **Ordained**- Clergy who have undergone both the sacred practice and licensure process of being conferred for ministerial functions.
10. **Pastor** – Ordained ministers who are appointed and/or hired to provide leadership for the church congregation.
11. **Protestant**- refers to one of the widest branches of Christianity consisting of: Baptists, Presbyterians, Pentecostals, Methodists, Evangelicals, and Seventh Day Adventists.

12. **Religious-** individuals who follow a sacred set of beliefs and organized practices.
13. **Southern Region-** states located in the Southeastern geographical region of the U.S.
14. **Spiritual**– individuals who worship or adhere to a set of sacred principles based on their beliefs and faith.

### **Organization of the Study**

This proposal is organized into three chapters. Chapter 1 includes an introduction, statement of the problem, purpose of the study, significance of the study, the hypotheses statements, assumptions, limitations/ delimitations, and definition of terms. Chapter 2 includes a review of related literature, which describes the phenomena of burnout and each of the independent variables. Chapter 3 reveals the type of research design, population, sampling process, instrument, data collection procedures, independent and dependent variables, and statistical analysis. Chapter 4 constituted the data analysis. Finally, Chapter 5 provided a summary of the study, findings, discussion, implications for further research, and conclusions.

## CHAPTER 2

### REVIEW OF RELATED LITERATURE

A review of the literature will be conducted to examine the effects of burnout among Protestant Christian American ministers and church leaders. The growth in attrition rates ranks ministers and church leaders among those who are most vulnerable to burnout (Lifeway Research, 2015). Being able to identify the problem is critical for identifying factors that promote burnout and diminish self-care and the well-being of ministers. Combining religious constructs with empirical measures will both enhance and add knowledge to the existing body of literature concerning predictive factors that impact burnout on ministers and church leadership.

#### **Historical Overview of Burnout**

Freudenberg's signifying characteristic for burnout entailed a state of being emotionally and physically depleted on the job. As emotional and interpersonal stressors emerged among health and human services professionals during the 1980s, burnout came to be a highly recognizable pragmatic term amongst practitioners, corporations, and the human services industry (Buunk & Schaufeli, 1993). The 1980s brought about the development of empirical data for one of the strongest psychiatric instruments utilized among helping professionals.

According to researchers (Cox, Tisserand & Taris, 2005; Maslach, Schaufeli & Leiter, 2001), there is some evidence to suggest that burnout happens through a

sequential process. Maslach, Jackson, and Leiter (1996) noted the key features of the three dimensions. The individual is first impacted by emotional exhaustion (EE), then transitions to the intrapersonal dimension of depersonalization (DP). Along with continued depersonalization, a defense mechanism of cynicism can occur. This reaction is designed to distance the individual from others as one may cope with an overwhelming workload. Consequently, reduced personal accomplishment (PA) may occur. This decreased effectiveness and work performance are believed to transpire as a result of negative attitudes and behaviors. When coping resources are lost or threatened, stress is created. Depletion of one resource is compensated for by depletion of another resource ultimately creating less resilience and greater susceptibility for the individual.

Historically, researchers (Maslach & Schaufeli, 1993) have emphasized mental and behavioral symptoms rather than physical symptoms, unlike other researchers. A primary premise of burnout is that there is a predominance of dysphoric symptoms such as emotional exhaustion, fatigue, and depression. However, further research has provided evidence of additional features that are somatic in nature including muscle pains, headaches, nausea, and flu-like symptoms (Leone et al., 2011).

According to Maslach et al. (2001), although burnout and depression yield a correlation score of .85, signifying a close relationship; burnout is specific to work, while depression is pervasive in every aspect of life. Researchers Maslach et al. (2001) also found it important to note that individuals who experience depression are more vulnerable to burnout. However, Doolittle (2010) informed us that burnout symptoms tend to be alleviated once the individual departs from the job.

### **Marital Status and Children**

Among helping professionals, ministers spend much of their time investing in others, even to the detriment of caring for themselves and their families. Their personal and professional lives tend to be inherently blurred (Beebe, 2007). Some researchers (McMinn & Lishy, 2005; Wells, 2013) contended that family stressors emanate from the nature of the duties and responsibilities involved with ministry.

Wells (2013) described clerical family ownership, with the expectation of the family being involved in one's profession. Papanek (1973) pointed out how ministers' wives get pulled into the structural demands of the two-person career, with the husband being employed by the institution, but both spouses are expected to respond to its formal and informal demands. Researchers (Morris & Blanton, 1994; London & Wiseman, 2003) referenced a *Fish Bowl* metaphor which exposes both the minister and their family to being scrutinized. Researchers have reported consistent findings from spouses recounting issues surrounding intrusiveness and invasion of family boundaries (Lee, 2003; Morris & Blanton, 1994; Wells, 2013).

Even today ministers and church leaders face a substantial amount of stress due to the unique nature of their work and role within the community (Doolittle, 2010). Joynt and Dreyer (2013) referenced the *Hartford Seminary National Survey of Protestant Clergy*, which reported that 25% of clergywomen and 20% of clergymen had been divorced at least once. In addition to other factors, the researchers point to marriages and divorce as factors that also cause ministers to leave the church. According to Lifeway Research (2015), even though 94% of ministers surveyed indicated that they consistently

protect time with their family, 84% expressed feeling as though they were on call 24 hours a day, while 59% indicated that church commitments limit family time.

In the Lifeway Research (2015) study, additional findings revealed that only 20% of pastors expressed that their family resents the demands of pastoral ministry. Additionally, when surveying pastors regarding their spouses, more than 9 in 10 pastors expressed believing that their spouses were enthusiastic about life in ministry together, while 65 % of ministers strongly agreed that their wives would affirm church ministry as being fulfilling.

Wells (2013) utilized the *Pulpit and Pew Clergy Leadership Survey* to explore the association between work-related stress stemming from the demands of the work along with boundary-related stress and how work impinges upon the family of ministers. Married clergy reported higher levels of boundary-related stress, in contrast to lower levels of work stress reported for unmarried ministers. Data reported by Wells (2013) for ministers with children revealed lower levels of emotional health when there was an increase in stress. The multiplicity of factors appeared to place greater demands on ministerial families.

### **Mentoring Support**

Former research has demonstrated that minimal social support combined with heavy workloads has been found to increase burnout (Koeske & Koeske, 1989). Spiate (1999) found that time constraints contributed to a lack of support systems while increasing social isolation. Feelings of insecurity and interdenominational competition with other pastors revealed an increase in feelings of isolation. A Lifeway Research (2015) study revealed that greater well-being, greater optimism, and a lowered sense of



burnout were correlated with ministers having a greater number of supportive relationships from outside and inside of the church congregation. Similarly, results from a study conducted by Scott and Luvell (2015) revealed that when there is a reduction of loneliness and isolation factors, there is an increase in professional excellence.

Several researchers have described ministers' experience of prolonged stress without support as resulting in social and emotional withdrawal or being isolated. According to Lifeway Research (2015), 71% of pastors indicated that they have sought support from another pastor, with 42% identifying mentors as a source of support. On the other hand, 66% expressed experiencing a lack of support for the pastor's family. According to Francis, Laycock, and Brewster (2015), when studying stress-related factors in rural Anglican clergy serving in multiple parishes, 613 clergies rated 84 potential sources of stress, while the burden of isolation was shown to be the most damaging to the overall work-related psychological health of rural ministers.

Some researchers have emphasized the importance of social support systems in mitigating burnout (Pines & Arson, 1989). However, an earlier study by Jinkins and Wolf (2002) surveyed pastors and found that 36% did not participate in any type of ministerial support group. Ministers surveyed by Lifeway Research (2015) indicated that for their emotional well-being, they openly share their struggles at least once a month with a source of support.

### **Formal Education or Training in Counseling**

According to Miner, Dowson, and Sterland (2010), the work-related stress that leads Christian ministers to experience burnout is oftentimes experienced by other intense caring human service professions. In a national survey examining wellness and

impairment with practicing counselors who were members of the American Counseling Association (ACA), one result captured in the findings revealed that counselors were not likely to recognize signs of stress and impairment in themselves to the degree that they did in others (Lawson, 2007). According to Pearlman and Saakvitne, (1995) when treating client victims with trauma, mental health practitioners may also become traumatized by emotionally intense issues with the added possibility of developing many of the same intrusive and debilitating symptoms that the client experiences. Treating these survivors for traumatic experiences can result in significant emotional cognitive and behavioral changes for clinicians (Bride, Radey, & Figley, 2007).

In 2011, the United States Department of Health and Human Services (DHHS), conveyed that Blacks represent a large, underserved population in the field of mental health while lacking equal access to more formal mental health professionals within their own communities. Hays (2015), reminds us that due to the historic and current socioeconomic conditions of the Black church laity, Black churches have had to go above and beyond what might be expected from a religious institution to meet the holistic needs of their community. Black churches provide education, health resources, food services, economic support, and a more significant role in the delivery of counseling and mental health care services.

According to Neighbors, Musick, and Williams (1998), with the church being a trusted and preferred source of help for many individuals in the community, Blacks who turn to clergy first for challenging problems are less likely to pursue help from mental health professionals. Oftentimes, the church's organizational structure will create expectations of ministers and church leaders needing to perform a variety of essential

functions of the church without having received the necessary training. Additionally, church leaders are typically sought after for emotional support and as mental health providers resulting in ministers operating in dual roles as helping professionals (Scott & Luvell, 2015). Consequently, ministers who function as helping professionals may become especially prone to burnout (Barna, 1993; Chandler, 2009; Sanford, 1982).

Scott and Luvell (2015) contended that an additional catalyst of burnout evolves from over-involvement and the inability to disengage in the problems of church members. Not unlike earlier findings by researchers Bride, Radey, and Figley (2007), Craig and Sprang (2010) also posited that an array of adversities witnessed in a therapeutic relationship can lead to burnout. As a result, even trained professionals who are on the front lines of treating trauma are vulnerable to developing secondary traumatic stress or fatigue.

According to Craig and Sprang (2010), prolonged exposure to the stress of working with trauma-related stressors experienced by clients can lead to burnout, secondary traumatic stress, and compassion fatigue. Although all of these terms have interchangeable meanings, according to Craig and Sprang (2010) the term secondary traumatic stress was coined by Figley (1999) as being “natural and consequent behaviors and emotions resulting from knowing about a traumatizing event experienced by a significant other”(p.7).

Researchers Craig and Sprang (2010) conducted a study of 76 humanitarian aid workers. One hundred of the respondents reported having experienced compassion fatigue. Additional results revealed that as the caseload percentage increased, compassion fatigue also increased. In particular, training was found to be a key component for both

new and experienced clinicians for buffering the development of compassion fatigue. The researchers also assert that when one's level of stress becomes excessive, self-efficacy may be threatened. Comparably, inordinate ministerial demands may lead to diminished emotional, physical, cognitive, and spiritual reserves for ministers and church leaders (Chandler, 2009).

Further examination of advanced education was conducted by Lifeway Research (2015). Results revealed that of the 1500 ministers surveyed, to prepare for counseling, 30% had graduate courses in counseling, while 5% obtained a graduate degree. Approximately 70% of the ministers expressed having read several books and articles on counseling.

### **Age**

Craig and Sprang (2010) reported that 46% of ministers who were older and more seasoned experienced greater compassion satisfaction, with only 5% reporting compassion fatigue and burnout. Although Lifeway Research (2015) found that an estimated 13 % of senior pastors for the previous ten years had left the pastorate for reasons other than death or retirement, Chandler (2009) contended that multiple researchers have found burnout to be more prevalent among younger ministers. Additional findings from research conducted by Doolittle (2010) of 385 parish-based clergy revealed that younger clergy were more likely to identify with depression, express being dissatisfied with their spiritual life, experience a traumatic church placement, and meet the criteria for burnout.

### **Years of Service in Ministry**

A survey was conducted by Jacobson, Rothschild, Mirza, and Shapiro (2013) of ninety-five clergy from a cluster of Lutheran churches in the Mid-Atlantic United States. Results revealed that years in service and reported depression significantly predicted burnout. In contrast, when Craig and Sprang (2010) explored factors that act as buffers against the harmful effects of secondary trauma exposure, findings from research determined that age and professional experience were not significant factors for burnout.

### **Education**

An examination of 408 male church ministers was conducted by Innstrand, Langballe, and Falkum (2011) to analyze organizational factors, individual vulnerability, and work-home interaction. When assessing individual vulnerability, findings on education revealed that higher education was associated with less exhaustion among church leaders and ministers. Greater resistance to burnout was attributed to individuals having more confidence and experience. The researchers suggested that these factors act as buffers. In contrast, several researchers (Wells et al, 2012) found that church leaders who had higher degrees of education also experienced higher levels of stress and decreased emotional health.

### **Prior Ministry Training**

Based on a study by Cohall and Cooper (2010) of American Black pastors attending seminary school, the majority of men and women who attended seminaries were in the mid-stages of their lives or restarting a second career. During attendance, all age groups expressed experiencing a relatively high degree of satisfaction. The *Pastor Protection Study* by Lifeway Research (2015) which consisted of 1500 Evangelical and

Black Protestant pastors, was conducted to assess ministers' and clergy reasons for attrition among pastors. Findings from the study revealed that only 21% of ministers surveyed indicated being stressed and overwhelmed with ministry demands, while also citing that their church had unrealistic expectations of them. Only three percent of respondents cited a lack of preparation.

### **Employment Status within the Church**

Francis, Robbins, and Wulff (2012) conducted a study of 735 Presbyterian ministers to examine burnout among ministers serving more than one church. Among respondents, 5% served three or more congregations, 13% served two or more congregations and 82% served one congregation. Findings showed that when it came to psychological health, ministers were neither better nor worse off. In addition, there was no significant difference in levels of satisfaction and emotional exhaustion for burnout among ministers serving multiple congregations versus those serving a singular church. However, findings by Miner et al. (2010) showed that time demands had been an added stress factor for ministers when serving in multiple churches. When pastoring more than one church, time spent on the road became a significant factor.

### **Congregation Size**

According to Scott and Luvell (2015), rural towns are frequently characterized by church populations that tend to exist in small sizes. Small rural churches tend to operate under the leadership of a lone pastor with numerous and diverse responsibilities without staff support for managing the church office, fiscal planning, sermonizing, and attending to the personal needs of the congregation. Researchers Morris and Blanton (1994) noted

church size and availability of other clergy families within their community as being consequential to shortages within the ministry.

Scott and Luvell (2015) conducted an eight-teen month evaluative study with 51 rural pastors. The researchers reported that there were only rare instances in which rural ministers were able to receive support from church staff. Results from research also revealed that ministers conveyed increasingly high-risk levels for burnout.

### **Summary**

Earlier research by Foss (2002) found the clergy work environment to be positively correlated with role ambiguity and inadequate opportunities to process emotions and administrative overload. Some findings suggest that clergy may experience a higher stress level in some respects than other helping professions. Although Doolittle (2008) argues that ministers who empty themselves for the sake of the congregation have higher levels of emotional exhaustion along with lower levels of personal accomplishment. Adams et al. (2017) contended that ministers and church leaders may or may not consequently experience higher burnout due to buffering factors.

## **CHAPTER 3**

### **DESIGN OF THE STUDY**

The purpose of this study was to examine the predictability of selected demographic and church-related variables on burnout rates among ministers and church leaders. This chapter will include the following sections: (1) the type of research design, (2) the population, (3) the sampling procedure, (4) the instrument to be utilized, (5) data collection, (6) independent and dependent variables, and (7) statistical analysis.

#### **Type of Research Design**

A correlational research design was employed for this empirical investigation. Correlational research involves collecting data to determine whether, and to what degree, a relationship exists between two or more quantifiable variables (Gay, Mills, & Airasian, 2012). Correlational research has two basic advantages over causal-comparative or experimental research design. The first basic advantage is that using correlational research enables researchers to examine the relationships in a single study that have a large number of variables. Secondly, using correlational research provides information concerning the degree of the relationship between variables being studied (Gall, Gall, & Borg, 2007).

#### **Population**

The target population will seek to identify Protestant Christian American ministers and church leaders located in the Southern Region of the United States. Protestants are one of the widest branches of Christianity consisting of Baptists, Presbyterians, Pentecostals, Methodists, Evangelicals, and Seventh Day Adventists.



Although the participants will be both male and female, the predominance of participants will be male. When recognizing gender bias in church leadership, the number of females is expected to be low.

### **Sampling Method**

The convenience sampling method was used in this study. Convenience sampling is a non-probability sampling procedure that allows the researcher to collect data from populations that are more readily available to participate in the study (Gay et al, 2012). The sampling framework will consist of Protestant Christian American ministers and church leaders located in the Southern Region of the United States. Observations will attempt to answer the following questions:

1. Do the demographic variables (marital status, age, educational level, number of children, and years of service in ministry) have any predictive validity on the emotional burnout rate among ministers and church leaders?
2. Do the church-related variables (prior ministry training, congregation size, formal education or training in counseling, employment status within the church, and mentoring support) have any predictive validity on the emotional burnout rate among ministers and church leaders?
3. Do the demographic variables (marital status, age, educational level, number of children, and years in ministry) when combined with church-related variables (prior ministry training, congregation size, formal education or training in counseling, employment status within the church, and mentoring support) have any predictive validity on the emotional burnout rate among ministers and church leaders?

### **Instrumentation**

The data collection instrument employed in this study by the researcher is the *Francis Burnout Inventory*. Rutledge and Francis (2014) re-constructed the MBI with newly developed items relevant to the clerical profession while making the three subscales congruent in length. The modified MBI consists of three subscales. Francis (2011) has identified the scale as having two dimensions with high scores. Those dimensions consist of depersonalization and emotional exhaustion. Emotional exhaustion is considered to be both the lead and primary indicator (Maslach & Schaufeli, 1993). Depersonalization is assessed on a five-item subscale where emotional exhaustion is identified by a nine-item subscale and personal accomplishment consists of eight items. Low scores define personal accomplishment.

Francis' (2011) concept of 'balanced effect' has been designed to factor in the warning signs for poor work-related psychological stress into two constructs. This model currently consists of two 11-item scales. One measure is referred to as the *Satisfaction in Ministry Scale (SIMS)* and the other is referred to as the *Scale of Emotional Exhaustion (SEEM)*. The two scales combined comprise the *FBI*. In congruence with the MBI, negative affect is assessed by the *SEEM* and positive affect is assessed by the *SIMS* (Cohall & Cooper, 2010).

### **Validity and Reliability**

To test and develop The *Scale of Emotional Exhaustion in Ministry (SEEM)* a National Church Life Survey (Cohall & Cooper, 2010) was conducted with a sample of 4,370 clergies. The scale was demonstrated as having construct validity supported using correlations with other survey questions and a reliability coefficient of 0.883.

### **Data Collection/ Procedure**

The convenience sampling method was employed to collect data from ministers and church leaders serving in Protestant Christian American churches located in the Southern Region of the United States. The researcher utilized a combination of administering face-to-face and electronic surveys to ministers and church leaders in the Southern Region. Online surveys were conveniently and confidentially saved on a server, allowing participants extra time for asking questions and for completion (Gerlach & Beiger, 1996). The researcher also attended church services and leadership meetings. The pastor or designated church officials were contacted through verbal and written communication. A discrete area of the church building was designated where surveys were self-administered. To protect participants' well-being, the researcher provided referrals if a participant would experience any psychological discomfort.

The participants were first provided with a consent form clarifying their rights, confidentiality, and expectations. Only participants who agreed to the terms of the consent were able to participate in the study. Once the researcher received the signed consent form, the *Demographic Survey* along with the *Francis Burnout Inventory (SEEM and SIMS)* was provided to the participant, which took approximately 15 minutes to complete. No personal identifying information was disclosed to ensure the confidentiality of human subjects. Completed paper survey instruments were stored at my home office with electronic security surveillance. Documents were maintained in a locked file cabinet, accessible only to the investigator. The collected data were saved to a password-protected file, encrypted, and coded for input into SPSS.

A designated electronic mail link was provided for sending and receiving survey materials to participants who wished to utilize the electronic option. The researcher provided participants with a consent form that clarified the confidentiality and expectations of the research study. The consent form was also inclusive of referral information for mental health services if participants experienced any psychological discomfort. Upon participant agreement, the *Demographic Survey* and *Francis Burnout Inventory (SEEM and SIMS)* were sent. A secure database was used to store the data. The researcher ensured that the appropriate measures were taken to protect sensitive information and used Survey Monkey which houses an encrypted secure sockets layer (SSL) web host to avoid breach of confidentiality for participants choosing the online option. Electronic data records were password-protected, so only the investigator (and/or co-investigators) had password access.

### **Independent and Dependent Variables**

The independent variables include church-related variables: (prior ministry training, congregation size, formal education or training in counseling, employment status within the church, mentoring support), and demographic variables (marital status, age, educational level, number of children, and years in ministry). These variables are assumed to have some predictability on the dependent variables, minister and church leader burnout rates.

### **Statistical Analysis**

Multiple Logistic Regression was utilized to examine the predictive validity of the demographic variables (marital status, age, educational level, number of children, and years in ministry) and church-related variables (prior ministry training, congregation size, formal education or training in counseling, employment status within the church, and mentoring support). In addition, both the demographic and church-related variables were combined and examined for the predictive validity of emotional burnout rates among ministers. According to Creswell (2009), the researcher predicts the probabilities of the dependent nominal variable. The multiple logistic regression analysis determines if there is a relationship between the X and Y variables. The researcher will determine if the Y (dependent) variables predicted are closer to the actual Y values than what would be expected by chance.

## CHAPTER 4

### ANALYSIS OF DATA

The purpose of this study was to examine the predictability of selected demographic and church-related variables on the burnout rates among ministers and church leaders. Specifically, this study was concerned with the predictability of selected demographic and church-related factors of: marital status, age, educational level, number of children, years in ministry, prior ministry training, formal education or training in counseling, congregation size, employment status within the church and ministers' mentorship support. The three major research questions answered in this study were:

- 1) Do the demographic variables (marital status, age, educational level, number of children, and years of service in ministry) have any predictive validity on the emotional burnout rate among ministers and church leaders?
- 2) Do the church-related variables (prior ministry training, formal education or training in counseling, congregation size, employment status within the church, and mentoring support) have any predictive validity on the emotional burnout rate among ministers and church leaders?
- 3) Do the demographic variables (marital status, age, educational level, number of children, and years in ministry) when combined with church-related variables (prior ministry training, formal education training in counseling, congregation size, employment status within the church, and mentoring

support) have any predictive validity on the emotional burnout rate among ministers and church leaders.

The sample population for the present study consisted of 150 ministers and church leaders from the Southern Region of the United States. The results for this chapter were subdivided into four major sections. Section one dealt with the demographic profile of ministers and church leaders. Section two presented the mean and standard deviation results regarding the independent and dependent variables. The third section entertained the correlational results among the independent and dependent variables. Finally, section four addressed the examination of the three null hypotheses formulated in the study. The Standard Multiple Regression procedure was used to analyze the null hypotheses at the .05 level or better.

### **Demographic Profile of Participants in this Study**

There were 150 ministers and church leaders who were involved in this study. The religious participants were described descriptively by their age, marital status, education level, number of children, years in ministry, prior ministry training, formal training in counseling, congregation size, employment status with the church, and mentoring support.

#### **Age**

The variable age was categorized into five groups for this study (Table 1). There were 2 (1.3) ministers or church leaders who reported their age as 25 or younger and 15 (10%) revealed their ages as 26 to 35 years. Additionally, 22 (14.7%) religious participants expressed that they were between the ages of 36 and 45, while 16 (10.7%)

indicated their ages were between 46 and 55. Finally, 95 (63.3%) ministers and church leaders acknowledged their age was 56 or older.

**Table 1**

*Frequency Distribution of Participants by Age*

Variable	Number	Percent
Age 25 or younger	2	1.3
26 to 35	15	10.0
36 to 45	22	14.7
46 to 55	16	10.7
56 or older	95	63.3
Total	150	100.0

**Marital Status**

The variable marital status was recoded into a binary factor for this investigation (Table 2). There were 88 (58.7%) ministers and church leaders who expressed their marital status as married. By contrast, 62 (41.3%) religious leaders reported their marital status as not married.



**Table 2*****Frequency Distribution of Participants by Marital Status***


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Variable	Number	Percent
<b>Marital Status</b>		
Married	88	58.7
Not Married	62	41.3
Total	150	100.0

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**Number of Children**

The number of children variable was classified into five groups for this study (Table 3). There were 39 (26%) ministers and church leaders who indicated they had no children and 21 (14%) said they had only one child. Likewise, 39 (26%) ministers and church leaders revealed they had two children and 21 (14%) of these religious leaders expressed they had three children. Finally, 30 (20%) ministers and church leaders reported they had four or more children.

**Table 3*****Frequency Distribution Participants by Number of Children***

Variable	Number	Percent
Number of Children		
None	39	26.0
One	21	14.0
Two	39	26.0
Three	21	14.0
Four or more	30	20.0
Total	150	100.0

**Educational Level**

Regarding the variable educational level of the minister and church leader participants who were involved in the study (Table 4), 17 (11.3%) reported their level of education as GED or High School Diploma. Moreover, 22 (14.7%) religious participants indicated their level of education as some college, and 43 (28.7%) expressed they had received a Bachelor's Degree. Finally, 68 (45.3%) ministers and church leaders reported they had received a Graduate Degree.

**Table 4****Frequency Distribution of Participants by Level of Education**

Variable	Number	Percent
Level of Education		
High School Diploma Or GED	17	11.3
Some College	22	14.7
Bachelor's Degree	43	28.7
Graduate Degree	68	45.3
Total	150	100.0

**Employment Status**

The factor of employment status was categorized in the present study as a dichotomous variable (Table 5). There were 90 (60%) ministers and church leaders who reported they were employed within the church. In comparison, 60 (40%) religious participants indicated they were employed outside of the church.

**Table 5****Frequency Distribution of Participants by Employment Status**

Variable	Number	Percent
Employment Status		
Inside the Church	90	60.0
Outside the Church	60	40.0
Total	150	100.0

**Years of Experience**

The variable, years of experience was used to measure the number of years serving in the ministry as a church leader by the religious participants involved in the study. This variable was classified into five sub-groups in (Table 6). There were 12 (8%) ministers and church leaders who revealed they had less than 5 years in ministry and 44 (29.3%) religious leaders reported they had been in ministry between 6 and 15 years.

Additionally, there were 32 (21.3%) ministers and church leaders who indicated they had been in ministry between 16 and 24 years, and 43 (28.7%) said they had been in ministry between 25 and 33 years. Finally, 19 (12.7%) religious participants expressed they had been in ministry for 34 years or more.

**Table 6****Frequency Distribution of Participants by Years of Experience**

Variable	Number	Percent
Years of Experience		
Less than 5 Years	12	8.0
6-15 Years	44	29.3
16- 24 Years	32	21.3
25 – 33 Years	43	28.7
34 and Above	19	12.7
Total	150	100.0

**Years of Prior Ministry Training**

The variable years of prior formal ministry training to become a church leader were categorized into five groups (Table 7). There were 30 (20%) ministers and church leaders who reported that they had no prior formal training to be a church leader and 23 (15.3%) indicated they had one year of prior formal training to be a church leader.

Likewise, 40 (26.7%) ministers and church leaders acknowledged that they had between 2 and 3 years of prior formal ministry training and 30 (20%) said they had between 4 and 5 years of prior formal ministry training to be a church leader. Finally, 27 (18%) religious participants expressed they had 5 or more years of prior formal ministry training to be a leader.

**Table 7**

**Frequency Distribution of Participants by Prior Formal Training**

Variable	Number	Percent
Prior Formal Training		
None	30	20.0
One year	23	15.3
2-3 Years	40	26.7
4-5 Years	30	20.0
5 or more	27	18.0
Total	150	100.0

### **Formal Education or Training in Counseling**

The variable formal education or training in counseling was categorized into two groups for this study (Table 8). There were 69 (46%) of the ministers and church leaders who reported they had some formal education or training in counseling. By contrast, 81 (54%) of the ministers and church leaders indicated they did not have any formal education or training in counseling.

**Table 8**

#### **Frequency Distribution of Participants by Formal Training in Counseling**

Variable	Number	Percent
Training in Counseling		
Yes	69	46.0
No	81	54.0
Total	150	100.0

### **Mentoring Support**

Regarding the variable mentoring support, there were 102 (68%) ministers and church leaders who acknowledged they had received mentoring support. Likewise, 48 (32%) religious leaders expressed that they did not receive mentoring support (Table 9).

**Table 9****Frequency Distribution of Participants by Mentoring Support**

Variable	Number	Percent
Mentoring Support		
Yes	102	68.0
No	48	32.0
Total	150	100.0

**Congregation Size**

The variable congregation size was classified into four distinct categories for this study (Table 10). There were 105 (71.2%) ministers and church leaders who were associated with church congregations of 500 members or less and 27 (17.9%) associated with congregations of 501 to 1000 members. Additionally, there were 7 (4.6%) ministers and church leaders involved with church congregations with a membership of 1401 and above.



**Table 10****Frequency Distribution of Participants by Congregation Size**

Variable	Number	Percent
Size		
500 or less	105	71.2
501 to 1000	27	17.9
1001 to 1400	7	4.6
1401 and above	11	7.3
Total	150	100.0

**Mean and Standard Deviation Analyses**

The Mean and Standard Deviations for the independent and dependent variables used in the regression model were calculated for this study. The mean age for ministers and church leaders in the present study was between 46 and 55 and the mean number of children was three (SD=146).

Furthermore, on the average, ministers and church leaders had received a Bachelor's Degree and had served in the ministry between 16 and 24 years (SD=1.19). In addition, overall they had between 2 and 3 years (SD=1.37) of prior formal ministry training in preparation for becoming a church leader.

The average size of the congregation was 516.30 members (SD=449.84). The mean emotional burnout rate score among ministers and church leaders was 70.25 (SD=7.10). Further, the variable marital status was recoded into a dichotomous factor for the study. Married religious leaders were coded “1” and non-married religious leaders were coded “0”. The variable employment status was coded “1” for working inside the church and “0” for working outside of the church.

The variable formal education or training in counseling was coded “1” for yes for receiving training in counseling and “0” for not receiving training in counseling. Finally, the variable mentoring support was coded “1” for receiving support and “0” for not receiving support.

**Table 11**  
**Means and Standard Deviation of the Variables in the Regression Model**

Variables	Mean	Standard Deviation
Age	4.25	1.12
Marital	.59	.49
Children	2.88	1.46
Education	4.08	1.03
Years	3.09	1.19
Employment	.60	.49
Prior Training	3.01	1.37
Counseling	.46	.50
Size	516.30	449.84
Mentoring	.68	.47
Burnout	70.25	7.10

Note: Marital =Marital Status; Children + Number of Children; Education = Level of Education; Years = Number of years in Ministry; Employment = Employment Status with Church; Prior Training = Prior Formal Ministry Training; Counseling = Formal Education or Training in Counseling; Size = Congregation size; and Burnout = Emotional Burnout Rate.

### **Correlational Analyses Among Independent and Dependent Variable**

Correlational analyses (See Table 12) were computed among the ten independent variables and the dependent variable emotional burnout rate. The Pearson Product Moment Correlation and Biserial Correlation techniques were utilized to determine the relationship among interval, ratio, and dichotomous variables employed in this study.

Three of the demographic variables were found to be statistically related to emotional burnout among ministers and church leaders. The variables marital status ( $r=-.21$ ), and the number of children ( $r=-.19$ ) were found to be negatively related to emotional burnout. The variable level of education ( $r=.22$ ) was found to be positively related to emotional burnout.

Additionally, two of the church-related variables were found to be statistically related to emotional burnout among ministers and church leaders. The variable formal education or training in counseling ( $r=-.19$ ) was found to be negatively related to emotional burnout. However, the variable congregation size ( $r=.21$ ) was found to be positively related to emotional burnout.

**Table 12**  
**Correlational Results Among Independent and Dependent Variables**

Independent Variables	Dependent Variable Emotional Burnout Rate
Age	-.100
Marital	-.210**
Children	-.185*
Education	.217**
Years	-.095
Employment	-.154
Training	-.025
Counseling	-.187*
Size	.211**
Mentoring	.048

\*Significant at the .05 level

\*\*Significant at the .01 level

### Testing of Hypotheses

HO<sub>1</sub>: There is no statistically significant relationship between the demographic variable (marital status, age, educational level, number of children, and years in ministry) and the emotional burnout rate among ministers and church leaders.

Presented in Table 13 were the Standard Multiple Regression results on the relationship between demographic variables and the emotional burnout rate among ministers and church leaders. The regression model yielded a multiple correlation of .301. The variables marital status, age, educational level, number of children, and years in ministry together accounted for 9.1 percent (Adjusted = 5.9%) of the variance in the dependent variable emotional burnout rate.

A statistically linear relationship was found to exist between the independent variable marital status, age, educational level, number of children, years in ministry, and the emotional burnout rate among ministers and church leaders ( $F(5, 149) = 2.874$ ,  $P < .05$ ). Additionally, when the variables marital status, age, number of children, and years in ministry were controlled, educational level was found to contribute significantly to the emotional burnout rate among ministers and church leaders ( $t(149) = 2.489$ ,  $P < .05$ ). Therefore, hypothesis 1 was rejected.

**Table 13**  
**Standard Multiple Regression Analyses Regarding Demographic Variables and the Emotional Burnout Rate Among Ministers and Church Leaders**

Model	B	SE	Beta	t	P
(Constant)	66.467	3.298			
Marital	-2.807	1.495	-.195	-1.878	.062
Age	.376	.770	.059	.488	.626
Education	1.495	.581	.209	2.489	.014*
Children	.015	.612	.003	.025	.980
Years	-.684	.666	-.114	-1.027	.360

Note:  $R=.301$ ;  $R^2=.091$ ; Adjusted  $R^2=.059$ ;  $F= 2.874$ ;  $df=5,149$ ;  $P=.017^*$

\*Significant at the .05 level

HO<sub>2</sub>: There is no statistically significant relationship between the church-related variables (prior ministry training, formal education training in counseling, congregation size, employment status within the church, and mentoring support) and the emotional burnout rate among ministers and church leaders.

A Standard Multiple Regression Statistical technique was computed to assess the predictable relationship between church-related variables of prior ministry training,

formal education training in counseling, congregation size, employment status within the church, mentoring support, and the emotional burnout rate among ministers and church leaders. As shown in Table 14, the regression model yielded a multiple correlation of .390. The church-related variables of prior ministry training, formal education training in counseling, congregation size, employment status within the church, and mentoring support combined explained 15.2 percent of the variance in emotional burnout.

Moreover, a significant linear relationship was found to exist between the five church-related variables of prior ministry training, formal education training in counseling, congregation size, employment status within the church, mentoring support, and the emotional burnout rate of ministers and church leaders ( $F(5,144) = 5.159$ ,  $P < .001$ ). In addition, the variables formal education training in counseling ( $t(144) = 3.520$ ,  $P < .001$ ), congregation size ( $t(144) = 3.52$ ,  $P < .001$ ) and employment status within the church ( $t(144) = -2.2659$ ,  $P < .01$ ) were found to be independent predictors of the emotional burnout rate among ministers and church leaders. Consequently, hypothesis two was rejected.



**Table 14**

**Standard Multiple Regression Analyses Regarding Church-Related Variables and the Emotional Burnout Rate Among Ministers and Church Leaders**

Model	B	SE	Beta	t	P
(Constant)	74.208	1.766			
Prior Training	1.092	1.363	.077	.801	.424
Counseling	-1.702	.487	-.329	-3.494	.001***
Size	.004	.001	.281	3.520	.001***
Employment	-3.014	1.133	-.209	-2.659	.009**
Mentoring	.253	1.245	.017	.203	.839

Note:  $R=.390$ ;  $R^2=.152$ ; Adjusted  $R^2=.122$ ;  $F=5.159$ ;  $df=5,144$ ;  $P=.000$ \*\*\*

\*\*Significant at the .01

\*\*\*Significant at the .001

HO<sub>3</sub>: There is no statistically significant relationship between demographic, church related variables and emotional burnout rate among ministers and church leaders.

Reported in Table 15 were the Standard Multiple Regression finding on the relationship between demographic variables, church-related variables, and the emotional burnout rate among ministers and church leaders. A multiple correlation coefficient of

.502 was found between the ten independent variables and the criterion (dependent) variable. This predictor (independent) variables collectively accounted for 25.2 percent (Adjusted=19%) of the variance in emotional burnout among ministers and church leaders.

A statistically significant linear relationship was found to exist between the ten independent variables (marital status, age, education level, number of children, years in ministry, prior training in ministry, formal training in counseling, congregation size, employment status, and mentoring support) and the emotional burnout rate of ministers and church leaders at the .001 level ( $F(10,139) = 4.676, P < .001$ ). Additionally, the variables educational level ( $t(139) = 2.597, P < .01$ ); marital status ( $t(139) = -2.687, P < .01$ ); formal education or training in counseling ( $t(139) = -4.014, P, .001$ ); congregation size ( $t(139) = 2.386, P, .05$ ) and employment status ( $t(139) = -2.764, P < .01$ ) were found to be independent predictors of emotional burnout among ministers and church leaders. Accordingly, hypothesis three was rejected.

**Table 15**  
**Standard Multiple Regression Analyses Regarding Demographic, Variables,**  
**Church Related Variables and the Emotional Burnout Rate Among Ministers and**  
**Church Leaders**

Model	B	SE	Beta	t	P
(Constant)	70.0097	3.959			
Marital	-3.856	1.435	-.268	-2.687	.008**
Age	.922	.827	.145	1.114	.267
Education	1.881	.724	.272	2.597	.010**
Children	.062	.593	.013	.104	.918
Years	-.756	.673	-.126	-1.123	.263
Prior Training	.216	1.626	.015	.133	.894
Counseling	-1.926	.480	-.372	-4.014	.000***
Size	.003	.001	.212	2.386	.018*
Employment	-3.079	1.114	-.213	-2.764	.006**
Mentoring	-1.778	1.311	-.117	-1.357	.177

Note:  $R=.502$ ;  $R^2=.252$ ; Adjusted  $R^2=.190$ ;  $F=4.676$ ;  $df=10,139$ ;  $P=.000***$

\*Significant at the .05 level

\*\*Significant at the .01 level

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

### **Summary of Hypotheses**

There were three null hypotheses tested in the present study. All three statistical hypotheses were evaluated to assess the relationship and predictability among demographic and church-related variables and the emotional burnout rates of ministers and church leaders. Hypotheses one, two, and three were found to be statistically significant for burnout. The demographic variable, marital status, was found to have a linear relationship with emotional burnout. The variable level of education was found to be an independent predictor of emotional burnout among ministers and church leaders.

Additionally, hypothesis two revealed that there was a linear relationship found between the church-related variables. The variables of formal education or training in counseling, congregation size, and employment status were found to be independent predictors of the emotional burnout among ministers and church leaders.

Finally, hypothesis three indicated that there was a linear relationship found between the combination of demographic and church-related variables and the emotional burnout among ministers and church leaders. The variables marital status, level of education, formal education or training in counseling, congregation size, and employment status were found to be independent predictors of the emotional burnout among ministers and church leaders (Table 16).

**Table 16****Summary Table of Hypotheses Tested**

Hypotheses	R	R <sup>2</sup>	F	df	Conclusion
HO <sub>1</sub>	.301	.091	2.874*	5,144	Significant
HO <sub>2</sub>	.390	.152	5.159	5,144	Significant
HO <sub>3</sub>	.502	.252	4.676	10,139	Significant

\*Significant at the .05 level

## CHAPTER 5

### SUMMARY, FINDINGS, DISCUSSION, CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS

#### Summary

The purpose of this correlational research study was to examine the relationship between demographic and church-related variables for ministers and church leaders on emotional burnout rates. Correlational statistical analysis was used to analyze the data received from the Francis Burnout Inventory and Demographic Study. The current study assessed 150 Protestant ministers and church leaders residing in the Southern Region of the United States and expanded on these findings to explore the relationship between demographic and church-related variables on emotional burnout rates.

As presented in Chapter 2, the literature review discussed the dynamics of burnout. However, limited research has been conducted towards examining the daily demands associated with the impact of job-related stress among church leaders. Performing only subscribed church duties such as delivering sermons (Barnard & Curry, 2012) and the like is no longer believed to be a realistic expectation. To meet today's demands, church leaders affected by intense workload demands (Jackson & Maslach, 1982) resulting in emotional and physical depletion on the job (Buunk & Schaufeli, 1993) must also be able to manage their time (Joynt & Dreyer, 2013) and identify factors that limit self-care. As researchers (Pargament & Mahoney, 1998) have pointed out, due to the sacred nature of the work, church leaders may be driven to work harder and longer. When combined with certain demographic and church-related factors,

ministers may unknowingly be placed at greater risk for experiencing burnout. In light of this recurring phenomenon among ministers, researchers recommend putting a face to burnout (Randall, 2004). When religious constructs are combined with empirical measures (Rodgers & Piedmont, 1998) through the examination of predictive factors, the knowledge that enhances and supports the existing body of literature can be identified and used to reduce burnout among our church leaders.

**Findings:**

Based on the analysis of the data, the researcher also obtained the following major findings:

1. Burnout was more likely to occur among individuals who were not married.
2. Ministers and church leaders who had fewer children were more likely to experience burnout.
3. The greater the amount of education that ministers had, the more likely they were to experience burnout.
4. Emotional burnout was more likely to occur among those who had not received prior formal education or training in counseling.
5. Church leaders working outside of the church were more likely to experience burnout.
6. The larger the church size the more likely church leaders were to experience burnout

7. There was significance found between all ten factors for the demographic and church-related variables when combined.

***Research Question 1:***

*Do the demographic variables (marital status, age, educational level, number of children, and years of service in ministry) have any predictive validity on the emotional burnout rate among ministers and church leaders?*

The results from the descriptive analysis revealed that a statistically linear relationship was found to exist between the independent demographic variables marital status, age, educational level, number of children, years in ministry, and the emotional burnout rate among ministers and church leaders. Therefore, hypothesis 1 was rejected.

***Research Question 2:***

*Do the church-related variables (prior ministry training, congregation size, formal education or training in counseling, employment status within the church, and mentoring support) have any predictive validity on the emotional burnout rate among ministers and church leaders?*

The results from the descriptive analysis revealed that a statistically significant linear relationship was found to exist between the five church-related variables of prior ministry training, formal education training in counseling, congregation size, employment status within the church, mentoring support, and the emotional burnout rate of ministers and church leaders. Therefore, hypothesis 2 was rejected.



***Research Question 3:***

*Do the demographic variables (marital status, age, educational level, number of children, and years in ministry) when combined with church-related variables (prior ministry training, congregation size, formal education or training in counseling, employment status within the church, and mentoring support) have any predictive validity on the emotional burnout rate among ministers and church leaders?*

A statistically significant linear relationship was found to exist between the ten independent variables (marital status, age, education level, number of children, years in ministry, prior training in ministry, formal training in counseling, size, employment status, and mentoring support) and the emotional burnout rate of ministers and church leaders. Therefore, hypothesis 3 was rejected.

**Discussion**

A surprising finding was in discovering the impact that education had on emotional burnout rates. The results from this current study demonstrated that the level of education for church leaders was an independent predictor of burnout. Hence, the more education that ministers and church leaders had, the more likely they were to experience burnout. These results contradict the findings from research conducted by Innstrand, Langballe, and Falkum (2011) who report that higher education is associated with less exhaustion. In addition, the researchers make note that education as a buffer provides more confidence, more experience, and greater resistance to burnout. However, a study conducted by Wells et al. (2012) favorably supports the findings from this current study.

The researchers found that church leaders with higher degrees of education experienced higher levels of stress and decreased emotional health.

To obtain predictive data for marital status, the variable was recoded into a dichotomous factor. The results demonstrated that among those who were married, versus those who were not, burnout was more likely to occur among church leaders who were not married. Although the present results are contrary to the findings of some researchers (Wells, Probst, McKeown, Mitchem & Whiejong, 2012) who found that church leaders with families experienced higher levels of stress and decreased emotional health. However, according to London and Weisemen (2003), 70% of pastors indicated that they do not confide in individuals from their church community and therefore depend on their spouses for social support. When considering the findings from Koeske and Koeske (1989), who reported that heavy workloads and low social support increase the likelihood of burnout; marriage and families are even more essential in coping with and being a buffer to the work demands of ministry (Turton, 2010).

When considering the value of supportive relationships, Spaite (1999) pointed out that interdenominational competition can lead to trust factors and isolation. However, spouses can become the buffer to stress experienced by church leaders. Consider the value of social support outlined in the current literature. Although mentorship was not an independent predictor of burnout, researchers (Scott & Lovell, 2015) report that being less isolated and having more supportive relationships increases the general well-being of individuals. Findings from this current study for children also yielded similar results

reflecting that church leaders who had fewer children were more likely to experience burnout.

Another interesting finding of this current study revealed that emotional burnout was more likely to occur among those who had not received formal education or training in counseling. Both church leaders and mental health practitioners alike may experience secondary trauma (Figley, 1999) while counseling when there is over-involvement (Scott & Luvell, 2015) or training is not adequate (Neighbors, Musick & Williams, 1998).

These current findings coincide with the findings of several researchers (Barna, 1993; Chandler, 2009; Sanford, 1982) who revealed that church leaders who function as helping professionals in dual roles (Scott & Luvell, 2015), may be more vulnerable to burnout. Consequently, church leaders given the expectation of performing essential functions without preparation may be more vulnerable to emotional burnout.

### **Conclusion**

It is evident from the body of research available, that emotional burnout exists among church leaders and pastors. Minister and church leader demographic and church-related variables were found to be significant for emotional burnout. A regression model was used to predict burnout rate scores. The beta score when factoring all ten variables revealed that the strongest predictors of emotional burnout rates were having less preparation in counseling, education, and marital status. One surprising finding came from the correlated burnout rates in education. Additionally, the results of this study show that demographic and church-related factors are predictors of emotional burnout.

Consequently, there exists a critical need for identifying factors that promote burnout and diminish the self-care and well-being of church leadership.

### **Implications**

As a result of this research study, several implications were developed for church communities. The first implication is that since emotional burnout was more likely to occur among those who had not received formal education or training in counseling; hence, churches are encouraged to incentivize and promote opportunities to secure necessary training. Specifically, provide opportunities for formal education or training in counseling. Counseling skills may be critical for the professional safety of church leaders, the safety and well-being of church congregation members; and finally, the promotion of confidence and the self-care of ministers. Although church leaders may benefit from being equipped with necessary counseling preparation, due to various budgetary constraints, not all church organizations can implement this measure. However, one cost-effective alternative is working in conjunction with mental health counselors and the like, who readily adapt or identify with similar religious doctrine or principles.

A second implication for church communities and leaders is for church communities to promote greater self-care. Koeske and Koeske (1989) suggested increasing social relationships to reduce stress. Additional suggestions include providing church leaders with greater opportunities to incorporate the following: stronger personal boundaries, opportunities for more family time, vacationing, screening technology, administrative assistance, personal counseling for positive coping and planning (Doolittle, 2008), spiritual retreats, learning relaxation techniques, and recouping time by

receiving assistance from professional counselors who provide low-cost counseling services to congregants.

### **Recommendations for Further Study**

To extend the findings of this study, the researcher recommends the following:

1. Conduct a study that includes a larger sample of ministers and church leaders who reside outside of the designated Southern Region of the United States. Such a study will provide a more detailed account of the impact of demographic and church-related factors on emotional burnout.
2. Conduct a study to include both surveys and interviews. Such a study would provide greater insight into the impact of burnout on ministers and church leaders.
3. Conduct research that provides church leaders and the church community with the tools and techniques that can be implemented to promote greater retention and the prevention of burnout for church leaders.
4. Conduct a comparative study of burnout rates among licensed professional counselors and church leaders who provide counseling.

## **APPENDIX**

**APPENDIX A**  
**APPROVAL LETTER FROM IRB**

Topaz-Admin@tsu.edu

Mon, Jul 22, 2019, 8:09 AM

to jones\_jk, officeofresearch, me

Good day, Senta!

Counseling, This is to inform you that your protocol #1418, entitled, "THE EFFECT OF

DEMOGRAPHIC AND CHURCH RELATED FACTORS ON BURNOUT AMONG

MINISTERS AND CHURCH LEADERS", has been approved, and is exempt from Texas

Southern University's Committee for Protection of Human Subjects (CPHS) review.

Based on the information provided in the survey, research summary and informed

consent documents submitted, research procedures meet the exemption category set forth

by the federal regulation 45 CFR 46.101(b)(2):Research involving the use of educational

tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview

procedures or observation of public behavior, unless: (a) information obtained is recorded

in such a manner that subjects can be identified, directly or through identifiers linked to

the subjects, and (b) any disclosure of the human subjects' responses outside the research

could reasonably place the subjects at risk of criminal or civil liability or be damaging to

the subjects' financial standing, employability or reputation. The Federal Wide Assurance

(FWA) number assigned to Texas Southern University is FWA00003570.PLEASE

NOTE: (1) All subjects must receive a copy of the informed consent document, if

applicable. If you are using a consent document that requires participants' signatures,

signed copies can be retained for a minimum of 3 years of 5 years for external supported

projects. Signed consents from student projects will be retained by the faculty advisor.

Faculty is responsible for retaining signed consents for their own projects, however, if the



faculty leaves the university, access must be made available to TSU CPHS in the event of an agency audit. (2) Documents submitted to the Office of Research indicate that information obtained is recorded in such a manner that human subjects cannot be identified directly or through identifiers linked to the subject; and the identities of the subjects will not be obtained or published; and any disclosures of the human subjects' responses outside the research will not reasonably place the subjects at risk of criminal or civil liability, or be damaging to the subjects' financial standing, employability, or reputation. The exempt status is based on this information. If any part of this understanding is incorrect, the principal investigator is obligated to submit the protocol for review by the CPHS before beginning the respective research project. (3) Research investigators will promptly report to the CPHS any injuries or other unanticipated problems involving risks to subjects and others. This protocol will expire July 22, 2020. Sincerely, Marion S. Smith, PhD, Interim Chair Committee for the Protection of Human Subjects

**APPENDIX B**  
**PARTICIPANT INFORMED CONSENT LETTER**

## TEXAS SOUTHERN UNIVERSITY

College of Education Department of Counseling

### INFORMED CONSENT

You are being invited to participate in a research study-**THE EFFECT OF DEMOGRAPHIC AND CHURCH RELATED FACTORS ON BURNOUT AMONG MINISTERS AND CHURCH LEADERS**-conducted by Senta Eastern from Texas Southern University.

**Study Purpose/Description:** The hypothesis of this study is that there is a statistically significant relationship between the demographic variables and church related variables on the emotional burnout rate among ministers and church leaders. The study will reveal the predictive validity of marital status, age, educational level, number of children, years in ministry, prior ministry training, congregation size, church affiliation, employment status within the church and mentoring support. This hypothesis will be examined through use of a confidential survey consisting of 22 questions, to be administered to Protestant Christian American ministers and church leaders in the Southern Region of the United States at churches and online. Completion of this survey is expected to take approximately 15 to 20 minutes.

**Risk:** The probability and magnitude of harm or discomfort anticipated in the research are not greater in and of themselves than those ordinarily encountered in daily life. However, it is possible that these inventories may cause either feelings or thoughts that are uncomfortable to you. In the event that such thoughts or feelings occur to you, please contact: (i) the National Crisis Call Center at (775) 784-8090 or 1-800-273-8255, (ii) Legacy at (832) 548-5100 or (iii) Harris Health at (713) 873-2000 immediately.

**Benefits:** You are not expected to receive any direct benefit as a result of the research.

**Voluntary Participation:** Your participation in this study is voluntary, and you may choose to not participate at all, you may skip questions, or you may cease participation in the study prior to the completion. You will not be penalized in any manner for not participating in the study.

**Confidentiality:** Your identity will not be attached to the data. Data will be coded and entered into a database for analysis. Your information will be maintained in the strictest terms of confidentiality, including, but not limited to, secured access, whether

physical or electronic security.

**Records (Physical):** Completed survey instruments will be stored at my home office which has electronic security surveillance. Documents will be maintained in a locked file cabinet, accessible only to the investigator.

**Records (Electronic):** Electronic data records will be password protected, in which only the investigator (and/or co-investigators) will have password access.

Thank you for agreeing to participate in this study. Should you have questions or need to contact me about the research, I may be reached at the e-mail address on the front of this Informed Consent document. You may also contact my advisor in the Department of Counseling at (713) 313-xxxx.

This study has been explained to me. I have had an opportunity to ask questions. If I have questions later about the research, I can ask one of the researchers listed above. If I have questions about my rights as a research participant, I can call the Texas Southern University Office of Research at (713) 313-xxxx or go to visit the Office of Research on the Texas Southern University website <http://www.tsu.edu/research>).

My signature affirms that I have read, agreed to, and do understand this Informed Consent form, my rights as a participant, and the research in which I am agreeing to participate.

---

Participant Signature

---

Date

**APPENDIX C**  
**REQUEST TO USE INSTRUMENT**

Dear Dr. Francis:

I am conducting a research study entitled “Demographic and Church Related Factors on Burnout among Pastors” as part of course requirements for the Doctoral Degree Program for Counselor Education at Texas Southern University. This research will take place under the advisement of Dr. Joyce Jones.

In connection with this research study, I would like to request permission for use of the Francis Burnout Inventory for the purpose of collecting data from Pastors. This surveying will be conducted for academic purposes and in accordance with the highest degree of integrity and confidentiality as outlined by the Institutional Review Board.

I would greatly appreciate your assistance in this particular research endeavor. Thank you in advance for your consideration.

Respectfully,

Senta Eastern, M.Ed., LPC, NCC

**APPENDIX D**  
**PERMISSION TO USE INSTRUMENT**

The screenshot shows a web browser window with a Gmail inbox. The browser's address bar displays the URL: <https://mail.google.com/mail/u/0/#sent/FMfcgxmZTRmSdMhGgTzqPFccfdSIHfdH>. The Gmail interface includes a left-hand navigation pane with sections for 'Compose', 'Sent' (15 items), 'Drafts' (15 items), 'Categories' (Misc, Priority, More), 'Meet' (New meeting, My meetings), and 'Hangouts'. The main content area shows an email with the following details:

- From:** Francis, Leslie
- Sent:** 13 March 2018 09:49
- To:** Educationstudies, Resource <[educationstudies@warwick.ac.uk](mailto:educationstudies@warwick.ac.uk)>
- Subject:** Re: "Francis Burnout Inventory" Permission Request

The email body contains the following text:

Dear Senta Eastern,

I was interested to learn of your planned research, and I wish you well in carrying that research out. I am pleased to give you permission to use the Francis Burnout Inventory. I am attaching a copy of the instrument in the way in which I normally present it in questionnaires. I am also attaching a copy of the paper from *Review of Religious Research* (2011) in which I report on the psychometric properties of the instrument.

Please do not hesitate to be in touch if I can be of any further help.

With best wishes,

Leslie

---

The Revd Canon Professor Leslie J. Francis, PhD, DLitt, ScD, DD, FBPSS, FAcSS  
Professor of Religions and Education  
Centre for Education Studies  
Social Sciences (Room B1.32)

The bottom of the image shows a Windows taskbar with a search bar, taskbar icons for various applications, and a system tray showing the time as 12:37 AM on 11/19/2020.



**APPENDIX E**  
**FRANCIS BURNOUT INVENTORY**

**PART SIX.** The following questions are about how you feel working in your present ministry. Please read the sentence carefully and think 'how true is this of me?'

If you <i>Agree Strongly</i> , put a ring round.....	AS A NC DDS
If you <i>Agree</i> , put a ring round.....	AS A NC D DS
If you are <i>Not Certain</i> , put a ring round.....	AS A NC D DS
If you <i>Disagree</i> , put a ring round.....	AS A NC q DS
If you <i>Disagree Strongly</i> , put a ring round.....	AS A NC D OS

I feel drained in fulfilling my ministry roles.....	AS A NC D DS
I have accomplished many worthwhile things in my current ministry.....	AS A NC D DS
Fatigue and irritation are part of my daily experience.....	AS A NC D DS
I gain a lot of personal satisfaction from working with people in my current ministry.....	AS A NC D DS
I am invaded by sadness I can't explain.....	AS A NC O OS
I deal very effectively with the problems of people in my current ministry	AS A NC D DS
I am feeling negative or cynical about the people with whom I work.....	AS A NC D DS
I can easily understand how those among whom I minister feel about things.....	AS A NC D OS
I always have enthusiasm for my work.....	AS A NC D DS
I feel very positive about my current ministry.....	AS A NC D DS
My humor has a cynical or biting tone.....	AS A NC D DS
I feel that my pastoral ministry has a positive influence on people's lives	AS A NC D OS
I find myself spending less and less time with those among whom I minister.....	AS A NC D OS
I feel that my teaching ministry has a positive influence on people's faith	AS A NC D OS
I have been discouraged by the lack of personal support for me here.....	AS A NC D OS
I feel my ministry is really appreciated by people.....	AS A NC D OS
I find myself frustrated in my attempts to accomplish tasks important to me.....	AS A NC D DS
I am really glad I entered the ministry.....	AS A NC D DS
I am less patient with those among whom I minister than I used to be.....	AS A NC D DS
The ministry here gives real purpose and meaning to my life.....	AS A NC ODS
I am becoming less flexible in my dealings with those among whom I minister.....	AS A NC D OS
I gain a lot of personal satisfaction from fulfilling my ministry roles.....	AS A NC D DS

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## REFERENCES

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