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Understanding the relationships of clergymen using personal construct psychology

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This thesis is a celebration of relationships and is dedicated to all of those who have given me meaning to live.
Abstract

The church in its move toward professionalism has furthered the divide between clergy and church laity. Consequently, on one hand, clergy are increasingly lonely and disconnected from those around them and, on the other, congregations are dependent and dissatisfied. In addition, loneliness and a fear of intimacy have been linked with clergy burnout and sexual misconduct. Whilst these trends reflect systemic problems within the church, much of the literature has recommended professional support from outside the church. Interestingly, little attention has been given to clergy being more integrated into the church community, including the value of laity as sources of support. In the present study, fifty-eight parish clergymen from five denominations were sampled to examine their relationships with people and God, and to whom they turn in times of trouble. Clergy were interviewed individually on two separate occasions using quantitative and qualitative measures. Personal construct psychology was used as a theoretical framework, and a model for understanding the relationships of clergymen was proposed. From this perspective, intimate reciprocal relationships act as forums for clergy to test their spiritual meanings. However, clergy can avoid these potentially threatening two-way forums by choosing to operate from the basis of their social role instead, resulting in impoverished relationships with people and God, an active avoidance of social support, poor adaption to their complex religious environment and loneliness. Further, due to the abstract nature of their training, inexperienced clergy are believed to be particularly prone to loneliness and have a less dispersed network of supports. Results largely confirmed the hypothesised model and also showed that turning to laity for help was associated with many advantages. A comprehensive strategy was recommended to improve the functioning of church groups, so as to reduce the incidence of clergy loneliness, burnout and sexual misconduct.
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CHAPTER 1

INTRODUCTION
Jesus said: "Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbour as yourself. All the law and the prophets hang on these two commandments"

This thesis is largely born out of my own desire (and frustration) to know and experience intimacy with God, another and myself more fully. As I continually fall short of this objective in my own busy personal life, I have noticed that I often rely on my psychotherapist role to give me legitimate entry into intimate relationships. Even though I believe that my faith is central to the therapeutic process, fuelling all of my endeavours to help others, I nevertheless have sensed that this process, on its own, does not necessarily bring me closer to my more personal objective. Ironically, this special, even sacred, therapeutic encounter entices me to relate reciprocally in an honest and open manner; however, the frustration comes in that this is not the appropriate forum for such relating. Instead, I have found that I must move beyond the safety of my social role and engage in other forums relating as one human being to another, from the frailty of my humanness, in a more reciprocal way. The words of Martin Buber to Carl Rogers are fitting here.

"A man coming to you for help. The essential difference between your role in this situation and his is obvious. He comes for help to you. You don't come for help to him... You are not equals and cannot be" (Buber, 1965, p.171-172).

In desiring to be an 'equal' in this quest for intimacy and meaning, I often look to my social relationships, many of which are with people in the church. I
have come to value the time we have together where we have the opportunity to have dialogues. However, the problem comes in that there is not much time allocated to have dialogues as a congregation. Instead, monologues seem to take precedence. That is, most church activities, apart from some home Bible study groups and the occasional social gathering, involve the speaking of one person to an audience and little, if any, time is allocated to discussing issues and how we make sense of them.

I suspect that clergy face a similar dilemma to mine as a psychotherapist in wanting to satisfy their need for intimacy and meaning making through their social role. Their dilemma is heightened by the fact that the client and social relationships of clergy are often one and the same, formed with members of their congregation. Furthermore, if dialogue is essential for meaning making, the question arises as to how this can take place in a church system that upholds monologue. I believe such an emphasis militates against meaning making processes, leaving clergy and their congregations with at best, diminished relating, and at worst, a total disconnection between them.

Consequently, the aim of this thesis is to understand this apparent lack of reciprocal, intimate relating among clergy, and their lack of meaning making processes by developing a preliminary model of the relationships of clergy, particularly the relationships of those clergy who are lonely. This loneliness is
considered to be a major concern not only for clergy and the church, but also for society, which hears increasing reports of sexual misconduct. The literature suggests that loneliness, a lack of self-disclosure and a fear of intimacy are associated with clergy sexual misconduct and high attrition rates, often recommending that clergy either improve the quality of their existing social supports or have access to more professional supports. Loneliness has also been linked with a lack of spiritual well-being. Consequently, clergy who experience more loneliness may have impoverished relationships with both people and God, lack essential social supports, and be potentially prone to burnout and possibly sexual misconduct. For these reasons, this research primarily focuses on the quality of relationships of clergy with both people and God, and examines to whom clergy turn in times of trouble.

It should be noted that the increasingly impoverished relationships of clergy appear to be symptomatic of a larger systemic problem for the Western church in general. The closure of many churches, shrinking and dissatisfied congregations and the general disillusionment in society regarding the role of the church also seem to reflect a dysfunctional church system which is struggling to be relevant in a time of change. The disturbing degree of silence in the church community regarding the plight of clergy, combined with a lack of preventative strategies at individual and structural levels, suggest that the
problems of clergy within the organised church continue and need to be further investigated.

Ironically, the dilemmas of clergy appear to have been exacerbated by the Western church's embracing of professionalism. On one hand, such a move is desirable in theory since it ultimately establishes a code of conduct whereby clergy are made more accountable. However, in reality, such a move actually isolates estranged clergy even further from the people around them, the congregation, thereby reducing clergy's immediate accountability and at the same time shutting them off from available sources of social support. Indeed, it ultimately serves to foster greater dependency on clergy from church members and creates a more demanding social role for clergy.

Whilst there has been limited psychological research to understand the relationships of clergy, none of the research has been presented within a coherent theoretical framework. Personal construct psychology is believed to be an appropriate theory for examining a range of these issues, as it is capable of integrating secular with spiritual experiences in a meaningful way. The theory views intimate and reciprocal relationships as essential forums for people to test, elaborate and receive confirmation of their most central personal meanings. By initiating and sustaining such relationships, people experience more personally satisfying relationships, and are also able to better predict and make sense of
themselves, and the world around them. However, since risking such intimate relationships on an ongoing basis is potentially threatening, people commonly avoid these two-way forums by choosing to operate from the basis of their social role instead.

If people operate exclusively from these social roles, they are believed to not only experience loneliness, but also lack the important arenas to test and extend their meanings, resulting in constricted and less effective ways of understanding themselves, others, and God. Hence, this theoretical framework raises serious implications for clergy who increasingly operate from a social role, which in turn, often results in impoverished relationships.

Therefore, from a personal construct psychology perspective, lonely clergy are believed to operate predominantly from the basis of their social role and experience impoverished relationships with both people and God, and also actively avoid social support. To add to this dilemma, the current emphasis on professionalism espoused by mainstream denominations, adopted by clergy and largely accepted by congregations, may in fact perpetuate current problems rather than alleviate them. This move to embrace professionalism, not only intensifies the demanding nature of their social role, but also creates a climate which militates against supportive relationships with those around them. Therefore, it is the intention of the current research to test this theoretical model
and attempt to examine further ongoing aspects of loneliness in the relationships of clergy. It is hoped that this in turn will raise an awareness of the implications of loneliness and help church denominations work toward systemic changes in future that will help clergy to be integrated into more supportive and accountable relationships.

In Chapter Two the dilemmas faced by clergy will be considered. Associated factors such as the unique and complex social role of clergy, the esoteric nature of their knowledge and their increasing disconnection from the congregation and the effect it has on their relationships will be examined. Chapter Three will examine the nature of loneliness and the relationships of clergy, the similarities between a person's relationships with people and God, and lastly, the problems associated with a lack of experience as clergy.

Chapter Four will describe some of the major concepts of personal construct psychology and its emphasis on intimate and reciprocal relationships for meaning making processes. A preliminary model will then be proposed for understanding the relationships of clergy. In Chapter Five the aims and hypotheses based on the model will be provided and in Chapter Six the methodology for testing out this model outlined. In Chapters Seven and Eight the results of the data collection, and quantitative and qualitative analyses will be presented. The final chapter of the thesis will discuss the results in light of
past and current research, and the proposed personal construct psychology model of the relationships of clergy. Finally, the implications of this research for church organisations and the training and support of clergy will be provided.
CHAPTER 2

THE DILEMMAS OF CLERGY AND THE ORGANISED CHURCH
"Frustrations in the ministry make many a clergyman 'an isolated, lonely, tired individual who is cut off from the fulfilment of the... basic functions in society that offer him personal satisfaction in fulfilling his call to service.' Prevented by social pressures from living as they believe men ought to live, frustrated by an unfulfillable self-image of the minister as one ordained to a holy calling, filled with vocational guilt for spending major portions of his time in pointless parish piddling, disillusioned by the politics of professional advancement, embittered by the bureaucracy that makes them office managers, committee manoeuvrers, and publicity directors instead of scholars and preachers of God's Word... many ministers resolve their inner struggles by entering other vocations" (Moberg, 1962, p.509-10).
This chapter examines the literature regarding clergy and the environment in which they work. It begins with a section on clergy burnout and sexual misconduct, followed by an examination of the unique nature of the social role of clergy and the church organisation. The problem of increasing specialisation of clergy and their increasing disconnection from the wider church community will lastly be considered.

Symptoms of a Problem: Increasing Rates of Attrition and Sexual Misconduct among Clergy and the Need for More Social Support

The large body of literature regarding clergy burnout, sexual misconduct and the call for more social supports tends to suggest that the social role of clergy is a stressful one. Whilst there is very little actual research on stress in clergy, there is much anecdotal literature on the subject which provides support for the notion that problems do exist. For instance, Australian clergy compared to all other occupations work the longest hours (Australian Bureau of Statistics, 1991); many clergy die before retirement age (Taylor & Goldsworthy, 1981); they have the second highest mobility rate next to the defence forces (Pryor, 1982); and approximately one in two leave the ministry before retirement, constituting possibly one of the highest attrition rates among all professions (Croucher, 1991a; 1991b).
Australian church surveys seem to confirm the stressful nature of their position. In a clergy stress survey conducted by the Uniting Church of Queensland (1987), all sub-groups of the 376 participants (clergy/lay leaders; male/female; and age groups) were found to perceive their role as very stressful. A more recent survey commissioned by the Anglican Diocese of Brisbane (Hay, 1995) found that most of the 142 clergy sampled were close to burnout. Five per cent were so affected that immediate remedial attention was thought necessary to restore their physical and mental health. A further twenty per cent said burnout was a factor in their lives, and forty-five per cent said they were 'bordering on burnout'. Feelings of loneliness, isolation and tiredness were also reported to be very common. This is consistent with an American study by Warner and Carter (1984) which found clergy to have high levels of burnout and loneliness.

Burnout is considered a predominantly negative experience, as opposed to stress which can be either a negative or positive experience, the latter being associated with creative energy and motivational impetus to an individual (Selye, 1976). Freudenberger and Richelson conceptualised burnout as a "state of fatigue or frustration brought about by devotion to a cause, way of life, or relationship that failed to produce the expected reward" (1980; p.13). Maslach and Jackson defined burnout more specifically as "a syndrome of emotional exhaustion, depersonalisation and reduced personal accomplishment that can
occur among individuals who do 'people work' of some kind" (1986; p.1). Since solutions to people problems are not always apparent or easily obtained, it potentially leads to more ambiguous and frustrating situations.

Literature worldwide cites loneliness as one of the primary factors associated with burnout (Wubbolding & Kessler-Bolton, 1979; Bach, 1979; Pines & Aronson, 1981; Maslach & Jackson, 1982), as well as a lack of self-disclosure of feelings (Maslach, 1976; 1979). Both of these factors are considered to be particularly associated with clergy due to the unique nature of their social role and the expectations placed on them by others and themselves. In regard to a lack of disclosure, Mace and Mace (1980) in an overseas study found that half of the clergy participants were dissatisfied with their attempts to manage negative feelings, and resolve conflicts effectively. Brown (1992), in an Australian study, also found clergy to exercise greater control over angry feelings. Further, even though loneliness and repressed anger were both correlated with burnout, loneliness was found to be the better predictor.

Most of the literature pertaining to the sexual misconduct of clergy comes from North America and, like the burnout literature, it too identifies loneliness and a lack of self-disclosure as factors in sexual misconduct (Vanier, 1985; Steinke, 1989; Laaser, 1991; Balswick & Thoburn, 1991; Muse & Chase, 1993; Thoburn & Balswick, 1993; 1994). The increasing incidence of sexually
inappropriate acts committed by clergy has become a major concern to church communities and societies throughout the western world. A survey of 300 American clergy across denominations reported that twenty-three per cent admitted having done something with someone other than their spouse that they felt was sexually inappropriate (Brock & Lukens, 1989).

Evidence seems to strongly suggest that clergy who engage in sexual misconduct do not typically disclose to those around them. Muck (1988) found that ninety-six percent of the clergy questioned in a survey concerning their inappropriate sexual behaviours, told no one. Further, Steinke (1989) reported that of 65 clergy that he counselled involved in sexual affairs, all stated that they could have ended the affair at any time, yet none did so until confronted. He concludes:

"... the knowledge of the 'law' has no intrinsic power either to keep the law or to redeem. The clergy with whom I worked knew the commandment pertaining to adultery. Most of them did not know themselves, and likewise, did not allow others to know them very well" (1989, p.62).

For clergy who engage in sexual misconduct, their lack of disclosure is believed to be associated with a fear of intimacy with others around them
Feelings of mistrust for others has also been shown to be correlated with sexual temptation in clergy (Thoburn, 1991). Further, a mistrustful clergyman is believed to "isolate himself from others, especially from those closest to him, whom he is likely to perceive expecting the most from him... (and) may go looking for someone to have a relationship with whom he perceives is less threatening or demanding" (Thoburn & Balswick, 1994, p.286).

Schwartz (1992 cited in Thoburn & Balswick, 1993) describes a fear-of-intimacy cycle whereby clergy fail to initiate and sustain intimate relationships with significant others, resulting in sexual misconduct, followed by emptiness and loneliness, thus further reinforcing the fear of significant others. Each of these contributing factors are believed to be interrelated, so that a lack in any one area is likely to be the consequence of deficiencies in other areas. Thoburn & Balswick outline the fear-of-intimacy cycle as the following.

"When a pastor as a person incurs an injury to self, he is likely to want some intimate contact, to receive comfort and/or soothing. However, his source of comfort may also be his perceived source of injury. If the pastor is afraid to be intimate with his intimate sources, then he may turn to persons or things which provide a pseudo-intimacy, such as pornography, prostitutes or affairs. The risk to self
is perceived to be less than being vulnerable with a significant other, but the comfort and relief are only temporary; the pastor ends up feeling empty, lonely, ashamed or guilty once again. These feelings give impetus to a recurrence of the cycle" (1993, p.47).

Many of the writers in both the clergy burnout and sexual abuse fields recommend some form of more intimate and supportive relationships for clergy. However, the two fields have a different understanding as to how this will be achieved. The burnout literature tends to focus outside the church structure, recommending the provision of more professional support services (Mills & Koval, 1971; Jacquet, 1990; Knust, 1993; Croucher, 1994; Morris & Blanton, 1994; 1995). In providing these services it is assumed that clergy will choose to access these services when the need arises. However, in the case of lonely clergy, particularly those with indiscretion problems, this assumption is believed to be erroneous primarily because they have a tendency to actively avoid initiating and sustaining intimate and accountable relationships with others. Consequently, the sexual misconduct literature focuses on change within the church system. These writers require a redefinition of the social role of clergy and the structure within which they work, so that more accountable two-way relationships between clergy and the congregation can be fostered (Brock & Lukens, 1989; Steinke, 1989; Laaser, 1991; Balswick & Thoburn, 1991; Muse & Chase, 1993; Thoburn & Balswick, 1993; 1994).
The provision of support services outside the church system for clergy who are lonely and/or have problems with indiscretions is believed to be fraught with difficulties. Whilst appearing to be a feasible remedy, it nevertheless fails to take into consideration their active avoidance of intimacy and accountability. In addition, such recommendations attempt to deal with these issues at a symptom level, leaving core issues unchanged, that is, the unique and isolated social role of clergy and the hierarchical, patriarchal structures from which they operate. Muse & Chase (1993, p.142) emphasise that the power and gender inequity in the structure of the organised church breeds 'great potential for sexual acting out', yet still goes unchallenged.

Therefore, if the problems of burnout and sexual misconduct faced by clergy are to be effectively curtailed, systemic change is required. By focussing the change within the system so that clergy are less isolated and more integrated into their environment, it is believed that greater accountability and more supportive two-way interactions between clergy and their congregations would result. To further understand the dilemmas faced by clergy and the problems associated with existing church structures, a closer examination of their social role and the environment within which they work is required.
The Unique Nature of the Social Role of Clergy and the Organised Church

The social role of clergy is a unique and multifaceted one. Drawing on Blizzard's (1956) work, Blaikie (1979) conducted an extensive examination of 915 Australian clergy from six mainstream Protestant denominations. He identified numerous facets of clergy's social role: *educator* - training, instructing and leading study groups; *evangelist* - converting others to faith; *organizer* - organizing and supervising the work of the parish and the congregation; *pastor* - visiting and counselling; *preacher* - delivering sermons, expounding the word of God; *priest* - conducting worship and administering the sacraments; *scholar* - reading, studying and writing; and, *social reformer* - involved directly in attacking social injustices. He found that the total sample, regardless of denomination, consistently ranked the role of pastor the highest priority and the role of social reformer the least.

The diffuse social role of clergy is also accompanied by a lack of clarity within the church structure. The nature of the church organisation is different to that of most organisations, since attendance is voluntary and the people who participate expect no material reward (Malony, 1986). Unlike professional organisations, there are typically no clear accountability mechanisms, such as job descriptions, explicit time commitments, productivity expectations, distinct
chains of command and grievance procedures. To add to this unique way of operating, the paradoxical model of servant-leader is adopted (Knust, 1993).

Lauer (1973) further suggests that clergy working from within church structures suffer 'punishment'.

"Churches expect their ministers to do the impossible. His primary calling is spiritual, says the layman, but the minister is judged on organizational rather than spiritual criteria. The minister is a social being but tends not to have meaningful relationships with church members. The minister should not worry about money yet salary schedules may be inadequate. The ministry presents us with a case of structure punishment" (p.202).

Besides the diffuse and ill-defined social role of clergy, which in and of itself creates uncertainty and stress, Australian studies have also found that major forms of conflict exist between clergy and church laity (Dempsey, 1973; Dowdy & Lupton, 1976; Blaikie, 1979; Croucher, 1994). Blaikie's (1979) findings revealed that the main sources of conflict and frustration for clergy were: time and financial resources; goal conflicts with 'significant others' and 'audiences'; the desire to influence, motivate and change others; little leisure; strains on marriage and family; and financial uncertainty. In research of 243 ex-clergy
Croucher (1994) found that the most significant reason for half the sample leaving was conflict with laity and denominational leaders. A further half of the sample also felt there was a lack of support from the parish.

For clergy operating from within organised structures, the high level of uncertainty is not restricted to their relationships with people around them but also their relationship with God.

"The minister is responsible to the laity in very immediate ways, but he is also responsible to God and his denominational officials. He lacks a very clear delineation, however, of the relation of these various authorities to each other. He knows that the voice of the congregation is not the voice of God; but he has little to support him if he chooses to speak for God against the will of the people. He may have no clear canonical definitions of his office, and if such do exist the statements are abstract and general" (Gustafson, 1963; p.735-736).

In sum, the social role of clergy is a unique, diffuse and ill-defined one, associated with high levels of uncertainty. Being set apart from the congregation their social role also potentially inhibits the quality of relationships with people
and God, thus making them prone to loneliness and, possibly, burnout and sexual misconduct.

Interestingly, the Bible supports the need for greater love of God and neighbour, as well as a greater integration between clergy and laity. This not only gives support to the mounting social sciences literature, but also directly challenges the existing status quo within church domains. Fee (1991) asserts that there is no Biblical basis for the clergy to be separate from the church community. Indeed, he believes that the 'sharp distinction' between clergy and laity in churches today is the very antithesis of what was intended. By promoting privileged 'power structures and decision-making', church leaders have the propensity to create unique sets of rules for themselves, making them in danger of "pride of place, love of authority and lack of accountability" (p.9).

So, even though a variety of sources recommend structural change within the church to curtail the existing problems of clergy and create greater integration, accountability and supportive relationships between clergy and laity, recent movements have seen the church move in the opposite direction away from integration. Ironically, the organised church in embracing professionalism not only maintains separation between clergy and the church community but is also in danger of perpetuating, and possibly escalating, current problems associated with clergy.
The Problem of Professionalism

International writers (Campbell, 1985; Russell, 1980; Fee, 1991) are concerned that the church has reacted to the many changes in modern society by attempting to make the office of clergy more professional, emphasising ordination rather than the equality of believers.

For Campbell (1985) the central issue is the church operating from an increasingly professional and institutionalised form. He suggests that 'humility does not institutionalise well' and that this has ramifications for those who pursue their faith via an office.

"The problem is that the structures and leaders tend to become invested with an importance and a spiritual status well beyond their true function in the community of believers. Instead of being viewed merely functionally necessary to ensure some kind of order and continuity, the nominated or ordained leaders become paradigmatic for all Christian ministry, and those Christians who are not ordained become viewed as 'lesser' Christians, followers of human leaders rather than followers of Christ. Clerical status then seems to place a barrier between Christ, the suffering servant who summons all to
follow him, and those people whose way of following is not to seek office in the Church" (p.21, original italics).

Not only do these structures create an elevated 'spiritual status' for clergy, but create a 'barrier' or distance between clergy and the congregation. In addition, professionalism increases the complexity of their knowledge thus potentially separating them further from others.

"If we use professional specialised knowledge as an ideal for all we fall into the ancient error - that only those who know can love God and neighbour...The simplicity of faith is overcome by the complexity of esoteric knowledge" (Campbell, 1985, p.45, original italics).

Therefore the influence of professionalism within the organised church emphasises more one-way relating for clergy. When clergy operate exclusively from the basis of their socially prescribed and professional role, it is ultimately seen to have undesirable consequences for both clergy and their congregations. First, clergy who interact predominantly from this social role are believed to engage in more one-way relationships, which may result in a perceived lack of potential supports from those around them. Further, this one-way relating tends to disempower congregations, creating a dependency between the two parties instead.
A Time of Disconnection Between Clergy and Laity

Much of the literature examined so far has focussed on the problems of clergy and their increasing separation from those around them. This is supported by recent Australian literature that suggests that many church attenders also feel that clergy are out of touch. The Australian National Church Life Survey (Kaldor et al, 1994) sampled 310,000 church attenders across Australia. The survey found that forty-two percent of people were not aware of a clear vision within their church. Twenty-two percent agreed or strongly agreed that clergy are 'out of touch' with the concerns of ordinary church attenders and a further twenty-three percent were uncertain. The authors commented on communication problems between clergy and their congregations, and raised concerns that congregations appear to not be included in decision-making processes. This is further highlighted by the fact that congregations are dissatisfied with the present direction; only twenty-nine percent of the total sample wanted their congregations to keep going as they were.

Church attenders were also asked to choose which aspect of the church they valued most: caring/social relationships were the most valued, then spiritual nurture, followed by worship, outward focus/evangelism, and lastly, the minister. Kaldor et al (1994) suggest that clergy's traditional function of providing worship and leading evangelistic efforts is clearly in conflict with the congregation's
expectations of seeing church as a place where caring and supportive relationships can take place. The trends seem to suggest that clergy are struggling to be relevant to a shrinking, changing and dissatisfied religious population.

Summary

Recent trends within the church environment have meant that clergy are faced with a 'paralysing uncertainty' (Tiller, 1985; p.96). The current emphasis on professionalism and esoteric knowledge has led to many clergy becoming out of touch with their congregations. Consequently, this widened division between clergy and the church community has created a range of problems. On one hand, clergy experience loneliness and a lack of social supports, which is reflected in increasing rates of burnout and sexual misconduct. On the other hand, the congregation's lack of involvement in decision-making processes has led them to feel disempowered and dissatisfied with the current direction of the church. Whilst these disturbing trends reflect a largely dysfunctional church system, few attempts at systemic change have been made. Instead, the focus of change seems to be outside the church environment in the form of professional support services for clergy. The efficacy of such services is questioned since clergy prone to burnout and sexual misconduct actively avoid intimacy and accountability. Further, the provision of support services is considered to address the symptoms and not the core issues. Indeed, by solely focussing
attention on alleviating the symptoms, existing problems within the church system are believed to continue unabated.
CHAPTER 3

THE RELATIONSHIPS OF CLERGY
"No-one can develop freely in this world and find a full life without feeling understood by at least one person. Misunderstood, he loses his self-confidence, he loses his faith in life or even God. He is blocked and regresses. Here is an even greater mystery: no-one comes to know himself through introspection, or in the solitude of his personal diary. Rather, it is in dialogue, in his meeting with other persons" (Tournier, 1967, p.29-30).
The last chapter examined the increasing professionalisation of the social role of clergy which has militated against supportive relationships with church laity, leaving many clergy disconnected and lonely. This section examines the nature of the relationships of clergy more closely, particularly their relationships with their spouse, others and God.

The chapter first examines the nature of loneliness and the relationships of clergy. Next the similarities in their relationships between people and God will be explored, drawing on the theological literature. The problems associated with a lack of experience as clergy will lastly be considered.

**Loneliness and the Relationships of Clergy**

Despite many theoretical orientations to loneliness, research has revealed that commonality between the different definitions does exist. Loneliness is broadly conceptualised as: first, the result of deficiencies in a person's social relationships; second, a subjective experience as opposed to an objective social isolation; and third, an unpleasant and distressing experience (Peplau & Perlman, 1982). In other words, a person who experiences loneliness perceives a lack in the quality of their relationships, regardless of whether they have people around them or not. Also, the lonely person feels sad and distressed as a result of this deficit in relationships.
More specifically, some writers have defined loneliness as a perceived lack of interpersonal intimacy (Chelune, 1975; 1977; Chaikin & Derlega, 1974; Miller & Lefcourt, 1982). Fromm (1959) believed that people incapable of really loving or being intimate with others are ultimately selfish and are more concerned with how others can serve them. Fromm-Reichmann (1959) talked about people who go through the mechanics of relatedness without being truly related or intimate. A preoccupation with self and a lack of intimate relationships are believed to alleviate feelings of loneliness.

"One way of handling this dilemma is to turn our attention inward, to try to give ourselves what we don't get from others. Lacking relationships that validate our sense of self, we have become desperate, and try to compensate with a preoccupation with self in the hope that it will ease feelings of emptiness" (Wintrob, 1989, p.83).

For people who experience loneliness, there is a sense that there is no-one with whom to share the deepest, most vulnerable aspects of their lives. This is supported in the literature. Loneliness has been associated with less self-disclosure (Chelune, Sultan & Williams, 1980; Solano, Batten & Parish, 1982; Franzoi & Davis, 1985)) and with interpersonal hostility (Check, Perlman & Malamuth, 1985).
However, when exploring the nature of loneliness, it is important not only to consider the individual, but also the environment in which they operate. Peplau and Perlman (1982) contended that susceptibility to loneliness is increased by certain situational factors, which create problems for the person trying to establish personal relationships that are satisfying.

With regard to clergy, their social role has been associated with loneliness and a general lack of intimate and reciprocal interpersonal relationships. In an American study, Warner and Carter (1984) examined the quality of life of clergymen and their wives compared to male and female church laity. Clergy and their wives were found to experience significantly more loneliness, burnout and diminished marital adjustment than church laity. The authors concluded that individuals functioning in a clerical social role experience a 'diminished quality of life' and a 'deficit' of interpersonal involvement in the non-vocational sphere.

In a recent Australian study Brown (1992) provided further evidence that loneliness was strongly associated with burnout in Protestant clergy. Whilst the levels of loneliness were lower than reported in the Warner and Carter (1984) study of American clergy, the degree of loneliness was nevertheless higher than the American laity control group.
In her review of the literature on clergy loneliness, Brown (1992) found the factors associated with loneliness that were most widely cited were: professional isolation from, and lack of accountability to, peers; mobility; competitiveness; low self-esteem; pride; a life of 'one-way intimacy' where much is given, but little received; and the resistance to being cared for that they experienced.

Even though many of these characteristics may be held in common with other helping professionals, it seems that the social role of clergy is unique in the degree to which they have blurred boundaries between their work and private lives; both the church and wider community have access to their personal telephone numbers and home addresses, their homes often being located on, or near, the church building. This results in frequent casual and emergency interruptions whereby they often find themselves playing their social role even in their free time (Jud, Mills & Burch, 1970; Malony & Hunt, 1991). Another aspect which differentiates clergy from other professionals is that many clergy work alone and are isolated from their peers. Consequently, the social role of clergy is unique and demanding, often permeating many aspects of their lives. It also lacks in peer support. It comes as no surprise, then, that the experience of loneliness is common for clergy and their desire to be supported and understood is great.
"Often pastors speak of relating to people endlessly yet still feeling lonely. Pastors give but do not receive much in terms of intimacy. Therefore there is a kind of quiet, deficit feeling in which pastors wonder when it is their turn to get their needs met, who cares about their feelings, or what's wrong with them for feeling this way" (Rediger, 1982, p. 76).

The international literature has established that the spouse is the primary support person clergy look to for their intimacy needs to be met and to alleviate symptoms of loneliness. Ironically, however, this important relationship of clergy is often impoverished (Warner & Carter, 1984). This is consistent with research that has linked loneliness with a lack of intimacy in a person's closest relationship (Miller & Lefcourt, 1982). The literature also reveals that clergy have their share of marital problems. They are ranked the third of all professions in the U.S.A. to seek divorces granted annually (Lavender, 1983).

In Australia the marriages of clergy are also under severe strain (Blaikie, 1979). Counsellors surveyed in Australia revealed the main types of stress clergy were treated for in order of importance were: marital problems; overwork and inability to resist demands; and, faith crisis (Pryor, 1982). Reasons cited in the international literature for marital problems include long irregular hours, infrequent leisure time which often does not coincide with most of society, low
stipends, enmeshment of work and family systems and expectations from the congregations and the couples themselves (Ostrander, Henry & Fournier, 1994; Warner and Carter, 1984; Blaikie, 1979; Morris & Blanton, 1994).

Overseas literature suggests that clergy's lack of intimacy is further exacerbated by the fact that they have few, if any, close friends outside or inside the church (Wright & Blackbird, 1986; Lee & Balswick, 1989). Perhaps they have less friends outside their work environment because they have little time for leisure. Inside the church, twenty-two per cent of clergy and forty-eight per cent of their wives said that they lack in-depth sharing with other church couples and consider that a disadvantage to their marriage (Mace & Mace, 1980). Further, in a survey of clergy's wives, 56% reported saying they had no close friends in the church (Valeriano, 1981). Increasing professionalisation may hinder this process, as mentioned earlier. Another reason proposed to account for this phenomenon is congregational norms (Wright & Blackbird, 1986).

In America, Wright and Blackbird (1986) based their study on clergy claims that laity were perceived to 'box' them in and be 'possessive' about their ministers. Consequently, they hypothesised that church laity would discourage clergy from pursuing close friendships within the church, because such relationships would be viewed as 'exclusive or special'. However, contrary to expectations, the congregation encouraged rather than discouraged clergy in
developing close friendships. The authors concluded that clergy have a tendency to exaggerate their circumstances and view congregational restraints in global terms.

"Having perceived their deficits in friendships in absolute rather than relative terms, the pastor's inclination would be to seek reasons for those deficits in the special circumstances surrounding the ministerial role. This inclination could well lead pastors to exaggerate the pressures and constraints of congregational norms in highly generalised and imprecise ways" (Wright & Blackbird, 1986, p.40).

Since clergy experience difficulties relating intimately and reciprocally with their spouse and people inside and outside the church environment, the question must be asked as to whether they have inherent problems relating with people in meaningful ways. Early international literature would seem to support this view in suggesting that the ministry attracts 'maladjusted' individuals. McCarthy (1942) found that a schizoid factor was a common element in theological students, suggesting that many are detached and have difficulty forming meaningful relationships. This seems to be consistent with Dunn (1965) who, in an extensive review of 38 studies of theological students and ministers found similarities between the Minnesota Multiphasic Personality Inventory (MMPI) profiles.
"This pattern suggests that religious tend to be more perfectionistic, worrisome, introversive, socially inept and in more extreme cases, perhaps isolated and withdrawn" (p.133).

However, Dunn (1965) observed that these MMPI patterns changed when individuals left the religious environment.

"Once they have left this environment, the personality test results of both men and women religious resemble more closely the results obtained from normals in the general population" (p.134).

These findings suggest that problems in relating are exacerbated in the theological or church environment. It is interesting to note that more recent international literature suggest that MMPI profiles of seminary students, with the exception of defensiveness, appear to have 'normal' characteristics compared to earlier populations (Patrick, 1991; Plante, Manuel & Tandez, 1996; Ekhardt & Goldsmith, 1984). This improvement may be attributed, in part, to more effective screening procedures and the increase in mature age entry students. Nevertheless, these recent findings suggest that the problems of clergy in relating do not lie inherently within the individual, that is, an inability to form
meaningful relationships with others per se. Rather, it seems to reflect difficulties adapting to a unique and complex church environment.

In regard to successful adaptation, more recent studies in the field have shown that adaptation to this unique and complex environment is aided by supportive familial and marital relationships which help reduce stress. In overseas studies, Moy and Malony (1987) found that the families of functional clergy emphasise family resources during times of stress. Benda and DiBlasio (1992) found that high marital adjustment was associated with low perceived stress from work and family. Lastly, Craddock (1996) in an Australian study, examined the quality of relational resources and the impact of these resources on the stress experienced by theological students. He found that high marital global satisfaction and marital-spiritual orientation, and immediate and extended family resources, were associated with lower levels of stress.

In sum, many clergy involved in full-time ministry experience loneliness and have impoverished relationships. They also have a tendency to believe that congregations will not allow them to engage in these relationships, even though evidence suggests the contrary. Literature in the past indicated that the ministry attracts individuals who have an inability to form meaningful relationships. More recent literature, however, suggests that it is a combination of the individual working in a complex religious environment that creates stress and a lack of
ongoing supportive relationships. Research suggests that for individuals to adapt to this demanding, unique and sometimes confusing social role it requires that they have more quality relationships, especially with those closest to them.

**Similarities between the Relationships of Clergy with People and God**

Developing a quality relationship with God is just as important as engaging in meaningful relationships with others, when issues of adaptation, stress and loneliness of clergy are considered (Craddock, 1996; Paloutzian & Ellison, 1982). In an American study Paloutzian and Ellison (1982) found that religious university students who experienced less loneliness scored more on measures of spiritual well-being, intrinsic religious orientation and purpose in life. This confirmed their rationale that individuals who have a 'very personal and intimate' relationship with God would also lead more adaptive and purposeful lives, feeling that they have a 'greater sense of belonging' with others around them. Put another way, a religious person's relationship with God is reflected in their relationships with others, and visa versa. This being the case, the impoverished relationships of clergy with others may indicate a similarly impoverished relationship with God. The international literature will now be considered to further explore these issues.

Davies (1996), in his review of the loneliness literature, suggests that the existential questions in life concerning meaning and purpose do impact upon
loneliness. He draws upon Tillich's (1963) work to distinguish two types of aloneness: loneliness and solitude, the latter being a more positive experience associated with strengthening one's relationship with self and/or God. This raises implications for more traditional notions of loneliness, which view time alone as negative, indicating a social deficit. Perhaps for religious populations, such as clergy, time alone may not necessarily be negative, if it is time spent in solitude with either self and/or God.

Davies (1996) attempts to integrate loneliness and solitude from an existential viewpoint. He agrees that loneliness is essentially a social deficit problem but believes it should be considered in a broader context.

"A more complete understanding of relationship should not only include others but the relationship with God and with self. From this standpoint loneliness can be understood as the inner motivation persons experience that calls them into deeper relationship with self, God and others" (Davies, 1996, p.5).

Further, he believes that the purpose of solitude is not isolation, but to help deepen one's relationships with others. He sees the relationships with self, God and others as circular, not linear, therefore not being able to infer causality; hence, a deepening in any one of these relationships helps deepen the others.
"The purpose of solitude is not to isolate from others, but ultimately it is to help individuals become more deeply related to one another... The relationships people have with others, God and self are not mutually exclusive, but interdependent" (Davies, 1996, p.8).

Similarly, Bonhoeffer (1954) also considered the intimate connection between relationships with self, others and God. Godsey (1989) in his biography of Bonhoeffer, emphasises the social relations in Bonhoeffer's theology, giving it a concrete quality, as opposed to an abstract one. Bonhoeffer believed the person who is characterised by idealism and abstract thinking ultimately closes in on himself. According to Bonhoeffer, God is as close as our nearest neighbour; it is in the intimate encounter with another human that a person is able to encounter God. Further, the problem one faces in knowing another human is parallel to that of knowing God: the other must reveal itself. Hence, it is in the act of self-revealing intimacy that we come to know more of ourselves, others and God. For Bonhoeffer this self-revealing act is the central function of church and the church community. Indeed, he proposed the reinstitution of verbal confession among Protestants in preparation for communion - not a confession of laity to clergy but the confession of one Christian to another.
In drawing upon Bonhoeffer's notion of self-revealing intimacy, Woggon (1995) proposes the concept of the 'will to be known'. He suggests that being involved in an intimate relationship with another necessitates a tension between initiative (will) and receptivity (being known). Woggon explains that 'will' is the self seeking meaning through action when in relationship with others, God, self and creation. He suggests that this involves ongoing mutual self disclosure if one is to be in true solidarity and friendship. Woggon (1995, p.59) concludes by applying these concepts to pastoral care and suggests the need to "move beyond the restrictive aspects of a merely 'professional' paradigm".

Perhaps the 'will to be known' is difficult for the lonely person because self-disclosure is also potentially associated with the threat of being rejected. In this case the individual may choose to avoid self-disclosing and being known.

"(The lonely person) seeks to be transparent but continues to be disillusioned when openness is inevitably met by the hurts of misunderstanding and rejection" (Ellison, 1978, p.15).

So self-disclosure or openness in intimate and reciprocal relationships involves risk of being known, as well as being potentially threatened or rejected. Clines (1977) suggests that it is in fact risk-taking and not avoidance in relationship with self, others, God and creation, that is the basis of maturity.
"Perhaps maturity can be achieved through simple innocence and unworldliness. But, it is more likely that those who seek ethical purity by withdrawal from the world and from exposure to temptation can attain that goal largely at the cost of developing a full human maturity. Involvement in the rough and tumble of the world, in which one can take risks, can be hurt, and can make mistakes, is for most people the means by which maturity is gained" (Clines, 1977, p.138).

In sum, the similarities between relationships with people and God raise serious implications for clergy, the church and society. Since many clergy have impoverished relationships with others, it suggests that many are likely to have an impoverished relationship with God. This is somewhat ironic considering that society has traditionally looked to clergy as our spiritual leaders.

Of particular concern are those clergy who experience loneliness. Lonely clergy may in fact actively avoid initiating and sustaining more intimate and reciprocal relationships with others, for fear of rejection. This avoidance not only leaves their intimacy needs unmet and hinders their adaptation to a complex environment, but it is also believed to militate against their relationships with others, God, self and creation. Again, this trend, in part, is believed to be
exacerbated by the 'professional paradigm' which seems to promote more one-way relating.

The Problem of a Lack of Experience as Clergy

Clergy who have spent less time in the ministry are prone to stress and loneliness. Two American studies found that most clergy leave the ministry after a relatively short period of time. One study found sixty-two per cent of ex-clergy sampled left before 12 years of ministry (Judd, Mills & Birch, 1970), whereas the other found that fifty per cent left before two years of service (Wilson, 1971). Further, forty-two per cent of stress periods occurred in the first five years of full-time ministry (Mills & Koval, 1971). This latter finding is consistent with Australian counsellors who counsel clergy. They reported that the first four to five years in the parish is the main stress period in a clergyman's career path (Pryor, 1982). Lastly, a more recent Australian study found a lack of experience was related to loneliness (Brown, 1992).

These findings suggest that clergy in the first few years of full-time ministry have difficulty adapting to the unique and diffuse nature of their social role and the environment in which they work. Two main factors possibly contribute to this difficulty in adaptation: their training and transition into parish life. First, their theological training is considered challenging to their central beliefs about the nature of God and faith, often characteristically changing these beliefs. Also,
stereotypical and inaccurate definitions of their social role are often reinforced
during college. Lastly, their education is considered too academic, lacking in
practical skills to survive in the parish (Drovdahl & Steele, 1991; Newman, 1971;
Oswald et al, 1978).

Second, their transition from college to the parish is often fraught with
difficulties. Pryor (1982), in his extensive review of this literature, found that
problems incurred in the first few years of full-time ministry include: difficulty
applying abstract knowledge to a range of real life situations; entry into
established group dynamics of the congregation; many surprises; personal self-
doubts; disillusionment with personal spiritual life; increased need for supportive
relationships; the loss of the supportive college environment; and lack of role
models.

In sum, clergy with little full-time experience as clergy encounter numerous
changes and uncertainties during their training and first few years of parish life.
These factors combined with increasing professionalism possibly inhibit their
risking to be known in more intimate and reciprocal relationships. This not only
makes adaptation more complicated, but it also makes the experience of
loneliness, for many, inevitable.
The vast majority of literature examines characteristics of male clergy, presumably because few females are employed as clergy. In Australia, for example, 88% of clergy in the five main denominations are male (Australian Bureau of Statistics, 1991). Despite the lack of research examining the gender differences of clergy, particularly regarding the quality of their relationships, it is envisaged that females may be different.

Consequently, from this point on, the study will specifically refer to 'clergymen'. Further, it will focus on those with less than, and more than five years' experience as clergy.

Summary

Impoverished relationships and the experience of loneliness are common among clergymen. This, in part, is associated with their diffuse social role operating within a unique and complex religious environment, in a time of increasing professionalisation. Whilst obvious changes are needed at an organisational level, the key issue for clergymen at present is one of survival and adaptation.

Recent research has shown that adaptation by clergymen into this environment is aided by engaging in quality relationships with those closest to them. These relationships not only help clergymen to be more effective in their
environment, but also seem to meet their need for intimacy and reduce levels of loneliness. Further, the theological literature suggests that by risking being known in such relationships clergymen may also enhance their relationships with themselves, people in general and God.

The possible link between relationships with people and a relationship with God raises serious implications for lonely clergymen. These similarities imply that clergymen who experience more loneliness and have impoverished relationships with others, also have an impoverished relationship with God. Further, clergymen who have little full-time experience in the ministry are possibly the most prone to feeling lonely as a result of their intellectual and abstract training and difficulty forming nurturing relationships once they have left the supportive training college environment.
CHAPTER 4

A PERSONAL CONSTRUCT PSYCHOLOGY MODEL FOR UNDERSTANDING
THE RELATIONSHIPS OF CLERGYMEN
"People who are different from us, who think and feel differently, or want different things, make us unsure of ourselves. That is why we love people who are like ourselves and avoid people who are different. And when these 'different' people live amongst us, need attention, and require interest and humanity from us we react defensively, with exaggerated self-assertion, anxiety and disparagement. This is in fact the root of racism, antisemitism, and the handicapping of the handicapped and - not least - lack of human contacts in the church" (Moltmann, 1983, p.101).
The preceding chapters have presented a variety of issues that face clergymen today, particularly with regard to the nature of their social role, their religious environment and their relationships. Whilst the research has made some important contributions in understanding the relationships of clergymen, it nevertheless lacks a coherent theoretical framework. It is therefore the intention of this chapter to provide an integrated conceptual framework for understanding the findings presented so far, as well as for the present research. The theory I have chosen to guide such findings is personal construct psychology (Kelly, 1955).

This chapter begins with an overview of the basic principles in personal construct psychology. This is followed by an examination of the importance of individual differences, interpersonal relationships and confirmation for central meanings and their relevance to clergymen. A personal construct psychology definition of loneliness will then be provided, followed by a consideration of the appropriateness of personal construct psychology as a theory to examine religious experience. Lastly, a set of propositions of a theory-based model for understanding the relationships of clergymen will be described.
An Overview of Personal Construct Psychology

This section will outline the main principles of personal construct psychology based on Kelly's (1955) major work. Later sections will further elaborate certain aspects of the theory.

The central feature of the theory is that people are actively striving to anticipate and create meaning in the world rather than simply reacting to it as passive observers. Hence, there is a real world out there, but people can only know it in terms of their own experience. People are believed to make sense of the world in the same way that a scientist continuously conducts experiments to predict and understand the world better. Therefore, each person has his/her own set of meanings or "constructs" and is in the process of testing these constructs. Since anticipations of the future are often based on the replication of events in the past, constructs provide continuity between people's past, present and future.

Constructs are crucial in the interpretation of events, persons and objects, and are the basic units by which people make sense of the world. Constructs are bipolar in nature, consisting of two poles, one of which is a person's interpretation of what something is, the other is what something is not. The degree to which a construct applies to some experiences and not others is called
its range of convenience, and its ability to incorporate new experiences within its range determines its permeability.

A construct system is developed over a person's lifetime and contains constructs organised in a hierarchical structure. At the top of the system lie a small number of important superordinate constructs which consist of abstract values that subsume those lower in the structure. The base of the structure consists of subordinate constructs which are the more concrete characteristics and behavioural expressions of a person's abstract values, for example heavy and light, big and small. Superordinate core constructs, such as right and wrong, good and evil, are the most resistant to change since they are associated with a person's identity. In particular, core constructs which define a person's identity in relation to others are considered the most superordinate of a person's values and are termed core role constructs. As core role constructs are so influential in the construct system they are believed to 'govern' a person's construing processes.

When people's predictions are successful, their meanings, or constructs, are validated or confirmed and they experience positive emotions. This confirmation represents compatibility between their predictions and the outcomes they observe. Conversely, when a lack of confirmation for people's meanings occurs, they experience negative emotions. Whilst much
confirmation, and thus positive affect, characterises people who function well, a lack of confirmation or negative affect nevertheless plays an important part in indicating what meanings need to be modified (McCoy, 1977).

In personal construct psychology terms the experience of anxiety occurs when people are confronted with an event that lies outside the range of convenience of their construct system. A useful way of dealing with anxiety is for people to revise or replace meanings that are not confirmed. Alternatively, people may choose a range of less adaptive strategies when their meanings are not confirmed. Some of these include people becoming hostile and attempting to force others to behave in accordance with their predictions.

Alternatively they may tighten their construing so as to have unvarying predictions which impose more order and structure on their world. Conversely, people may loosen their construing so as to generalise their predictions in a vague way so that confirmation can be extracted from material available to them. Also, they may want to try to 'buy time' by constricting their perspective and simply ignoring the lack of confirmation.

In sum, personal construct psychology theory views each person as unique and different to others in the way that he/she constructs the world. Consequently, any situation, person or thing is open to numerous
interpretations. Being firmly rooted in the real world each person actively strives to anticipate events so as to test, elaborate and extend his/her personal meanings. As events around people are continually changing, it requires that they continually revise their personal meanings. Some of these meanings are more influential and resistant to change than others in the construct system. In particular, those which are most central involve a person's identity in relation to others around them. Lastly, emotional states are indicators as to whether meanings are being confirmed or not. This provides a general overview of personal construct concepts. The relevance of particular aspects with regard to clergymen will now be considered.

**Individual Differences in Personal Construct Psychology**

A person copes with changing events by constant interpretation. Kelly (1955) suggests that for adaptation to be successful, a person's predictions or assumptions must be revised to include the changing events. This also reflects that the person's construct system is undergoing revision. A common method for dealing with change is for the person to look for certain characteristics of the event and compare them to characteristics of past experiences. It is through the process of identifying similarities and contrasts that recurrent themes emerge, and upon which it becomes possible to predict and act on those predictions. Further, adaptation is more likely to be successful, if change occurs over a period of time, rather than if it is sudden or unexpected (Parkes, 1971).
Presumably this is because a person has more time to anticipate and prepare for the change.

As each person has his/her own unique and different interpretations of changing events it follows that each person copes with such events in different ways. The more successfully a person incorporates these events into his/her existing meanings, the more a person is able to have control over his/her own life (Fransella, 1981). Predictability and control of events have also been found to be key factors in determining people's levels of stress (Dohrenwend & Matin, 1979). Hence, if people improve their predictive ability to changing events, it also seems to allow their experience to become more controllable and less stressful. These findings are consistent with other research that suggests that individual differences account for a much higher proportion of the variance compared with events per se (Andrews, 1981).

Therefore, when considering the stress of clergymen in light of personal construct psychology theory, it is very important to consider individual differences between clergymen. From this perspective it is more useful to ascertain if clergymen are actively involved in making sense of their environment rather than focusing on environmental factors per se. One way to determine if clergymen are actively testing their personal meanings is to examine their interpersonal relationships.
The Essential Nature of Relationships in Personal Construct Psychology

From a personal construct psychology perspective, interpersonal relationships are essential. Contrary to the primarily intrapersonal connotations of personal construct psychology theory, Kelly's (1955) focus was very much a social or interpersonal one. So much so that Kelly almost entitled his theory 'Role Theory' (Landfield & Leitner, 1980). Even in his very early work 'Social Inheritance' (1930) there is little doubt that people's personal meanings were influenced by those living around them.

It is also important to be reminded of the functional quality of Kelly's theory. Kelly was insistent that people were only constituted in terms of their social relations and that their personal constructs were chiefly available and confirmed or disconfirmed through these interactions (Stringer & Bannister, 1979). As a clinical psychologist, Kelly was not only concerned about theoretical issues, such as the social development of personal meanings, but was keen to apply this knowledge to his clinical work. Therefore, just as it is important to realise that a client's personal meanings have been constructed in a social context, it is equally, if not more, important to know that it is via the therapeutic relationship that these meanings can be obtained and reconstructed.

Likewise, if any person is engaged in a relationship and attempts to understand the most central personal meanings of another, the person is said to
play a part in the social construction process of another. This is the basis of the
theory's Sociality Corollary. Kelly (1955) termed such an interaction between
two people as a role relationship. The concept of 'role' in this context is different
from the socially prescribed roles played in society. Rather, it describes the
process by which people construe the personal meanings of those with whom
they relate to socially. This process requires an "ongoing pattern of behaviour". Since personal meanings are tested through people's behaviour, this compels
them to be engaged and committed to social relationships in an ongoing way.
Further, Kelly considered the active elaboration of people's central meanings in
a social context to be an important aspect of their psychological health (Leitner,

Kelly (1955) believed that people primarily search for meaning through role
relationships. Kelly saw interdependence among people as a natural and
necessary part of human experience. He was concerned about the ways in
which people disperse their dependencies, or the ability to acknowledge their
needs and have them met through a range of role relationships.

"(The psychology of personal constructs) recognises that mankind
pursues its quest by means of collaborative effort and that the
maintenance of role relationships is crucially desirable" (Kelly, 1955,
p.386).
Leitner (1985; 1990), in expanding Kelly's (1955) work in this area, emphasises the intimate and reciprocal nature of role relationships, and the need to continually initiate and sustain these relationships. Faidley and Leitner (1993) suggest that such relationships are most likely to occur with those closest to the person. Although these relationships are necessary for the testing, elaboration and extension of people's core role constructs, they are also nevertheless potentially devastating, since people's most central meanings may not be confirmed. Further, if people are to test continually their meanings with others, it requires that they open themselves up to potential threat on an ongoing basis.

Leitner (1985) broadly describes a person's struggle as one between the terror and uncertainty of risking deeply intimate and reciprocal relationships versus the loneliness and emptiness of avoiding them. Hence, loneliness is reflected in people's choices to continually avoid role relationships; that is, not actively testing, elaborating and receiving confirmation for, their most central personal meanings.

Leitner (1985) outlined ways in which people can avoid more reciprocal and intimate relationships. A common one is to interact with others on the basis of socially prescribed roles. In this way they may 'do all the right things' but not
know another. Another way is to manipulate others rather than relate to them. Here people say or do what they think other people want to hear, so that others may form the right impressions and act in desired ways. Further, in regard to religious beliefs, Leitner proposes that people can avoid role relationships by continually espousing strong fundamentalist views to others.

With regard to lonely clergymen, it may be that they choose to actively avoid role relationships for fear of not having their central meanings confirmed. By hiding behind their social role and not initiating and sustaining more reciprocal and intimate relationships, lonely clergymen are believed to lack the essential forums required to revise their most central personal meanings. Consequently, they may have supports available to them, but instead of utilising them they may choose not to access them for fear of not having their meanings confirmed. To determine if the personal meanings of lonely clergymen are lacking confirmation, their emotional states need to be considered.

**Hypothesis Testing and Confirmation for Central Meanings**

Mair (1989) suggests that when people sustain role relationships, they essentially engage in ongoing validation-invalidation processes with one another, which in turn allows them to experience confirmation for their central meanings and their worth as human beings.
"If they (validation-invalidation processes) are sustained then the person can function as someone of value in the eyes of valued others... If undetermined, then a person loses capacity to trust themselves. They then have no means of entering their worlds since their basic postures are in question. They then may have to cling to some rigid facade or attach themselves to some other person's means of valuing. They no longer constitute the basis of a responsible and valid person and have to allow themselves to be inhabited by the demands and rules of others" (Mair, 1989, p.246, his emphasis).

In personal construct psychology, general positive affect reflects that people are able to engage in ongoing validation, or hypothesis testing, to elaborate their meanings so as to have good predictive quality. Conversely, negative affect reflects that people's construct systems are found to be ineffective in the way they anticipate and make sense of the world (McCoy, 1977). In particular, Kelly (1955) suggests that hostility and guilt are two emotions that reflect a lack of confirmation for people's most central meanings. If they consider no alternative constructions for themselves they become hostile towards others around them. When people experience a loss of their core role they experience guilt.
"If a person feels guilty for what he has done, and yet considers no alternatives, we can expect him to become hostile. He demands reinstatement of his core role. Instead of perceiving the unreasonableness of his own demands he feels that others are making unreasonable demands on him. He sees other people as behaving or thinking in a hostile manner. The persons whom he sees making unreasonable demands upon him are likely to be those with respect to whom his role is structured. Because the trouble started with guilt, we assume that it is his original core role that he wants validated and that he will accept nothing short of appeasement from those whose construction systems were subsumed in it" (Kelly, 1955, p.247).

(The reader will note that gender-free language is not used here, as this was written before people were aware of these issues.)

The choice to not engage in ongoing validation-invalidation processes to test one's meanings could also be viewed as persistence with existing and less effective central meanings. Fransella (1993) suggests a person preserves the existing core roles simply because the ramifications of change are too enormous to contemplate. Hence, guilt, or the awareness of dislodgment from existing core roles, is experienced.
"It seems likely that some fairly radical core role reconstruing has to take place before a person is able to judge whether what was so desirable to begin with is really so desirable after all. What looked so wonderful when it was unelaborated and its implications unknown, may look very threatening in the cold light of reconstrual." She then goes on to say: "One cannot easily live the ideal. When the ideal alternative collapses, the person has no constructed alternative to his current core conception of self. The person experiences himself as moving toward the unconstruable rather than some idyllic existence" (Fransella, 1993, p. 128-130).

In regard to lonely clergymen it may be that their constructions of their role need to be elaborated. For instance, before entering the ministry, people with an unelaborated view of the job may have considered it to be 'wonderful' and 'ideal' in comparison to their existing, more secular lifestyle. However, having left the nurturing college environment and being exposed to their multifaceted and demanding parish life, reconstrual of meanings may seem very threatening since there may be no alternative to the core conception of themselves. Rather than elaborate these meanings through role relationships and the processes of validation-invalidation, they demand that others around them confirm their existing, less effective meanings instead.
A Personal Construct Psychology Account of Loneliness

Loneliness is a function of the lack of ongoing validation-invalidation processes for people's most central personal meanings. By continually choosing to not initiate and sustain more reciprocal and intimate relationships, lonely people lack the essential forums to test, elaborate and extend their most central personal meanings. This results in a general lack of confirmation for their meanings which is reflected in less positive affect.

Loneliness is also believed to be of particular concern when making sense of social phenomena and spirituality. Due to their abstract nature, reciprocal and intimate relationships are considered essential arenas for the continual revision of people's most central meanings.

Personal Construct Psychology: Some Useful Concepts for Understanding Religious Experience

Personal construct psychology offers a conceptual framework which is capable of integrating both religious and secular experiences in a meaningful way. This is unlike most other psychological inquiries that tend to isolate elements of religious experience and lack a coherent model for understanding the outcomes in any meaningful way (Preston, 1987). The appropriateness of personal construct psychology most likely stems from the fact that it was created to embrace people's existential struggle as they search for meaning in life
(Leitner, Dunnett, Anderson & Meshot, 1993). However, apart from a few exceptions (Todd, 1988; Cannell, 1985; Preston & Viney, 1986; Preston, 1987) surprisingly little personal construct psychology research has been conducted into religious experience or the relationships of religious persons.

Cummins (1988), in reviewing Kelly's religious background and writings, concludes that his religious position is clearly a major dimension of the theory and tends to permeate all parts of it. Kelly (1977) was greatly influenced by religious truth but struggled with literal interpretations of it. He did not view his theory as a moralistic one and also seemed to struggle with literal interpretations of anxiety and guilt. As a clinical psychologist he was concerned with understanding the nature of anxiety and guilt in a conceptual framework so as to aid his therapeutic work with clients. Consequently, the traditional connotations of these emotions as something to be punished and avoided were too limiting and simplistic for his psychological theory.

"Neither our theoretical position nor our clinical observations would lead us to believe that anxiety and guilt are necessarily evil... Some measure of anxiety is seen as a correlate of adventure. When anxiety stifles adventure, then it is time to do something about it. Nor is the psychology of personal constructs a moralistic system. It does not see guilt as necessarily detrimental to life. It does not conceptualise
human motivation solely in terms of the avoidance of guilt - even more particularly it does not see men as seeking only to escape 'punishment'' (1955, p.386).

Kelly's central task in psychotherapy was that of any religious person engaged in the pursuit for meaning, to elaborate the good-evil construct. Kelly (1962) believed that it was important for the therapist to remember that "no one has yet constructed the final answer to the question of what is good and what is evil, and that the moment man gives up the enterprise he is lost." Hence, he considered it imperative that the therapist 'shares the enterprise' and enters into the active search for elaborating these most central abstract meanings with the client.

"The task is to assist the individual man in what is singularly the most important undertaking in his life, the fullest possible understanding of the nature of good and evil. This is not to say that man must always steer clear from sin; it is to say, rather, that he should learn from it, and not blindly allow himself to repeat it" (p.186).

Also, the theory's central concept of anticipation is inextricably bound to the notion of faith. Kelly (1969) emphasised that construing is not just a way of viewing the world or making sense of it, but it is also about people's on-going
participation in it. Hence, when people construe events, they are to have faith in what has not yet happened and, despite the uncertainty, proceed with a commitment to their actions. Kelly (1977) believed that for these results to be worthwhile, it requires that people 'transcend the obvious'. The way by which people typically do this is by a cycle of initially loosening their constructions about human behaviour and the world, and then tightening them through testing and subsequent confirmation. This creative cycle in which people are actively testing their meanings enables them to elaborate and extend their construct system.

Similarly, the nature of religious construing is an active and creative process. Like anticipation, religious experience is more than just a way of viewing the world; rather it too involves participation in and commitment to testing these meanings in the real world in an on-going and active way.

"Religious experience is, thus, not always a function of certain, tangible and proven predictions. It involves putting faith in certain basic anticipations which can only be partially validated and which involve risk of eventual invalidation. It involves tolerating some day to day uncertainties with faith that eventually the overall theory will be validated. It involves the ongoing testing out of the effectiveness of these ways of living in the world. It is not a static experience, but a
dynamic experiment in living. However, this is so whether our most fundamental faith is in God or science or education or our own capacities" (Preston, 1987, p.284).

In sum, Kelly acknowledged religious truth and provided a comprehensive framework for understanding religious experience, particularly with regard to the nature of emotions, the search for meaning and the elaboration of the good-evil construct, the nature of faith and its relation to the prediction of events. Thus personal construct psychology proves to be an appropriate and useful theory for understanding religious experience.

Similarities between the Relationships with People and God

Preston and Viney (1986) in their unique study of Christian relationships found that people who initiate relationships with people also initiate interactions with God. Further, those who reported more interactions with other people and God also experienced more positive affect and less hostility. Their conclusion drawn from these findings is as follows:

"these are people whose anticipations about themselves and the world are being validated. This may indicate that being open to a greater range of interactions with others, including God, provides people with more opportunities to extend and validate an
understanding of themselves and their worlds" (Preston & Viney, 1986, p.327).

Therefore a person's relationship with people is similar to his/her relationship with God in terms of initiation. By initiating interactions with people and God it provides more 'opportunities' to elaborate his/her meanings. In regard to lonely clergymen it may be that their impoverished relationships with people reflects their relationship with God. This is supported by findings that have found loneliness to be associated with a lack of spiritual well-being (Paloutzian & Ellison, 1982).

The Problem of Loose Construing

Loose construing, in part, characterises most religious doctrines (Kelly, 1955). Whilst this type of construing is initially required to 'transcend the obvious', if it is not followed by the necessary rigorous and on-going testing, it may become excessive. Though excessively loose construing aids in the alleviating of anxiety, it nevertheless militates against role relationships and the subsequent elaboration and extension of people's meanings.

Kelly (1955) in his description of loose construers suggests that it is people's construing that often isolates them since they have difficulty rigorously formatting their constructions into a testable form, as well as other people
avoiding them, because they may not understand their loose construing. This ultimately results in the failure of communication and a breakdown in role relationships isolating them from membership of the group. This then creates a loss of their role, which is associated with guilt, as well as leaving them with less access to confirmation for their personal meanings.

Loose thinkers can deal with their loss of role, and its associated guilt, in one of two ways (Kelly, 1955). First, by constricting their field they may avoid being aware of what is going on around them. In doing this they create their 'own monastery' and become disinterested in what others think and do. Consequently loose thinkers are able to avoid experiencing guilt by hiding behind the new roles that they have created and 'belong again'. Second, they can be aware of what is going on around them and the fact that they may have lost their role. Therefore they can either feel guilty or try to reinstate their role by emphasising the importance of their position in relation to others around them. Hence, either way it appears that relationships with those around loose thinkers are seriously impaired.

However, Kelly also places importance on the cultural milieu in which loose thinkers must operate. For instance, if loose thinkers are surrounded by other loose thinkers, they can be more tolerant of one another's ambiguity and therefore the need for isolation is reduced. Indeed, he suggests that this is often
the basis for religious groups. The loose construing that, in part, characterises most religious doctrines, often leads its followers to seek out tight little communities. The problem that Kelly sees with such communities is that highly specific role relationships are set up with certain people only, leading to rigid constructions which do not seem to be applicable to anybody else.

"The communal form of role is based on relatively impermeable constructions. The individual relates himself to certain persons and to them only. The constructs he uses to govern his role relationships to them do not seem to be applicable to anybody else. Not only may his constructs show the rigidity of impermeability but they also tend to be preemptive and constellatory. If so-and-so is a... 'worldly disbeliever' he is nothing more than a 'worldly disbeliever'" (1955, p431, his emphasis).

With regard to clergymen, it is possible that before entering the ministry they, to some degree, as for other religious people, have felt isolation and lack of confirmation in the larger society as a result of their loose construing. Whilst undertaking theological training the highly theoretical and metaphysical nature of their studies may have further exacerbated their loose construing, yet the presence of fellow loose construing students in the religious community may have provided a tolerant and confirming environment for them. The danger of
such an environment as Kelly (1955) points out is that the roles of trainee clergymen are based on relatively impermeable constructions, and they develop highly specific role relationships whereby they relate "to certain persons and to them only". However, once clergymen are in full-time ministry their loose construing may distance them from church laity, who in their daily interactions with the world are presumably less loose in their construing. Consequently, new clergymen may find that their membership in the wider church is threatened. This can result in either clergymen constricting their field, and being disinterested with those around them, or they may place more emphasis on their clerical role with these people. Either way the likely outcome is that supportive relationships are avoided.

A Personal Construct Psychology Model for Understanding The Relationships of Clergymen

This proposed model will examine the relationships of clergymen. The model was developed, in part, from existing research and, in part, on concepts from personal construct psychology (Kelly, 1955). It consists of eighteen propositions arranged in six major groups. The first group is general in its orientation, while the remainder deal with the relationships and the emotions of clergymen, particularly those who are more lonely and/or those with less, and more than five years' full-time experience as clergy.
General propositions

1.1 Clergymen operate within an abstract and complex religious environment and have an ill-defined job description.

1.2 Clergymen try to make sense of their faith, parish life, and role in relation to others.

1.3 Clergymen differ in the way they make sense of what is happening around them.

1.4 Through developing more reciprocal and intimate relationships clergymen have the necessary forums to engage in ongoing validation-invalidation processes with others. These processes enable them to test, elaborate and extend their most central personal meanings.

Propositions about the relationships of lonely clergymen

2.1 Loneliness is a function of the lack of validation-invalidation processes for people's central meanings.

2.2 Lonely clergymen avoid the validation-invalidation process on an ongoing basis by initiating and sustaining less reciprocal and intimate relationships. This fear of intimacy is associated with a fear of being known
more personally, consequently making lonely clergymen more prone to burnout and sexual misconduct.

2.3 Lonely clergymen try to earn relationships through their social role and actively avoid making themselves vulnerable to people around them, effectively denying themselves potential sources of support.

**Propositions about the similarities between the relationships of clergymen with people and God**

3.1 Clergymen who actively pursue interactions with both people and God, value these relationships since they act as forums to test, elaborate and extend their central meanings.

3.2 Clergymen have impoverished relationships with both people and God when they avoid testing and elaborating their central meanings.

3.3 Similar to their relationships with people, lonely clergymen initiate less verbalisations, and are less intimate in their relationship with God.

**Propositions about clergymen with less years of full-time experience**

4.1 Loose construing is increased when candidates undertake abstract studies in theological training.
4.2 When in theological training loose construing is tolerated, students develop very specific and limited relationships.

4.3 Loose construing is further exacerbated when graduates enter the complex religious environment with an ill-defined social role. This, combined with the loss of familiar supports to test their abstract meanings and elaborate their role in relation to others, results in an experience of loneliness.

4.4 Clergymen with less than five years' experience in full-time ministry have a restricted range of supportive relationships because they are unable to adapt the specific relationships developed in training to a more worldly environment.

Propositions about the emotions of clergymen

5.1 When clergymen engage in hypothesis testing, they are better able to interpret and predict what is happening to them effectively, and they experience positive emotions. In contrast, those who do not engage in hypothesis testing, experience negative emotions, reflecting that their central meanings are not as effective in interpreting the world around them.
5.2 Clergymen experience guilt when they are aware of a loss of their role in relation to others.

5.3 Clergymen who have inaccurate predictions and do not reconstrue alternatives for themselves become hostile towards others around them, demanding that others confirm their unelaborated meanings instead.

Propositions about clergymen turning to church laity for help

6.1 Clergymen who actively test their personal meanings and are prepared to invalidate the traditional notion of their social role, experience less loneliness and value their relationships with church laity.

The next chapter outlines the aims and hypotheses of the current research based on the theoretical model proposed above.
CHAPTER 5

AIMS AND HYPOTHESES
"Loneliness is solitary. It is something we do by ourselves; no one can do it for us or with us. Nor is it something we can share, for when we begin to share it, it disappears. The prescription for life and the antidote for loneliness is human interaction" (Woodward, 1988, p.1).
Aims

The aim of this research is to develop a preliminary model of the relationships of clergymen, particularly the relationships of those who are more lonely and those who have had little full-time experience as clergy.

More specifically, the research aims to examine the nature of loneliness in clergymen, with regard to reciprocity of relationship with people around them and their emotions, as well as risk of initiation and intimacy in their relationships with people and God. It also aims to determine whether length of experience is associated with loneliness and the range of supportive relationships clergymen access in hypothetical situations.

Hypotheses

There are nine hypotheses in three areas: first, the association of loneliness with clergymen's relationships with people; second, the similarities between their relationships with people and God; lastly, length of experience and its association with the people to whom clergymen turn for help. Each group of hypotheses will be presented, followed by a rationale applying the ideas outlined in the previous chapter.
The first set of hypotheses examines the association of loneliness with the relationships of clergymen with people:

1.1 More lonely clergymen will experience less intimacy and personal satisfaction with the people they feel closest to and people in general, compared with less lonely clergymen.

1.2 More lonely clergymen will initiate fewer communications in their relationships with people compared with less lonely clergymen.

1.3 More lonely clergymen will experience a lack of positive affect compared with less lonely clergymen.

1.4 More lonely clergymen will nominate fewer church laity as sources of support compared with less lonely clergymen.

Lonely clergymen are believed to avoid the validation/invalidation process on an ongoing basis. This may be evidenced by their continual lack of initiation in communications with people, as well as their lack of intimacy in relationships with people, especially their closest one. Lonely clergymen can avoid more intimate and reciprocal relationships with others by hiding behind their socially prescribed roles. This retreat from initiating and sustaining more reciprocal
relationships leads to a lack of opportunities to test and elaborate their most central meanings. Having less forums available to them, lonely clergymen engage in less hypothesis testing and receive little ongoing confirmation of their most central meanings from others, which is reflected in their general lack of positive affect. Lastly, lonely clergymen may not turn to those around them for help, namely church laity, since it necessitates more reciprocal relationships which may threaten them.

The second set of hypotheses examines similarities between clergymen’s relationships with people and God:

2.1 Clergymen who initiate more in their relationships with people, and God, will also have more intimate and personally satisfying relationships with people and God respectively, compared with those who initiate less in these relationships.

2.2 Clergymen who initiate more in their relationships with people will also initiate more in their relationship with God. Further, those who have more intimate and personally satisfying relationships with people will also have a more intimate and personally satisfying relationship with God.
2.3 More lonely clergymen will initiate less with God, and experience less intimacy and personal satisfaction in this relationship, compared with less lonely clergymen.

When clergymen initiate communications with people, they may be doing so to actively test, elaborate and confirm their personal meanings about another, themselves, reality and God. Although initiating communications with people on an on-going basis may be threatening, as people's central meanings may not be confirmed, it nevertheless may lead to deeper and more intimate relationships which are personally satisfying. The same may be the case when relating to God. Consequently, these interactions may provide the necessary forums to test and elaborate their most central meanings.

Further, the relationships of clergymen with people may reflect their relationship with God, in terms of initiator role and intimacy. That is, if clergymen initiate in their relationships with people they may also initiate in their relationship with God. Also, if they have more intimate and personally satisfying relationships with people they may have a similar relationship with God. These similarities between clergymen's relationships with people and God possibly reflect the active ongoing process to test, elaborate and receive confirmation for their most central personal meanings, in the hope that it will increase their predictive ability.
Lastly, if a relationship with God is reflected in the relationships of clergymen with people, then lonely clergymen may have an impoverished relationship with God in terms of initiator role and intimacy. In this case lonely clergymen's continual lack of initiation in relationships with people and God possibly reflects their passivity in testing their most central personal meanings, resulting in less intimate and personally satisfying relationships.

The third set of hypotheses examines length of experience as clergy with regard to the people to whom clergymen turn for help:

3.1 Inexperienced clergymen, that is those with less than five years' experience in full-time ministry, will be more lonely compared with more experienced clergymen.

3.2 Inexperienced clergymen will have less dispersed dependencies compared with more experienced clergymen.

The loneliness of inexperienced clergymen may be explained, in part, by the loss of the familiar and confirming environment of the theological community as they return to a comparatively more worldly environment of the congregation and society at large. Further, because they may have developed highly specific
role relationships prior to entering full-time ministry, inexperienced clergymen may have a restricted range of people they feel able to access as sources of support in hypothetical situations.

Figure 1 provides a path model for understanding the relationships of clergymen. The next chapter outlines the method by which these aims and hypotheses are to be tested.
A Path Model for Understanding the Relationships of Clergymen

Figure 1
CHAPTER 6

METHOD
"Why am I afraid to tell you who I am?...

I am afraid to tell you who I am
because you may not like who I am
- and it's all that I have"

(Powell, 1969, p.170).
So far this thesis has developed a theoretical model for understanding the relationships of clergymen, based on the concepts of personal construct psychology. The aims and hypotheses, outlined in the last chapter, draw upon both conventional and personal construct psychology methodologies to test this proposed theoretical model.

More conventional methods are helpful for building on and elaborating previous research findings. However, from a personal construct psychology viewpoint, the exclusive use of such methodologies may be limiting since it may impose the investigator's meanings, rather than eliciting those of the participants. Nevertheless, whilst calls for more varied data collection methods and analyses have been made (Mair, 1970; Viney, 1988), evidence suggests that personal construct psychology methodologies are limited since most of the tools to explore the theory have yet to be invented (Thomas, 1979).

Despite these present limitations, two important features of personal construct psychology need to be considered, namely, the words used by our participants and the nature of their involvement with others. Kelly (1955) suggested that a person's verbalisations reflect how they make sense of the world. He continually emphasised that if you want to know something of someone, ask them and they might tell you. Mair (1989) highlights that words powerfully reflect how we live and relate to others, 'How we speak is how we live'
(p.250), and also 'Words and the speakers of words are the magic looseners of souls' (p.253). Further, Mair (1970) asserts that understanding a person's involvement with others is an essential consideration in any psychological study.

"If there is little concern with role relationships in the design of investigations, and little direct concern with exploring the function, nature and range of possible roles - why they are there, how they are maintained, how we use them and how we change them - then a great deal of vital importance will have been excluded from psychology" (Mair, 1970, p.254).

Hence, the present study will employ a range of methodologies to understand the involvement of clergymen with others and elicit their meaning making processes. This chapter will first introduce the fifty-eight clergymen who participated in the study. Next, the instruments used for the data collection will be examined, followed by the procedure. Lastly, the data analysis and design will be considered.

Participants

The research was conducted in the Illawarra region of New South Wales, Australia. The region is largely urban and industrial, and has a population of approximately 250,000 people. Full-time male clergy from five of the major
Christian denominations participated in the study: Anglican, Baptist, Catholic, Pentecostal and Uniting. Female clergy were not used in the research due to their small numbers in full-time ministry. The five major denominations were chosen for two reasons. The first was to ensure that the sample of clergymen represented a range of Christian denominations. The second was to obtain enough full-time male clergy participants from the region.

Clergymen were contacted by telephone and informed of the nature of the research, then invited to take part in the study. Telephone numbers were obtained from either the telephone book or from denominational local directories. Available clergymen from the respective denominations were then contacted. They were informed of the nature of the study and what it entailed, and were then asked if they would like to participate in the research. Almost all of the clergymen contacted in this initial phase expressed interest in the study and volunteered to take part in it. Only a very small proportion of clergymen overall declined to participate, primarily because of existing work commitments. The process by which clergymen were contacted was not random, since it was estimated that there may not be enough numbers of clergymen in this urban region for a full sample. Consequently, clergymen in closest proximity to the researcher were approached first. Telephoning of the denominational groups ceased once twelve clergymen from each grouping agreed to take part in the study.
Sixty male clergy in full-time ministry from the five denominations participated in the first phase of the study. Two clergymen, one Catholic and one Pentecostal, withdrew from the last phase of the study because they were unavailable due to leave or other commitments. This left a final sample of fifty-eight clergymen who completed both phases of the study. Table 1 shows the summaries of the continuous demographic data for the total sample.

Table 1

Means, Standard Deviations and Ranges for Continuous Demographic Data for the Full Sample of Clergymen (N=58)

<table>
<thead>
<tr>
<th>Demographic Characteristic</th>
<th>M</th>
<th>SD</th>
<th>Range</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>43.7</td>
<td>11.8</td>
<td>26-66</td>
</tr>
<tr>
<td>Years in full-time ministry</td>
<td>14.2</td>
<td>12.4</td>
<td>1-41</td>
</tr>
<tr>
<td>Years a Christian</td>
<td>29.3</td>
<td>14.4</td>
<td>9-65</td>
</tr>
<tr>
<td>Total number of parishes served</td>
<td>3.2</td>
<td>2.2</td>
<td>1-9</td>
</tr>
<tr>
<td>Time served in present parish</td>
<td>4.6</td>
<td>2.9</td>
<td>1-11</td>
</tr>
</tbody>
</table>
The age range for the clergymen population used in this study was 26-66 years with a mean age of 43.7 years and a median age of 41 years. The range of their years' of experience in full-time ministry was 1-41 years with a mean of 14.2 years. Forty-five clergymen (78%) were born in Australia and thirteen (22%) born overseas, six from the United Kingdom and Ireland, one from the Middle East, and two from each of the following areas: Western Europe, Asia and North America. In regard to their education, nine clergymen (15%) had a post-graduate degree, thirty-three (57%) had a degree and sixteen (28%) had a diploma or less. Forty-six clergymen (79%) were married and twelve (21%) single. Thirty-four clergymen (59%) grew up in a Christian family and twenty-four (41%) in a non-Christian family. The range of their time as a Christian was 9-65 years with a mean of 29.3 years.

The range of the total number of parishes served was 1-9 with a mean of 3.2 parishes. The range of time in their present parish was 1-11 years with a mean of 4.6 years. Thirty-three clergymen (57%) had a current congregational size greater than 150 people, twenty-two (38%) had congregations between 50 and 150 people, and three (5%) had less than 50 people. Thirty-six clergymen (62%) worked within a team ministry and twenty-two (38%) did not. Twenty-three clergymen (40%) had less than two hours a day alone, sixteen (27%) had between two to four hours alone, and nineteen (33%) had a half a day or more alone.
In regard to their social-recreational life, eighteen clergymen (31%) went out socially once or more a week, ten (17%) went out once a fortnight, and thirty (52%) once a month or less. Twenty-seven clergymen (47%) had five or more friends, twenty (34%) had between three and four friends, and eleven (19%) had two friends or less.

Only limited information such as age, education and place of birth was available to determine whether the sample of clergymen used in this research is representative of clergy in Australia. First, figures from the Australian Bureau of Statistics (1991) confirmed that the five denominations sampled in this study employ the most clergy compared to other religious affiliations. The median age for these five denominations in Australia was 48.5 years, higher than the median age of clergy (41 years) used in this study. The proportion of Australia wide clergy from these denominations who had a degree or higher was 41.4%; this was considerably lower than clergy in the present research (72%). Lastly, the percentage of Australian clergy born overseas was 24.9%, similar to that of clergy in the Illawarra (22%). In sum, compared to national statistics of clergy from the five main denominations, clergy used in this research were younger and better educated.
**Instruments Used for The Data Collection**

**The Personal Details Questionnaire**

Personal characteristics considered relevant to the study were gained from each participant by means of a questionnaire (Appendix C). This consisted of fifteen questions which elicited demographic information pertaining to three main areas: general background; religious history and current church details; and, interpersonal relationships. This last area consisted of three questions, (Q13 to Q15), which were included because of their high relevance to an investigation of interpersonal relationships and loneliness (Russell, Peplau & Cutrona, 1980).

**The Revised UCLA Loneliness Scale**

A measure of loneliness was obtained from each participant by means of The Revised UCLA Loneliness Scale (Russell, Peplau & Cutrona, 1980). This scale (Appendix D) consists of twenty items which require participants to rate how close or distant they feel with other people on a four-point Likert scale. Ten of the items are positively worded (for example, There are people I feel close to) and ten are negatively worded (for example, My social relationships are superficial). These positive and negative statements are randomly ordered.

The current research employs The Revised UCLA Loneliness Scale (Russell, Peplau & Cutrona, 1980) because it is a widely used measure of loneliness. The test-retest reliability in student populations shows relative
stability over time. Correlations of $r=.73$ over a 2-month period, and $r=.62$ over a 7-month period were found. In terms of validity, substantial relationships were found between The Revised UCLA Loneliness Scale and the Beck Depression Inventory ($r=.62$), and the Costello-Comrey Anxiety ($r=.32$) and Depression ($r=.55$) scales. Also, supporting the concurrent validity of the scale, loneliness scores were significantly related to social activities and relationships. Negative associations between loneliness and the frequency of social activities ($r=-.28$) and number of close friends ($r=-.44$), and a positive association between loneliness and time alone ($r=.41$) were found. The discriminant validity of the scale was found to be good as these correlations remained significant after the effects of mood and personality measures were controlled for, the Loneliness Scale accounting for an additional 18% of the variance (Russell, 1982).

In the present study The Revised UCLA Loneliness Scale was renamed the 'Personal Relationship Questionnaire' because of the negative connotations attached to loneliness. Russell (1982) believes social desirability is an important consideration when measuring loneliness, and that individuals may distort their responses to appear less lonely if they know that loneliness is being measured. Hence, for administration purposes the name of the instrument was changed for participants.
The Miller Social Intimacy Scale

A measure of participants' intimacy in their closest relationship was obtained by the Miller Social Intimacy Scale (Miller & Lefcourt, 1982). This scale (Appendix E) consists of seventeen items which require participants to rate the maximum level of intimacy they currently experience with the person to whom they feel closest. Their level of closeness is rated on a ten-point Likert scale. Two of the items are negatively worded and are randomly dispersed among the remaining positively worded items.

The Miller Social Intimacy Scale was selected for the present study as it measures the level of closeness in a person's closest relationship. In addition, it demonstrates high divergent validity with The UCLA Loneliness Scale (Russell, Peplau & Ferguson, 1978) ($r = -.65$). It also has high test-retest reliability over a two month interval ($r = .96$). Due to social desirability of intimate characteristics the measure was renamed the 'Social Support Questionnaire'.

The Affects Balance Scale

A measure of participants' emotional states was obtained by means of the Affects Balance Scale (Derogatis, 1975). This scale (Appendix F) is a forty-item adjective checklist and is multi-dimensional in nature. Each of the forty emotions (words) has been factorially derived to represent eight primary mood
dimensions, four positive and four negative. There are five words for each of the four positive affect dimensions (joy, contentment, vigour and affection) and negative affect dimensions (anxiety, depression, guilt and hostility). Participants are to rate each of the forty emotions on a five-point Likert scale. The standard time referent for this scale, and the one used for the present research, is 'the past 7 days including today' (Derogatis, 1993).

The Affects Balance Scale can provide scores for each of the eight primary mood dimensions, as well as three global summary measures: positive score total; negative score total; and the Affects Balance Index, which is the difference between the positive and negative score totals. Of interest to the present study is the Affects Balance Index, Guilt and Hostility measures. The index score in particular may be an appropriate indicator for general confirmation of participants' personal meanings since it takes into consideration all of the forty items, and also looks at positive affect in relation to negative affect.

This scale was particularly designed for clinical research to assess mood as opposed to depressive syndrome (Derogatis, 1975). There are presently no published studies regarding the Affects Balance Scale's internal consistency and reliability over time. However, the scale has demonstrated good construct validity. Sexually dysfunctional men and women were found to have higher negative total scores, and lower positive total scores and Affects Balance Index
than normal men and women (Derogatis & Meyer, 1979, cited in Templer, 1985). Transsexual men were found to have a significantly higher negative total score and a significantly lower positive total score than normal men (Derogatis, Meyer & Vazquez, 1978, cited in Templer, 1985). Lastly, cancer patients who scored in the more pathological direction on other measures displayed more negative affect and less positive affect on the Affects Balance Scale (Derogatis, Abeloff & Melisaratos, 1979).

The next part of this section examines two of personal construct psychology's existing techniques that may complement the more conventional questionnaires, the Sociality Scale of the Content Analysis (Viney & Westbrook, 1979) and the Dependency Grid (Fransella & Bannister, 1977). These techniques derive data from participants' verbal communications and their nomination of personal resources respectively.

The Content Analysis Scales

Content analysis is a methodology that has proven to be particularly effective in assessing people's meaning making processes (Bell, 1990). It is based on the assumption that the language people choose to express themselves contains information about the nature of their psychological states. This is a research technique that analyses the content of the speech of participants. It is a non-intrusive method whereby minimal instruction and
restraint is imposed on the verbalisations of participants by the researcher. Content analysis in its scaled form recognises and values subjective data and is also amenable to rigorous statistical analysis (Viney, 1983).

Since Content Analysis Scales are a measure of psychological states, they are not required to show stability over time. More important for these scales is the consistency with which independent raters can use the scales. Reported coefficients for interrater reliability have ranged from .58 to .99 with the majority being above .80 (Gottschalk, 1979; Viney & Westbrook, 1979; Viney, 1983; Gottschalk, Lolas & Viney, 1986).

The Sociality Scale (Viney & Westbrook, 1979) is able to examine the positive interactions between people and their experience of their social world. The types of roles people are likely to play in each others' lives, and the relationships between these roles and other aspects of their experience, can be assessed by applying the sociality scale to verbalisations about their lives (Preston, 1987).

The Sociality Scale (Viney & Westbrook, 1979) consists of seven subscales which fall into two main categories: roles in interaction (reactor, initiator and joint communicator) and type of interaction (solidarity, intimacy, influence, and shared). The subscales considered most relevant to this
research are the 'initiator' role and the 'intimate' interaction. Respectively, these subscales measure people's ability to play a positive role in relation to others and initiate communications towards them (for example, "I checked it out with a few other people"), and the extent to which they experience intimate and personally satisfying interpersonal relationships (for example, "that was a really nice interaction"). Further, in accordance with the guidelines of Preston (1987), these subscales were modified to assess the same characteristics in people's relationship with God (for example, "I go to Him all the time"; "my relationship with God is really great").

The Scale is independent of age, sex and socio-economic status. The subscales of the Sociality Scale have been shown to be statistically independent and so can be used to assess the relative importance of different sources of sociality. They also show enough interrelationship to be summed together to provide a more global measure of social interaction (Viney & Westbrook, 1979).

As the content of this scale is derived directly from participants' verbalisations, the scale is likely to have inherent content validity. The Sociality Scale did not significantly relate to the Marlowe-Crown Social Desirability Scale (Marlowe & Crown, 1964) for enrolling university students, reflecting that response bias had little effect on sociality scores (Viney & Westbrook, 1979). When the Sociality Scale was applied to the verbalisations of church laity, the
more laity interacted with people and God the more they experienced positive
affect and less hostility (Preston & Viney, 1986).

The Dependency Grid

A measure of participants' dispersion of dependency and the degree to
which they nominate church laity as supports was obtained from the
Dependency Grid (Fransella & Bannister, 1977). This is a modified version of
Kelly's (1955) original 'Situation Resources Repertory Grid'. Problem situations
are listed down the left side of the grid and the individual's social resources are
noted across the top (Appendix G). In this study, ten problem situations were
included that were considered to be representative of emotional and social
problems (Walker, Ramsey & Bell, 1988; Clark, 1991). Also, whilst space for
fourteen resources was provided, participants were asked to nominate a
minimum of ten. Participants then indicated to whom they would turn for help in
each of the problem situations by placing a tick under the relevant resources.

Dispersion of dependency has demonstrated reliability over time; \( r = .70 \)
over a six week period and \( r = .62 \) over a year (Walker, 1995). The substantial
stability of this measure over time is consistent with Kelly's (1955) notion that
people's dependency construing may be long-standing since it is believed to be
developed in childhood, and is presumably difficult to modify. Further, research
has found increased dispersion of dependency to be associated with a more
differentiated construing system in terms of the number of dependency constructs, and there has also been a greater use of impermeable and preemptive dependency construing for those people with relatively undispersed dependencies (Walker, Ramsey & Bell, 1988). However, despite the relative stability of the measure, no satisfactory study has evaluated the important area of people faced with periods of change in the availability of their social supports (Walker, 1995).

Of interest to the present study is that no direct relationships have been found to exist between dispersion of dependency and emotional states or indices of relationships with others, in particular, with the Affects Balance Scale (Stevens, 1994), The Revised UCLA Loneliness Scale (Clark, 1991) and the Content Analysis Sociality Scale (Walker, Viney, Crooks, & Henry, 1988). Perhaps this is a result of the grid deriving its data from hypothetical situations, as opposed to actual, more current situations as used by the other scales. Whilst dependency constructs can be elicited and analysed through the hypothetical situations of the Dependency Grid, these situations nevertheless may not provide a true representation of the actual social situations.

Therefore the Dependency Grid will be used in this study for two major purposes. First, the dispersion of dependency measure will primarily be used to examine the range of relationships available to inexperienced clergymen in
hypothetical situations and second, to determine if lonely clergymen nominate less church laity as sources of support. To avoid negative connotations this measure was renamed the 'Social Network Grid' (Appendix G).

**Procedure**

Clergymen were interviewed individually by the researcher and each interview was conducted privately in either their local parish or home on two separate occasions. The reasons for separating the assessment tasks were, firstly, to make the process less burdensome for participants, and, secondly, to provide an opportunity for the researcher to develop a relationship with the clergymen. The first interview took approximately half an hour and the second approximately one hour. In the shorter first interview, the researcher asked questions of a general, and potentially less threatening, nature. The second interview elicited information of a more personal and intimate nature, specifically regarding the interpersonal relationships of clergymen.

At the beginning of the first interview, participants were given the information sheet and consent form (Appendix A) to sign. They were assured that all information given was confidential and anonymous and were allocated a code to identify to which denomination they belonged. Details of the subsequent interview procedures for both stages can be found in Appendix B.
Overall, participants displayed an interest in the study. They felt that it helped them to articulate and explore the nature of their relationships and to whom they turn for help.

**Data Analysis and Design**

The aim of this research is to draw upon the proposed conceptual model to understand the relationships of clergymen. There are seven research variables used to help understand the nature of their relationships derived from the six instruments: Loneliness (Revised UCLA Loneliness Scale); Affects Balance Index (Affects Balance Scale); Intimacy in Closest Relationship (Miller Social Intimacy Scale), with Others and with God (Sociality Scale); Initiator Role with Others and with God (Sociality Scale); Church Laity as a Resource and Dispersion of Dependency Index (Dependency Grid); and Less Than Five Years Experience (The Personal Details Questionnaire). For scoring procedures of these instruments see Appendix H.

One of the main aims of the analysis is to establish the nature of the relationships between research variables. Consequently, the design of the study is essentially a correlational one. Age is to be controlled for in all the correlational analyses for three major reasons. First, clergy loneliness has been negatively associated with age (Brown, 1992). Second, psychosocial development from a personal construct psychology perspective may be related
to age (Viney, 1992). Lastly, people of all ages enter theological training; controlling for age helps to examine the effect of training and full-time experience on their relationships with others.

The analyses are to be in two parts; quantitative and qualitative. All the quantitative analyses are to be performed on the total sample (n=58). Descriptive statistics will first be presented, followed by the partial correlation analysis. Matrices between the research variables, and also between the research variables and additional data derived from subjects' biographical details and three of the instruments used in the study will then be given.

Next, due to the exploratory nature of this study and the relatively small sample size, a path analysis via multiple regression was chosen. The first path analysis will be carried out to test the original hypothesised model. The second will be the elaborated path model taking into account additional relationships found between the research variables from the previous partial correlational analysis. Table 2 shows a summary table of the variables assessed in this analysis.

For the qualitative analysis, an examination of the research participants' verbalisations generated from the content analysis scale question is to be conducted, the question being, "Will you talk for a few minutes about your life at
the moment, the good things and the bad; what it's like for you now". First, a
general word finding exercise is to be performed on all the transcripts (n=58).
The selection of key words is to be based on the theoretical model and the
quantitative findings. Next, comparisons between the transcripts of the least,
and most lonely groups are to be explored, that is, participants whose loneliness
scores were in the bottom third (n=18; loneliness scores of 32 or below) and top
third of the sample (n=19; loneliness scores of 43 or above), respectively.

In Chapter 7 the quantitative outcomes will first be presented, then
followed by the qualitative findings in Chapter 8.
Table 2

A Summary Table of the Variables Used to Understand the Relationships of Clergymen

<table>
<thead>
<tr>
<th>Biographical Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
</tr>
<tr>
<td>Marital status</td>
</tr>
<tr>
<td>Place of birth</td>
</tr>
<tr>
<td>Education</td>
</tr>
<tr>
<td>Church denomination</td>
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<tr>
<td>Growing up in a Christian family</td>
</tr>
<tr>
<td>Years a Christian</td>
</tr>
<tr>
<td>Years of full-time ministry experience</td>
</tr>
<tr>
<td>Years served in present parish</td>
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<tr>
<td>Current congregation size</td>
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<tr>
<td>Work in a team ministry</td>
</tr>
<tr>
<td>Total number of parishes served</td>
</tr>
<tr>
<td>Number of social activities</td>
</tr>
<tr>
<td>Time alone</td>
</tr>
<tr>
<td>Number of close friends</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Interactions With People</th>
</tr>
</thead>
<tbody>
<tr>
<td>Loneliness</td>
</tr>
<tr>
<td>Intimacy in closest relationship</td>
</tr>
<tr>
<td>Intimate interactions</td>
</tr>
<tr>
<td>Initiator role</td>
</tr>
<tr>
<td>Sociality score</td>
</tr>
<tr>
<td>Church laity as a resource</td>
</tr>
<tr>
<td>Clergy as a resource</td>
</tr>
<tr>
<td>Partner as a resource</td>
</tr>
<tr>
<td>Self as a resource</td>
</tr>
<tr>
<td>Dispersion of dependency index</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Interactions With God</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intimate interactions</td>
</tr>
<tr>
<td>Initiator role</td>
</tr>
<tr>
<td>Sociality score</td>
</tr>
<tr>
<td>God as a resource</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Affect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Affects Balance Index score</td>
</tr>
<tr>
<td>Guilt</td>
</tr>
<tr>
<td>Hostility</td>
</tr>
</tbody>
</table>
CHAPTER 7

RESULTS I: QUANTITATIVE ANALYSIS OF THE RELATIONSHIPS OF CLERGYMEN
"Religious sentiments offer us hypotheses, hypotheses which we may voluntarily ignore, but which, as thinkers, we cannot possibly upset. The supernaturalism and optimism to which they would persuade us may, interpreted one way or another, be after all the truest insights into the meaning of life" (James, 1902, p.412).
The results of the quantitative analyses carried out in this empirical study are presented in this chapter. Preliminary examination of the data and the descriptive statistics will be presented first. Partial correlational analysis will then be carried out on the variables listed in Table 2, followed by path analysis via multiple regression.

Interactions of Clergymen with Others and God: A Preliminary Examination of the Data

Prior to analysis, all variables were examined through a range of SPSSX programs for accuracy of data entry, missing values and outliers. One missing value occurred for one Dispersion of Dependency Index score. This resulted when the participant specifically requested to not complete the Self as a Resource column on the Dependency Grid for personal reasons. An examination of the descriptive data revealed no outliers.

In the case of continuous variables, a fit between their distributions and the assumptions of multivariate analysis, that is, normality, linearity and homoscedasticity were tested and satisfied. Further, an examination of the bivariate correlations with zero order partials revealed that some research variables were strongly correlated, the highest 0.67 being between Intimacy with Others and Initiator Role with Others. However, since no bivariate correlation exceeded 0.70 the criteria for multicollinearity or singularity was not met, and all
Interactions of Clergymen with Others and God: Descriptive Statistics

Means, standard deviations and ranges for the whole sample for each of the five instruments are provided in Table 3.

The Revised UCLA Loneliness Scale

As expected clergymen had relatively high loneliness scores. The mean loneliness score for clergymen in this study was 38.78; this figure was above the normative data for males (35.45 according to Knight et al, 1988), and the church laity control group (35.7 in Warner & Carter, 1984). Further, the present research's loneliness data are consistent with other clergy loneliness data, that is, similar to Brown's (1992) study of Australian clergy (38.88), yet below that of American clergymen (41.3 according to Warner & Carter, 1984).

The Miller Social Intimacy Scale

Both married (n=46) and unmarried (n=12) clergymen in the present study had low intimacy scores. The mean scores for these two samples were 139.4 and 126.0 respectively, which is below the normative data for adult males (152.5 for marrieds and 134.9 for unmarrieds, Miller & Lefcourt, 1982).
<table>
<thead>
<tr>
<th>Measure</th>
<th>M</th>
<th>SD</th>
<th>Range</th>
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</thead>
<tbody>
<tr>
<td>Revised UCLA Loneliness Scale</td>
<td>38.78</td>
<td>10.0</td>
<td>25 to 64</td>
</tr>
<tr>
<td>Miller Social Intimacy Scale</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Married Sample (n=46)</td>
<td>139.4</td>
<td>14.1</td>
<td>90 to 165</td>
</tr>
<tr>
<td>Unmarried Sample (n=12)</td>
<td>126.0</td>
<td>21.3</td>
<td>88 to 162</td>
</tr>
<tr>
<td>Affects Balance Scale</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Guilt</td>
<td>5.02</td>
<td>2.89</td>
<td>0 to 13</td>
</tr>
<tr>
<td>Hostility</td>
<td>5.24</td>
<td>2.58</td>
<td>0 to 13</td>
</tr>
<tr>
<td>Affects Balance Index</td>
<td>1.55</td>
<td>.75</td>
<td>-3.5 to 3.40</td>
</tr>
<tr>
<td>Content Analysis Sociality Scale</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Others:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Initiator Role</td>
<td>.20</td>
<td>.11</td>
<td>.03 to .51</td>
</tr>
<tr>
<td>Intimate Interaction</td>
<td>.15</td>
<td>.12</td>
<td>.02 to .62</td>
</tr>
<tr>
<td>Sociality Score</td>
<td>.36</td>
<td>.15</td>
<td>.03 to .75</td>
</tr>
<tr>
<td>God:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Initiator Role</td>
<td>.26</td>
<td>.13</td>
<td>.05 to .58</td>
</tr>
<tr>
<td>Intimate Interaction</td>
<td>.13</td>
<td>.10</td>
<td>.03 to .42</td>
</tr>
<tr>
<td>Sociality Score</td>
<td>.41</td>
<td>.21</td>
<td>.05 to .93</td>
</tr>
<tr>
<td>Dependency Grid</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Church Laity as a Resource</td>
<td>.16</td>
<td>.18</td>
<td>.00 to .70</td>
</tr>
<tr>
<td>Clergy as a Resource</td>
<td>.26</td>
<td>.19</td>
<td>.00 to .85</td>
</tr>
<tr>
<td>Partner as a Resource</td>
<td>.84</td>
<td>.22</td>
<td>.20 to 1.0</td>
</tr>
<tr>
<td>Self as a Resource</td>
<td>.70</td>
<td>.29</td>
<td>.00 to 1.0</td>
</tr>
<tr>
<td>God as a Resource</td>
<td>.93</td>
<td>.14</td>
<td>.33 to 1.0</td>
</tr>
<tr>
<td>Dispersion of Dependency Index</td>
<td>6.00</td>
<td>.81</td>
<td>3.00 to 7.23</td>
</tr>
</tbody>
</table>
The Affects Balance Scale

No normative data is available for the purpose of comparison. The mean score of clergymen's Affects Balance Index was 1.55. Subscale scores of clergymen were, however, able to be compared to the Australian male dementia carers. Clergymen's mean scores on Guilt and Hostility were 5.0 and 5.2 respectively, compared to that of carers' 4.4 and 6.1 (Rudd, 1993). The Affects Balance Index score was not calculated for the carer population.

The Content Analysis Sociality Scale

Clergymen's Sociality subscale scores in the present study were compared with normative subscale scores for church laity (Preston, 1987). The initiator and intimacy scores of clergymen were less in relation to others, and more in relation to God, compared with church laity. In relation to others, clergymen's Initiator Role and Intimate Interaction mean scores were .20 and .15 respectively, compared with church laity .23 and .21. In relation to God, clergymen's Initiator Role and Intimate Interaction mean scores were .26 and .13 respectively, compared with church laity .10 for each. No Total Sociality Scores were given in Preston's (1987) study, so no comparisons could be made with a non-clerical religious group. However, when clergymen's Sociality Score with Others (.36) is compared with the eight normative groups given in Viney and Westbrook's (1979) report, it is found to be lower than all of those listed, including the hospitalised psychiatric population (.47).
The Dependency Grid

As expected, an examination of the resources' mean scores reveals that God (.93) is the most relied upon resource and Church Laity (.16) the least. Other resources include Partner (.84, n=47), Self (.70) and Clergy (.26). Clergymen's Dispersion of Dependency Index mean score of 6.00 is higher compared to other normative data for male student populations (5.77 in Herbert-Lowe, 1990; 5.44 in Clark, 1991).

It should be noted that denominational and marital group differences were not examined in the present study. The sample sizes, n=12 for three of the denominational groups and n=11 for the remaining two, were too small for any meaningful statistical comparisons. Further, these group comparisons were not central to the model for understanding the relationships of clergymen tested here.

Interactions of Clergymen with Others and God: Partial Correlation Analysis

Partial correlation analysis was conducted on the research variables controlling for age. The analysis falls into two main categories. The first is the primary analysis and examines relationships between the research variables. The second analysis examines relationships between the research variables and
the biographical data and additional data derived from three of the instruments used in the study.

First, the calculated Pearson product-moment co-efficients between research variables are presented in Table 4.

All but one of the hypothesised relationships with Loneliness were significant. Significant negative correlations were found between Loneliness and Intimacy in Closest Relationship \( (r=-.54) \), Intimacy with Others \( (r=-.34) \), Intimacy with God \( (r=-.28) \), Initiator Role with Others \( (r=-.31) \), Church Laity as a Resource \( (r=-.45) \) and the Affects Balance Index \( (r=-.48) \), and a significant positive correlation occurred with Less than Five Years Experience as Clergy \( (r=.26) \). In other words, the more clergymen experience loneliness the less intimacy they experience with the person closest to them, with others and with God. They also initiate fewer verbal communications with others, consider fewer church laity to be sources of support, experience less positive affect and are more likely to have served less than five years in full-time ministry. No significant correlation was found between Loneliness and Initiator Role with God.

As hypothesised the Initiator Role with Others was significantly and positively related with Initiator Role with God \( (r=.49) \) and Intimacy with Others
Table 4

Partial Correlation Matrix of Research Variables for Clergymen

<table>
<thead>
<tr>
<th></th>
<th>L</th>
<th>I-c</th>
<th>ABI</th>
<th>init-o</th>
<th>I-o</th>
<th>init-g</th>
<th>I-g</th>
<th>DDI</th>
<th>Church &lt;5EXP</th>
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<td>-.48**</td>
<td>-.31**</td>
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<td>1.00</td>
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</table>

* $p<.05$  **$p<.01$ (2-tailed)  n=58

Key:
- L: Loneliness
- I-c: Intimacy in Closest Relationship
- ABI: Affects Balance Index
- init-o: Initiator Role with Others
- I-o: Intimacy with Others
- I-g: Intimacy with God
- DDI: Dispersion of Dependency Index
- Church: Church Laity as a Resource
- Init-g: Initiator Role with God
- <5Exp: Less than 5 Years Experience

Further, it correlated with Intimacy in Closest Relationship ($r=.37$) and Intimacy with God ($r=.43$). That is, when clergymen play the initiator role with others they play the same role with God, and also experience more intimacy with the person closest to them, with others and with God.
Initiator Role with God significantly correlated with Intimacy with God ($r=.49$), as hypothesised, as well as with Intimacy with Others ($r=.45$). So when clergymen play the initiator role in their relationship with God, they also experience intimacy in that relationship and in their relationship with others.

Less than Five Years Experience as Clergy was not significantly related to the Dispersion of Dependency Index. Rather, Church Laity as a Resource had a significant and positive relationship with the Dispersion of Dependency Index ($r=.31$). That is, the more clergymen turn to church laity for help the more they are able to disperse their dependencies.

**Biographical and Other Additional Information: Partial Correlation Analysis**

This next main section of the partial correlational analysis examines the relationships between the research variables and the biographical data and additional data derived from three of the instruments used in the study: the Guilt and Hostility subscale scores of the Affects Balance Index; the Sociality Scores for both Others, and God, of the Sociality Scale; and the scores for turning to clergy, one's Partner, Self and God for help from the Dependency Grid. Tables 5 and 6 show significant relationships that exist between research variables and the remaining data. Partial correlations are only commented on if they reach a significant level.
Table 5

**Correlation Matrix of Significant Relationships Between Research Variables and Biographical Data for Clergymen**

<table>
<thead>
<tr>
<th></th>
<th>MS</th>
<th>ED</th>
<th>CF</th>
<th>YC</th>
<th>EXP</th>
<th>YSPP</th>
<th>CCS</th>
<th>TM</th>
<th>NP</th>
<th>S</th>
<th>A</th>
<th>F</th>
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<td>.32*</td>
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<td>-.26*</td>
<td>-.37**</td>
<td>-.30*</td>
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</tbody>
</table>

* p<.05  **p<.01 (2-tailed)  n=58

**Key:**
- L: Loneliness
- L-c: Intimacy in Closest Relationship
- ABI: Affects Balance Index
- Init-o: Initiator Role with Others
- Init-g: Initiator Role with God
- I-o: Intimacy with Others
- I-g: Intimacy with God
- DDI: Dispersion of Dependency Index
- Church: Church Laity as a Resource
- <5Exp: Less than 5 Years Experience
- MS: Marital Status
- ED: Education
- CF: Christian Family
- YC: Years a Christian
- EXP: Years of F/T Ministry Experience
- YSPP: Years Served in Present Parish
- CCS: Current Congregation Size
- TM: Work in a Team Ministry
- NP: Total Number of Parishes Served
- S: Number of Social Activities
- A: Time Alone
- F: Number of Close Friends
Table 6

Partial Correlation Matrix of Significant Relationships Between Research Variables and Additional Descriptive Data for Clergymen

<table>
<thead>
<tr>
<th></th>
<th>Guilt</th>
<th>Host</th>
<th>SS-o</th>
<th>SS-g</th>
<th>Clergy</th>
<th>Partner</th>
<th>Self</th>
<th>God</th>
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</tr>
<tr>
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</tr>
<tr>
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<td></td>
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<td></td>
<td></td>
<td>-.27*</td>
</tr>
</tbody>
</table>

* p<.05  ** p<.01 (2-tailed)  n=58

Key:
L     Loneliness
l-c   Intimacy in Closest Relationship
ABI   Affects Balance Index
Init-o Initiator Role with Others
Init-g Initiator Role with God
l-o   Intimacy with Others
l-g   Intimacy with God
DDI   Dispersion of Dependency Index
Church Church Laity as a Resource
<5Exp  Less than 5 Years Experience
Tables 5 and 6 indicate that Loneliness has a number of significant relationships with the additional variables. As expected, Loneliness was negatively correlated with Close Friends ($r = -0.48$), Social Activities ($r = -0.38$) and also Team Ministry ($r = -0.32$). In other words, more lonely clergymen have fewer forums available to them for potential reciprocal relationships, that is, less close friends and social activities and less interaction with peers. Conversely, the Affects Balance Index correlated positively with these same variables, as well as with Self as a Resource ($r = 0.29$). This result suggests that clergymen experience positive affect when they have a number of more social and/or reciprocal forums available to them, in addition to considering themselves as a resource when in need of help. Loneliness was also significantly and positively related to Guilt ($r = 0.27$), Hostility ($r = 0.33$) and, unexpectedly, Christian Family ($r = 0.30$). Hence, more lonely clergymen experience guilt and hostility, and are also more likely to come from a Christian family.

Interestingly, Christian Family was also significantly and negatively correlated with Initiator Role with Others ($r = -0.32$), Intimacy in Closest Relationship ($r = -0.33$) and Intimacy with Others ($r = -0.28$). In other words, clergymen from a Christian background are more likely to experience loneliness and less likely to initiate communications and have intimate relationships with the person closest to them and with others. Further, a significant negative correlation was found between Years a Christian and Intimacy in Closest Relationship ($r = -0.30$). That is,
clergymen who have been a Christian for a longer period of time experience less intimacy in their closest relationship. As expected Marital Status had a significant positive relationship with Intimacy in Closest Relationship ($r=.31$). Therefore, clergymen who are married are more likely to experience intimacy in their closest relationship. No other significant relationships occurred between Marital Status and the other research variables.

Church Laity as a Resource was positively related to Clergy as a Resource ($r=.28$) and negatively related to Years Spent in Present Parish ($r=-.30$). This suggests that when clergymen turn to church laity for help they also turn to fellow clergy, and they are less likely to turn to church laity the longer they stay in the parish. Clergy as a Resource had significant negative correlations with both Initiator Role with God ($r=-.30$) and Intimacy with God ($r=-.38$). Education also had a significant negative correlation with Initiator Role with God ($r=-.31$). In other words, if clergymen turn to fellow clergy more for help the less likely they initiate communications and have an intimate experience with God. Also, clergymen are less likely to initiate communications with God if they are more educated.

Initiator Role with Others was positively related with Close Friends ($r=.26$). So clergymen who play the initiator role in relation to others are more likely to have close friends. Further, Initiator Role with Others, as well as Intimacy with
Others, were significantly and positively related to Sociality Score with both Others ($r=.46$ and $.52$ respectively) and God ($r=.51$ and $.54$ respectively), whereas Initiator Role with God, and Intimacy with God, were positively related to Sociality Score with God only ($r=.74$ and $.50$ respectively). In other words, if clergymen initiate or have an intimate relationship with others they also have more positive interactions with both others and God. However, if they initiate more or are intimate with God, they have more positive interactions with God, but not with people.

As expected a significant negative correlation was found between Less than Five Years Experience as Clergy and Years a Christian ($r=-.26$), Years Spent in Present Parish ($r=-.30$), and, interestingly, with Self as a Resource ($r=-.27$). In other words, clergymen with less than five years experience in full-time ministry have been a Christian for a shorter period of time, have spent fewer years in their present parish and do not consider themselves as a resource when in need of help.

Lastly, the Dispersion of Dependency Index had significant and positive relationships with Years of Full-Time Ministry Experience ($r=.42$), Years a Christian ($r=.27$), Clergy as a Resource ($r=.34$) and Education ($r=.34$). That is, clergymen are more likely to disperse their dependencies if they have spent more years in full-time ministry, been a Christian for a longer period of time, turn to fellow clergy for help and have had more education.
It is interesting to note that it is experience as clergy in years per se, and not experience above five years as hypothesised, that significantly related with the Dispersion of Dependency Index in a positive way. Nevertheless, the hypothesis is considered to be supported since it involves a relationship between experience and the Dispersion of Dependency Index. Consequently, the dummy research variable Less than Five Years Experience will be replaced by Years of Full-Time Ministry Experience when looking for associations with the Dispersion of Dependency Index in the elaborated path model.

In sum, the primary partial correlational analysis between the research variables confirmed eight of the nine hypotheses. The one hypothesis which failed to be supported was the relationship between Loneliness and Initiator Role with God. In addition to the hypothesised relationships between the research variables, three other groups of positive correlations were found. The first was between Intimacy in Closest Relationship and the Affects Balance Index, Initiator Role with Others and Intimacy with Others. The next included Initiator Role with Others and Intimacy with God, as well as Initiator Role with God and Intimacy with Others. Lastly, the Dispersion of Dependency Index correlated to Church as a Resource1. These additional findings will be further explained when incorporated into the elaborated path model in the next section of this chapter.

---

1 It should be noted that several of these correlation co-efficients would be non-significant when applying correction for a type I error. However, the main aim of this analysis was to identify those variables which should be included in the path analysis.
Interactions of Clergymen with Others and God: Path Analysis of the Original Model

The aim of this section is to further examine the nature of relationships between the research variables, and to test and elaborate the model for understanding the relationships of clergymen. Whilst path analysis via multiple regression was chosen to develop this preliminary model, it is hoped that the present research will provoke larger, more detailed studies in the future, in which structural equation modelling techniques may be employed.

In this section a path analysis will first be undertaken to test the hypothesised model. Then, a further path analysis will be conducted on this model taking into account additional relationships from the primary partial correlation analysis. This second analysis is to create an elaborated path model. Age is also controlled for in both of these analyses. That is, the regressions are based on the partial correlation matrix, controlling for age.

Path analysis is an extension of multiple regression. It cannot establish causality; rather it examines patterns of relationships between three or more variables. In order to determine estimates of each of the postulated paths between hypothesised variables, path co-efficients (p) are calculated. These are standardised regression co-efficients which are derived from the structural, or multiple regression equations, based on hypothesised relationships.
A prerequisite of these multiple regression equations is that a direction between hypothesised variables be stipulated. The directions of the paths in this research were outlined based on the theoretical model and the literature. However, due to the exploratory nature of the study, the directions given are general and preliminary, with the aim of assisting future research in establishing causality.

Error term (\(e\)) refers to the amount of unexplained variance for each variable. This is calculated by taking the variance (\(R^2\)) value for each equation away from 1 and then taking the square root of the result of that subtraction. That is, \(\sqrt{1-R^2}\).

On the path diagram the error term is indicated by an arrow originating from outside the nexus of variables (Bryman & Cramer, 1990). The original hypothesised path model is presented in Figure 2.

Table 7 provides summaries of the regression analyses for each of the research variables in the original model. It shows the variance and variance unaccounted for, and the direction and size of contributions from other research variables. It indicates that eight of the nine research variables examined had \(R^2\) values above 0.1. When considering the error terms, however, only seven of the nine variables had values of 0.9 or below. Error terms of 0.9 or below indicates that less than ninety per cent of the variance is unaccounted for. The two variables that had high error terms were the Dispersion of Dependency Index (\(e=.99\)) and
Figure 2

The Original Path Model for Understanding the Relationships of Clergymen

[Diagram of the path model showing relationships between various factors and loneliness, with correlation coefficients and arrows indicating direction and strength of relationships.]
Table 7

The Path Model: Research Variables, Variance Unaccounted For, Error Terms and Standardised Regression Co-efficients for Direct, Indirect and Total Effects for Clergymen

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<tr>
<th>Variable</th>
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<th>Error Term</th>
<th>Contributions of Other Var's</th>
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<th>Indirect Effects</th>
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</table>

$n=58$

Key:
- L: Loneliness
- I-c: Intimacy in Closest Relationship
- ABI: Affects Balance Index
- Init-o: Initiator Role with Others
- Init-g: Initiator Role with God
- Church: Church Laity as a Resource
- DDI: Dispersion of Dependency Index
- <5Exp: Less than 5 Years Experience
Loneliness ($e=.94$). This suggests that an understanding of these two research variables cannot be accounted for by just the variables in the existing equations.

As expected, associations between Initiator Role with Others and with God were of the same magnitude; this was also the case between Intimacy with Others and with God. The association between Initiator Role with God and Initiator Role with Others ($p=.42$) was approximately the same as the association between Initiator Role with Others and Initiator Role with God ($p=.44$). Also, the association between Intimacy with God and Intimacy with Others was the same as that between Intimacy with Others and Intimacy with God, that is, $p=.13$. Further, the relationship between Initiator Role with Others and with God was noted to be stronger than that between Intimacy with Others and with God.

The variables with the highest variance accounted for were Intimacy with Others ($R^2=.49$, $e=.71$) and Intimacy with God ($R^2=.33$, $e=.82$). In both cases Initiator Role in these relationships had the greatest total effect, then followed by Loneliness. Initiator Role with Others had a direct effect of $p=.58$ on Intimacy with Others, and although the direct effect of Loneliness was relatively low ($p=-.14$) with indirect effects it had a moderate overall effect of $p=-.30$. The effect of Intimacy with God was the least ($p=.13$). Similarly, the Initiator Role with God
had a direct effect of \( p = .42 \) on Intimacy with God, and the direct effect of Loneliness was \( p = -.20 \), and when indirect effects were included it produced an overall effect of \( p = -.29 \). The effect of Intimacy with Others was the least (\( p = .13 \)).

The associations between Loneliness and Intimacy in Closest Relationship \( (R^2 = .31, e = .83) \), the Affect Balance Index \( (R^2 = .25, e = .87) \) and Church Laity as a Resource \( (R^2 = .22, e = .88) \) were also significant. The size of the direct effect of Loneliness on each of these variables was quite large also, \( p = -.56 \), \( p = -.50 \) and \( p = -.47 \) respectively. However, the effect of Loneliness on Initiator Role with Others \( (R^2 = .25, e = .87) \) and Initiator Role with God \( (R^2 = .21, e = .89) \) was less pronounced. Initiator Role with God had the greatest effect of \( p = .42 \) on Initiator Role with Others, followed by Loneliness which had a direct effect of \( p = -.20 \) and an overall effect of \( p = -.23 \). Similarly, Initiator Role with Others had the greatest effect of \( p = .44 \) on Initiator Role with God, and Loneliness had a marginal effect, that is, a direct effect of \( p = -.06 \) and an overall effect of \( p = -.15 \).

Lastly, Less Than Five Years Experience had a small effect on Loneliness \( (R^2 = .11, e = .94) \) and an insignificant effect on the Dispersion of Dependency Index \( (R^2 = .02, e = .99) \). The direct effect on these variables was \( p = .32 \) and \( p = -.13 \) respectively.
Interactions of Clergymen with Others and God: Path Analysis of the Elaborated Model

The next section includes significant relationships, in addition to those already hypothesised, from the primary partial correlation analysis (Table 4). The direction of these additional relationships was determined by the conceptual framework outlined in Chapters Two, Three and Four.

The theory suggests that Intimacy in Closest Relationship will be linked with the Initiator Role with Others, Intimacy with Others and Affect Balance Index. Since role relationships are believed to most likely occur with people around us, it follows that intimacy with the person closest to us will help determine whether we initiate, or are intimate with other people. Also, this intimate relationship with the person closest to us is believed to be a forum for potential, ongoing validation/invalidation processes, which are to be reflected in a person’s positive affect or, in this case, the Affect Balance Index.

Further, according to the model, initiating communications is associated with testing our meanings. Consequently, if we engage in testing our meanings with either others or God, it is believed to result in being known more deeply or intimately in our relating. Therefore, the taking of the Initiator Role with Others is likely to be linked to Intimacy with God, and the taking of the Initiator Role with God is likely to be associated with Intimacy with Others.
Lastly, clergymen turning to church members for help is likely to suggest that they have elaborated their role in relation to others. It also may indicate they are able to identify their needs and have them met, in part, by those around them. Therefore, Church Laity as a Resource is to predict the Dispersion of Dependency Index. All of the additional findings from the partial correlation analysis are incorporated in the elaborated model and illustrated in Figure 3.

Table 8 provides summaries of the regression analyses for each of the research variables in the elaborated model. It highlights the variance unaccounted for and the direction and size of contributions from other research variables.

The elaborated path model reveals that the inclusion of additional paths to the structural equations have not increased the $R^2$ values substantially for most of the research variables. This suggests that there is marginal difference in the amount of variance accounted for between the hypothesised and elaborated models. The Dispersion of Dependency Index had the greatest increase in $R^2$ from .02 to .09. This result now suggests that all research variables in the elaborated model achieved $R^2$ levels of approximately 0.1 or above. However, as in the original model, error terms were still high for the Dispersion of Dependency Index ($e=.95$) and Loneliness ($e=.94$). Again this suggests that an
Figure 3

An Elaborated Path Model for Understanding the Relationships of Clergymen
Table 8

The Elaborated Path Model: Research Variables, Variance Unaccounted For, Error Terms and Standardised Regression Co-efficients for Direct, Indirect and Total Effects for Clergymen

<table>
<thead>
<tr>
<th>Variable Examined</th>
<th>R²</th>
<th>Error Term</th>
<th>Contributions of Other Var's</th>
<th>Direct Effect</th>
<th>Indirect Effects</th>
<th>Overall Effect</th>
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<td>.78</td>
<td>Exp</td>
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n=58

Key:
L Loneliness
l-c Intimacy in Closest Relationship
ABI Affects Balance Index
Init-o Initiator Role with Others
Init-g Initiator Role with God
I-o Intimacy with Others
I-g Intimacy with God
DDI Dispersion of Dependency Index
Church Church Laity as a Resource
Exp Years Experience
<5Exp Less than 5 Years Experience
understanding of these two research variables cannot be accounted for with only the variables in the existing equations.

As in the previous path analysis, the variables with the highest variance accounted for were Intimacy with God \((R^2=.33, e=.82)\) and Intimacy with Others \((R^2=.50, e=.71)\). Even with additional paths included, Initiator Role in these respective relationships still had the greatest total effect in both cases, followed by Loneliness. In regard to the effects on Intimacy with God, Initiator Role with God had a direct effect of \(p=.40\), Loneliness had a direct effect of \(p=-.20\) and when indirect effects were considered the overall effect was \(p=-.29\). Lastly, Intimacy with Others and Initiator Role with Others had the least effect with \(p=.10\) and \(p=.06\) respectively. In regard to the effects on Intimacy with Others, Initiator Role with Others had a direct effect of \(p=.52\), Loneliness had a direct effect of \(p=-.10\) and with indirect effects considered an overall effect of \(p=-.25\) was achieved. This was then followed by Intimacy in Closest Relationship which had a direct effect of \(p=.08\) and an overall effect of \(p=.18\). Lastly, Initiator Role with God and Intimacy with God had the least effect with \(p=.13\) and \(p=.09\) respectively.

The effect of Loneliness on Intimacy in Closest Relationship \((R^2=.31, e=.83)\) and Church Laity as a Resource \((R^2=.22, e=.88)\) was the same as in the previous analysis, that is, \(p=-.56\) and \(p=-.47\) respectively. In addition to
Loneliness, Intimacy in Closest Relationship was introduced as an effect on the Affect Balance Index ($R^2=.27$, $e=.85$) and the Initiator Role with Others ($R^2=.28$, $e=.85$). The direct effect of Loneliness on the Affect Balance Index was $p=-.39$, and with indirect effects included, the overall effect was $p=-.50$, as compared with the direct effect of Intimacy in Closest Relationship, $p=.19$. In regard to the effects on Initiator Role with Others, the difference between effects was less pronounced. The direct effect of Loneliness on Initiator Role with Others was $p=-.09$ with an overall effect of $p=-.22$ when indirect effects were considered, whereas the direct effect of Intimacy in Closest Relationship was $p=.20$. As in the previous model the overall effect of Loneliness on Initiator Role with God ($R^2=.21$, $e=.89$) was marginal compared to the effect of Initiator Role with Others, $p=-.15$ and $p=.44$ respectively.

As in the previous path analysis, Less Than Five Years of Experience as Clergy had the same direct effect ($p=.32$) on Loneliness ($R^2=.11$, $e=.94$). The partial correlation analysis established that Less Than Five Years Experience was to be replaced by Years of Full-Time Ministry Experience and Church Laity as a Resource as effects on the Dispersion of Dependency Index in the elaborated model. Examining the effect of these variables on the Dispersion of Dependency Index ($R^2=.09$, $e=.95$) found that the direct effect of Church Laity as a Resource was far greater than that of Years of Full-Time Ministry Experience, $p=.28$ compared with $p=.06$ respectively.
In sum, the elaborated path model was similar to the original path model in the amount of variance it accounted for. The elaborated model showed that Loneliness had strong negative associations with Intimacy in Closest Relationship, the Affects Balance Index and Church Laity as a Resource. Whilst moderate associations with Intimacy with Others, and with God occurred, the relationships with Loneliness were not as strong as that with Initiator Role. Interestingly, compared to Intimacy in Closest Relationship, Loneliness had greater associations with the Affects Balance Index, Intimacy with Others and, to a lesser degree, Initiator Role with Others.

Less Than Five Years of Experience as Clergy had a moderate association with Loneliness but not with the Dispersion of Dependency Index. Instead, Church Laity as a Resource had a moderate association with the Dispersion of Dependency Index, compared with the marginal relationship with Years of Full-Time Ministry Experience. However, the associations with Loneliness and the Dispersion of Dependency Index were insufficient on their own to explain the variance not accounted for, other variables being needed in these equations to account for this.
Summary

Overall, the statistical outcomes provided some support for each of the hypotheses in the model. The model provided three sets of hypotheses. The first set examined the association between loneliness and the relationships of clergymen with people. All four hypotheses in this section were fully supported. The second set explored similarities between the relationships of clergymen with people and God. Here the fifth hypothesis was confirmed and the sixth and seventh hypotheses were partially supported. The last set of hypotheses examined the length of experience as clergy and its association with loneliness and clergymen's dispersion of resources. Here the eighth hypothesis was confirmed and the ninth was partially supported. These hypotheses are now considered.

1 As predicted, significant negative correlations were found between Loneliness and Intimacy in Closest Relationship and Intimacy with Others. Subsequent path analyses revealed that Loneliness was strongly associated with Intimacy in Closest Relationship and moderately associated with Intimacy with Others. The link between Loneliness and Intimacy in Closest Relationship was the highest of all correlations in the path analyses. With regards to the associations of Intimacy with Others, the association of Loneliness was greater than Intimacy in Closest Relationship, yet less than Initiator Role with Others.
2 As predicted, a significant negative correlation occurred between Loneliness and Initiation with Others. In regards to the relationships with Initiator Role with Others, Initiator Role with God was closely associated, Loneliness was moderately associated and Intimacy in Closest Relationship slightly less.

3 As predicted, a significant negative correlation was found between Loneliness and the Affects Balance Index. The path analyses showed a strong link between Loneliness and the Affects Balance Index.

4 As predicted, a significant negative correlation occurred between Loneliness and Church Laity as a Resource. The path analyses also found a strong association between Loneliness and Church Laity as a Resource.

5 As predicted, significant positive correlations were found between Initiator Role and Intimacy in relationships with people, and with God. The path analyses revealed that there was a strong association between Initiator Role and Intimacy in both of these relationships.

6 As predicted, significant positive correlations occurred between Initiator Role with people and God, as well as between Intimacy with people and God. Subsequent path analyses revealed that there were strong links in both
directions between Initiator Role with people and God, and only marginal associations were found in both directions between Intimacy with people and God.

7 As predicted, a significant negative correlation was found between Loneliness and Intimacy with God, but not between Loneliness and Initiator Role with God. The path analyses showed Loneliness to have a moderate association with the former and a marginal association with the latter. In regard to the links with Intimacy with God, Initiator Role with God had a greater association compared to Loneliness.

8 As predicted, a significant positive correlation was found between Less Than Five Years Experience and Loneliness. The path analyses revealed that there was a moderate association between Loneliness and Less Than Five Years Experience. However, it should be noted that other variables are needed in this equation to help account for the variance.

9 As predicted, a significant negative correlation was found between Years of Full-Time Experience as Clergy, rather than Less Than Five Years Experience, and the Dispersion of Dependency Index. However, the path analyses revealed that the association between Years of Full-Time Experience as Clergy and the Dispersion of Dependency Index was only marginal,
compared with a moderate association with Church Laity as a Resource. Again, other variables are needed in this equation to help account for the variance.

Additional Findings

Other partial correlational findings indicated relationships between the research variables and the additional biographical and instrument data. Of particular interest to the present research are the many additional associations with loneliness. Clergymen who are more lonely were found to experience more guilt and hostility, and engage in fewer potential reciprocal relationships, that is, fewer social activities, close friendships and involvement in team ministry. Interestingly, clergymen experience positive affect when they have a number of more social and/or reciprocal forums available to them, in addition to considering themselves as a resource when in need of help. Also, clergymen with less than five years experience in full-time ministry do not consider themselves as a resource when in need of help.

Further, clergymen who grew up in a Christian family experience more loneliness, initiate less with others and experience less intimacy in their closest relationship and in their relationships with others. Another interesting finding was found in regard to the similarities between the relationships of clergymen with people and God. If clergymen initiate or have an intimate relationship with others they also have more positive interactions with both others and God.
However, if they initiate more or are intimate with God, they have more positive interactions with God, but not with people. Also, the longer clergymen spend time in a parish, the less they turn to church laity for help. Finally, clergymen with more education initiate less communications with God, yet are likely to disperse their dependencies.

The next chapter will present the qualitative outcomes derived from the verbalisations of clergymen. This qualitative analysis will help to complement and extend the above quantitative findings.
CHAPTER 8

RESULTS II: QUALITATIVE ANALYSIS OF THE RELATIONSHIPS OF CLERGYMEN
"If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing... now these three remain: faith, hope and love. But the greatest of these is love"

The two aims of this thematic analysis of the transcripts of clergymen are to complement the quantitative findings by letting the research participants speak for themselves and to help elaborate the theoretical model for understanding the relationships of clergymen. The first step of the analysis is to carry out a general word finding exercise on all of the transcripts in the sample. Then, transcripts of the least, and most lonely groups is examined in terms of their relationships and how they perceive their social role.

A word finding exercise of all clergymen transcripts for both of the content analysis questions was conducted. These transcripts were responses of the clergymen to questions regarding their life at the moment, and their relationship with God. Key words were selected by the researcher on the basis of the theoretical model and the quantitative findings. The computer then identified research participants who used these words, or derivatives of them, in their responses. Finally, the percentage of the total sample who used these words was calculated.

**The Demanding and Difficult Social Role of Clergymen: A Summary of the Thematic Analysis**

Overall, a large proportion of clergymen described their life at the moment as being **busy** with **no time**, as well as experiencing **difficulty** and **stress**, with few **intimate** relationships. Of the total sample, 41% expressed being 'busy' or
had 'no time' and 40% experienced 'difficulty' in their lives. Consistent with this, half of the total sample (50%) expressed feeling 'tension', 'pressure', 'anxiety' or 'stress' in their lives. In regard to relationships with people, only 21% used the term 'friend' and only 19% expressed having 'close', 'deep', 'intimate' or 'loving' interactions with people.

These findings are consistent with the literature in suggesting that clergymen generally have a busy, demanding and stressful social role. Also, in line with the results from the quantitative analysis in the present study, the vast majority of clergymen did not express close or intimate relationships with others. In accordance with the personal construct model of the relationships of clergymen, their generally impoverished relating with people, is reflected in their relationship with God.

The same word finding exercise was conducted for the entire sample again, this time pertaining to the responses of clergymen regarding their relationship with God. The outcomes were very similar to the finding regarding their lives in general, yet to a lesser degree. Overall, in describing their relationship with God a substantial proportion of clergymen, approximately one third, were found to be busy with no time, expressing some difficulty and stress in their relationship. Further, the vast majority of clergymen did not consider their relationship with God to be an intimate one, where God was
considered a friend. Of the total sample, 33% expressed having 'no time' or being too 'busy' to spend time with God. Further, 34% experienced 'difficulty' in this relationship and 36% expressed feeling 'tension', 'pressure', 'anxiety' or 'stress'. Lastly, only 28% expressed having a 'close', 'deep', 'intimate' or 'loving' relationship with God and only 3% regarded God as a 'friend'.

How Clergymen with the Least Loneliness Deal with their Social Role More Effectively

The outcomes of the word finding exercise support the literature in suggesting that the nature of the social role of clergy is a demanding and difficult one which can potentially impinge on the quality of their relationships with both people and God. The aim of this section is to draw on the transcripts of clergymen who experience the least loneliness to help establish how they manage to maintain relationships with people and God, and how these relationships help them to deal with and adapt to their unique and demanding social role.

The Importance of Open and Supportive Relationships with People as a Means of Adapting to the Unique Social Role of Clergymen

A common feature of the least lonely group was their need to continually make sense of and adapt to their unique social role and religious environment. For this to be accomplished many of this group talked about achieving a balance
between, and an integration of their work and personal lifestyles. Besides the ability to first be aware of, and acknowledge their own needs, many have consciously established a set of priorities in their lives which they highly value and allocate time toward fulfilling. In most cases these strategies included developing and maintaining open, meaningful and supportive relationships with their congregations, spouse, family and friends. The following excerpts from clergymen in the least lonely group help to highlight these issues.

"...(In) this job there is always more things to do than there is time to do them. So you have to make priorities and that means you leave some things out and you do other things." (C5Q1)

"I guess, in the recent past, one of the greatest realisations has been, one of the greatest pressures to come to bear on my life, has been people's expectations... People really don't know much about the life of a priest, except that they expect them to be always available and to attend immediately. Living in a presbytery is like living in an office - people come and go all the time, days, nights from Sunday to Sunday. As a result, one has to be careful - I mean time management in this job is extremely difficult... Holidays are a necessity, so are days off, but I suppose there's a great fulfilment in being needed. It's just a
question of not allowing yourself to be brought to a point where you have no reserves left for yourself.

I've learnt a few things from the past, I've had to be hard with people, and challenging, being called a priest is not a call to popularity, and that sometimes makes it hard, occasionally being in open conflict with people... we're in a great time of change in the church and I must be very adaptable, whenever there's change there's conflict, so one must be prepared for that." (C28Q1)

This change and unpredictability associated with their social role is further illustrated by one of the least lonely participants with less than a year of full-time experience. He highlighted the uniqueness of working within the church environment and the importance of the social support of those around him in helping his adjustment to ministry life.

"I came out of working as an architect and a town planner, and I had lots of little things to do, but they were grouped under big headings, major projects, and I was experienced at running projects, sort of, that fell into a predictable pattern. But working in church ministry, I've discovered there's lots of little things that don't fall into neat boxes
and, I guess, there's a stressfulness that has come about because of that.

...The wife and I are very close. We see ourselves as in ministry together and I don't know how I'd go if my wife wasn't supportive, I couldn't, if she didn't have that disposition and attitude about ministry. I think I'd find it very very difficult. Life's good, life's good. We're at a good season." (C36Q1)

These examples of less lonely clergymen highlight attempts at elaborating, and adapting to, their unique and demanding social role. From these extracts it is interesting to note that this process is an active one, with clergymen in dialogue with others around them. From a personal construct psychology perspective, engaging in more personal discussions with those around helps clergymen to test, elaborate and receive confirmation for their personal meanings. This not only results in less loneliness and more effective adaptation to the social role, but also more enjoyable and satisfying relationships with others. This satisfaction is illustrated in the following transcripts.

"...As an overall picture, I find myself very content and very blessed. I have a wonderful wife, I have two lovely kids and a wonderful church. So I consider myself very thankful for all that I've got. So I live in a
nice place, nice area, I've got a lot of friends and I'm excited more than anything else about my future, both in my personal life in my marriage and seeing the kids are getting older and maturing and seeing the church growing and steps ahead with that. So I'm very excited about all those issues." (C23Q1)

"I feel I am headed in the right direction - don't feel confused or dismayed or like there is any problems so where I am headed and where I am willing to go is the same thing as basically my whole life and ministry, marriage all seems to be going really well, it is something that I assess continually and it is all on the right track." (C43Q1)

"I am very happily married, I have a wife and three sons and they are a constant delight to me - I find family life very enjoyable and satisfying and a lot of my ministry as a full time pastor in a church is centred around developing family life and encouraging people to enjoy that side of who they are. I guess working in a community to where families struggle - that tends to flavour much of who I am and what I do... normally as a person I would look on the healthier side and expect that people would move in that same area and I am always looking for good things that go out of that." (C16Q1)
These statements from less lonely clergymen reflect a contentment with their relationships in general, particularly with their spousal and family relationships. Other clergymen who experienced less loneliness expressed enjoyment in their workplace and the importance of relationships with colleagues.

"Life is fine at the moment. Good things, bad things. Well, this morning, we’ve had a staff meeting together and I’m always pleased that there’s good relationships with our staff. There are six of us and we all get on very well, we laugh and we have morning tea together so it’s a very good thing to have." (C5Q1)

"Now at this particular time things are going very well - and I think it all stems back to the last several months - the last half year or so - we have come into contact with some really good people up north on the Gold Coast which we have affiliated ourselves with... it just exciting to see the potential that we have that has ever been increased in the faith of our people in the church here." (C40Q1)

"Being a Christian and a minister of a church I have found that the Bible has taught me a lot of good stuff - life principles not just religious
jargon and rules and regulations but just principles in how to live a very good and healthy and happy life... It's a great church, it is fun to be here I don't come to church for an endurance test, I come here to enjoy it and we have a lot of fun it is very good." (C44Q1)

It is interesting to note that each of these statements were from clergymen who were involved in a team ministry. Perhaps by engaging in relationships with their peers these clergymen were able to test their personal meanings, as well as share the workload. Consequently, in valuing their relationships these clergymen experienced less loneliness and more enjoyment.

In sum, it seems that the relationships of less lonely clergymen were highly valued. Engaging in, and maintaining these quality relationships with others not only reduced loneliness and helped their adaptation to the social role, but also seemed to reflect the basis of their work and, indeed, their life. The similarities between relationships with people and God will now be considered in the least lonely clergymen group.

**Similarities between the Relationships with People and God**

As with their relationships with people, less lonely clergymen also expressed their relationship with God as a high priority. Despite the demanding nature of their social role, many of these clergymen spoke about the importance
of allocating time to develop this relationship in the form of prayer. The following extracts illustrate this.

"I guess I think that traditionally and originally, being a clergyman was supposed to be a contemplative prayerful life. In today's things you're always struggling with time to pray, time to meditate on the Bible, and all that sort of, all those sort of things. And when you have a busy church, and a busy family, there is a constant struggle to do what you want to do, and therefore you often feel guilty that you don't do enough, and have to organise yourself in a rigorous discipline to do it... you're just fighting for the time to do it. And Luther's words often come to my mind: "Now I'm very busy today, I must spend another couple of hours in prayer". (C7Q2)

"It's very easy to allow circumstances to dictate your relationship with God, but I try not to do that. I try to commune with God in good times and bad times. Sometimes it's an effort, and you've got to discipline yourself to actually do it."

(C44Q2)

"I think the greatest thing at the moment which my life requires is a discipline with respect to prayer - every morning when I wake up, after
a shave, the first half hour is committed to prayer and that is probably
the most important foundation to my life at the moment, and if that
ever wavers I'll be on shaky ground." (C28Q1)

These statements highlight how less lonely clergymen exercised discipline
to develop their relationship with God. Developing any relationship, be it with
people or God, requires making it a priority, allocating time to, and making
oneself available for such a relationship. Further, because less lonely
clergymen made time to develop their relationship with God, they also seemed to
experience contentment and satisfaction in this relationship. Again, strong
parallels could be seen between relationships with people and God. Here are
some examples of these statements.

"I guess it's all a bit like a marriage, once you get on the track for a
long time. You either feel uncomfortable in it, or you feel comfortable
in it, and I feel comfortable after 40 years or more walking with God...
I feel blessed by Him, wonderfully blessed by Him." (C14Q2)

"...A stretching of my, I guess the cords of my life, and the areas of my
life that He's expanding on to just be able to increase the capacity, to
feel more of Himself and also to be able to relate better and expand
more the vision that He has given me to the people. And it's just that
tremendous awareness of God's presence that's forever increasing.
And within that vision unfolding, it's just beginning to touch more and
more people, and just to see the lives change, because it basically
stems from a relationship that's increasing with myself first, and just
going on and overflowing into the people's lives as He gives freely to
me, I'm able to give freely as I'm stretched, more and more, and with a
greater capacity, just with love for people, understanding them,
relating to them better..." (C40Q2)

"...Generally, at this stage, I feel close with God, and that's been
good, and I'm surprised at how much it always reflects me spending
time with God. I'm actually stopping and taking time out to pray and
read the Word. But when I don't do that, my relationship starts to be
affected dramatically. And so like all relationships, you have to keep
working at it. And so it's no good me feeling I've been a Christian for
20 years, and say it all comes naturally to me. God does want me to
put my heart out to Him, He does want to know how I'm going, and He
does want me to, sort of, put all my cares and concern on Him so that
He can work things out. And the more I learn that, and the more I
actually do that, the stronger the relationship becomes." (C12Q2)
From a personal construct psychology perspective, strong similarities between relationships with people and God existed as a result of less lonely clergymen actively testing, elaborating and receiving confirmation for their spiritual meanings. To elaborate these meanings it required that clergymen engage in ongoing, open dialogue with both God and people, even though such interactions are potentially devastating, since they require initiating and sustaining self disclosure continually. Less lonely clergymen articulated the importance of continually revealing their humanness and relying on God.

"I guess I would assess my relationship with God presently as probably being much closer than I've ever been before, for the simple reason that there are a number of both personal and Ministry things happening, at the present time, that require of me some fairly solid thinking through, and so a lot of that is being done prayerfully and I find that is casting me back on God. So I guess, as an overall assessment, I'm very much aware of my own frailty, I'm very much aware of my Ministry lacking and so therefore, dependency on God is heightened in that sense." (C16Q2)

"... I value that time where I can pray and be alone in His presence. I value the time that I can just be quiet and allow Him to speak to me. I believe that in the Scripture, and also in experience that they, the
sons of God are led by the spirit of God and that the Master tells the servant what to do, and I like to come as a servant before God. I love His spiritual guidance... and I like the times of asking God to forgive, as He does show us these faults that we have and where we've done wrong or said wrong, I love the joy of being able to confess that to Him and the freedom that we get through confession." (C39Q2)

Many of these less lonely clergymen revealed their own frailty to God. By being in such open dialogue with God, these clergymen wanted to confront and confess their vulnerabilities, and work toward an acceptance of who they were. Moreover, they sought meaning in their lives and desired to clearly hear God's voice or leading.

"...Being loved by God, having a task that I believe is fundamentally connected with God, having a meaning for each day that's there." (C48Q2)

"Often I'll spend time, just walk along the beach, just praying, talking to God trying to hear what He's saying to me, presenting a request to Him, petitioning Him for things that I'm looking for a meaning." (C44Q2)
"I have a good relationship with the Lord, I've been experiencing some wonderful times in prayer lately, and a real ease at praying, and a very strong sense of His presence as I pray. And I find Him speaking to me - only yesterday, speaking to me in a very strong, clear way, such as I haven't had for some time. I hear it from the Lord every day, just the little things, in little ways." (C36Q2)

"...My relationship with God at the moment, I feel is very close and warm and I appreciate it from my point of view, and I feel acceptable - I feel I find favour in His sight in our relationship together, as we're walking, and working and interceding; I tell Him where I'm at, Him trying to guide me as to which way to take etc... I didn't wish that I had extra gifts or extra abilities to do things in a much more superb way, I haven't those and therefore I have to come back to accept who I am, what makes me me, and go with that and accept that rather than trying to be someone I'm not, and do things that I can't." (C23Q2)

These statements illustrate how their relationship with God was central to the lives of these clergymen in terms of meaning, and acceptance of who they were. Possibly this open relating and acceptance of themselves helped them to relate to God, and others, on a more intimate and earthly level, thereby
elaborating the notion of their social role as well as allowing them to acknowledge and meet their own personal needs.

The Benefit of Experience as Clergy

Some clergymen from the least lonely group also mentioned the benefit of experience in elaborating the notion of their social role.

"...I seem to see more clearly God's purpose for my life and I see myself as, to some extent as fulfilling that purpose in the Ministry that I have. I suppose it comes from having some experience behind me, being confident about the things I've learnt myself and picked up from other people. I believe very strongly that God is a very present God, a very loving God, and there are occasions when I feel very strongly that God is at work." (C54Q2)

"...My relationship with God has probably become something that's more important to me the longer that I've been a priest. I think, as we start out on our Ministry, we tend to be enthusiastic, and we throw ourselves into work, and perhaps that's at the expense of internalising what we are doing. So I think as I got older and more experienced, I realised that unless the aloneness of the relationship with God is worked on, we don't become very productive in our work." (C29Q2)
"When you're young, of course you've got more energy. Once you're older - I'm 60 next birthday - so you begin to wear out a little, but that's better than rusting out. The other thing, perhaps, along that line, we get knocks and people don't measure up to our expectations, and we don't measure up to our own expectations, and you get a bit cynical - but one has to go against that, and not become judgemental of other people or to keep things in a proper balance." (C14Q2)

Again, the focus of these more experienced and less lonely clergymen was on relationships and adaptation. Appreciating people and learning from them, as well as allocating time to spend alone with God, seemed to help these clergymen elaborate both the expectations of others, and themselves in relation to their social role. In contrast, the warning against cynicism and judgement of others was given, presumably because it may inhibit the quality of one's relationships, and therefore potentially make clergymen vulnerable to loneliness and an associated range of problems.

In sum, clergymen who experienced the least loneliness seemed to deal with their unique and demanding social role in an effective way. By disciplining themselves to have a balance between their personal and work lives, these clergymen appeared to be generally contented. More specifically, by allocating
time to, and making themselves vulnerable in, relationships with people and God, these clergymen felt supported and appeared to have adapted quite well to their social role, despite often difficult and demanding circumstances. In contrast, clergymen who experienced the most loneliness found it difficult to achieve a balance between their personal and work lives, often feeling disillusioned and ineffective in their social role overall. This group will now be considered.

How Clergymen with the Most Loneliness Deal with their Social Role Less Effectively

Clergymen who experienced the most loneliness generally placed more emphasis on their social role and work life rather than their personal life and the importance of meaningful relationships. Also, these clergymen were found to have less self awareness, be less disciplined and have more constricted relationships and ways of viewing the world. Interestingly, many of these clergymen appeared to try to earn relationships through their social role, rather than making themselves available and vulnerable in relationships with both people and God.
Loneliness and Emphasis on Social Role

The social role seemed to permeate many parts of lonely clergymen's lives. This was often at the expense of their own personal needs being met. This is highlighted by the following statements.

"In the midst of work, the challenge of the work, I'm always going to ask the question about what effect does this have on my wife and the children. For my wife and myself we both find it here a lonely place to be, it's hard to make friends amongst your peers and we're all the time measuring up the loneliness of being here with the work that God's called us to do..." (C10Q1)

"I love at times to be just lost in the crowd, you know, as if I've nothing to do with Ministry or nothing, just while away for one hour, you know, I do enjoy that, you know, but at times that can really be a waste of time, because, you know, it's not just to socialise... I don't know if God really likes things like that or not. I feel that I could have done a bit better at these times." (C26Q2)

Lonely clergymen also seemed to be frustrated with not being known. This may, in part, be a result of the nature of their social role, as well as the need to communicate and uphold moral and spiritual values, thus making relationships
on a more earthly level with others potentially difficult. This, as previously discussed, is an issue for all clergymen and requires that they risk self-disclosure to actively test their meanings and elaborate their role in relation to others. However, unlike the least lonely group, many clergymen from the most lonely group were found to actively avoid these processes, often leading to a frustrating experience.

**Frustration and a Dissatisfying Social Role**

Frustration was a common feature of the most lonely group. This frustration appeared to be linked with these clergymen not being able to experience the outcomes that they had envisaged. Instead of revising their constructions, many of these clergymen maintained their unelaborated meanings, often expecting that others around them change.

"I suppose the two things that I find difficult is my own spiritual life and gaining the conviction to see that it's worthwhile spending the time in that kind of a spiritual life, giving time to it... also that you're trying to communicate those spiritual values to other people, and I find that it's a world that is hardened to a great extent to accepting those spiritual values." (C33Q1)
"I guess it is frustrating when there are things that are not happening that I would perhaps like to see happening, also what's frustrating is that I feel that I sometimes don't have the time to do things that I would like to do or feel that I want or need to do... One of the frustrations I guess I am feeling is that there are some sections of the parish who don't want that to happen or in my perception perhaps blocking out or slowing that process down whereas I feel I really want to move ahead and restructure the parish would be a really great way to move ahead in that way." (C55Q1)

"You can become fairly obsessive about what you're doing, very very passionate about what it is and sometimes you don't weigh up the costs and the responsibilities and I always preach that God comes first, family second, community, world, the church. But I preach that but I lie sometimes, it's not even God first, sometimes it's the church first then trying to match up the responsibilities that I feel, you know, I should do this, I ought to do that, and then somewhere down the line God comes in, and it's sort of a muck-up of how to - you're trying hard to live the life that you believe but you're failing miserably... And that's where the resentment is - I think there are times when people just don't know what it's like from that point of view, and unlike a job you
can put down, but because this is a vocation of life you can't put down." (C49Q1)

For many, this dissatisfying experience often led to the questioning of their effectiveness as clergymen, wondering whether they should stay on in their current parish or not.

"There's a struggle sometimes with self-worth and whether anything what I'm doing is significant while I'm here." (C46Q1)

"I'm feeling like I have a bit of mild freedom to do what I want to do... that leaves me feeling a little bit tense, not relaxed, and not in control of things. And so that's a bit of a downer at the moment... I still feel like there's an enormous amount of stuff for me to work through..." (C4Q1)

"I seem to feel a bit restricted in the things that I can do in the parish - there are many other things I'd like to do, but I can't seem either to get around to doing them or see what really needs to be done, which is often a problem..." (C33Q2)
"Life as a minister revolves a fair bit around work, probably more than anything else... I feel that I would be being pushed into a mould that I am not really happy with... so I guess the whole question of self esteem is coming out and that question is totally revolved around my work... I guess there has been a lot of anxiety, a lot of stress just working through that and whether it is best to stay or go or if there is hope and I guess for me that has been difficult." (C20Q1)

"...As much as I like this parish I think it is becoming clear to me that I probably shouldn't stay here too long - I think one bad thing about this place, is that I don't think that I will be able to realise my potential here - so I think regrettably I seek to move on - that will be a point of grief when it comes." (C57Q1)

Where is God in This?

Many clergymen with high levels of loneliness not only lacked satisfaction and fulfilment in their social role and with the people around them, but were also dissatisfied with their relationship with God. The importance given to the social role and meeting others' expectations in that capacity, seems to have taken priority over their own personal needs. Consequently, in contrast to the least lonely group, little emphasis was given, and time allocated to, developing more personal and intimate relationships with people or God. Indeed, some of the
most lonely clergymen viewed their relationship with God primarily in the context of their work.

"(My relationship with God is) not as close as I'd like it to be - I mentioned a moment ago, of course there's a lack of having a set quiet time, but at the same time, being in this habit of preparing sermons." (C13Q2)

"I guess one's relationship with God, my own, that is, is very much tied up with my work. I guess it's good in some ways because I get to, like in preparing sermons and so forth... in that sense there are some bad things in that I guess what I really don't feel like wanting to know about God and so forth, I still have to, because maybe we have our sermon to do, or study to do or something." (C20Q2)

"Like most relationships, my one with God often gets pushed down by workloads and responsibilities I feel I've got, so spending time, intentionally, alone with God, doesn't happen very often." (C57Q2)

"I have found prayer a real struggle, not so much in the doing of it, well, I guess, not the concept of prayer, but the actually getting down to doing it. For a long-time prayer has been a real struggle for me,
and it's something I feel I haven't really mastered at all... (with) the demands of parish life, I find that the time seems to get whittled away. So that's been a real frustration for me." (C55Q2)

Many of these clergymen from the most lonely group tended to emphasise the importance of their social role and saw their relationship with God as largely derived from their work. Nevertheless, it was suggested that this relationship was at times tenuous because they were paid to, or 'have to', pursue it. Further, when their relationship with God was solely seen in the context of work, they sensed that it was more superficial or distant than when it was developed in the context of their personal lives.

There appeared to be a tension between how these more lonely clergymen relate to God now, operating predominantly from the context of their social role, as opposed to how they once related to God prior to entering the ministry. Further, the lack of association with, and confirmation from, the people around them heightened this tension, leaving many clergymen lonely and uncertain whether they were hearing God's words correctly. One participant who experienced high levels of loneliness articulated this uncertainty well.

"'Nay, God is with you', but not being able to feel Him very closely. And that's where I'm at, at the moment, it's a bit of a struggle, just in
terms of a remembered call, rather than a direct feeling of call. At the
moment I'm pretty shaken and I'm only existing out of a sense of, I can
remember the call, but it doesn't feel as if it is remembered.

...You also want to see the change happen, especially when you
believe that the change is due to a call of God. That’s hard. The
other stressful thing at the moment is that when you feel convinced
that something is God's will and yet other people aren't quite as sure
or they're not quite sure that they even believe that God speaks in
that way, that becomes stressful. Then just dealing with, I suppose,
your own mental state in terms of times of stress which also brings
about questions in yourself about now have I got right? Am I sure?
You know insecurities, and that's very hard to deal with.

...I suppose, sometimes you can feel a bit angry with God in the sense
that you feel God calls you to do things, and then you head down that
track and they don't turn out in a way that you feel that God is even
pleased with, and you just wonder why on earth things happen this
way, and just try and sort the mess out. That's a problem. And then, to
top it off, in the times that you feel that you want clearness of direction
from God, that it would be most helpful, and in the times that you hope
that your faith would sustain you, it's the times that you find out just how distant some of it is. And that's a bit of a shock." (C49Q1 and Q2)

For some of these clergymen experiencing high levels of loneliness the question of 'where is God?' was occasionally raised. Though such a question may sound unusual for a spiritual leader in the community, it is seen to be tolerated by some of these clergymen since loneliness and uncertainty are experiences found in the Bible. This is illustrated by another participant from the most lonely group.

"At the moment, I would probably say that I find at times difficult the relationship with God because of the pressures of work... (you) sometimes feel lonely, bit like Jeremiah crying, the Prophets crying out in their loneliness, 'where is God?' yet we know that God is always with us, and either way I think it's selfish that I want a nice easy life, when it was never promised that way." (C10Q2)

This participant clearly saw his experience of loneliness and doubting God as to be expected. Indeed, to alleviate these feelings of loneliness or experience God more fully was seen to him as 'selfish'. Alternatively, from a personal construct psychology perspective, such a view confirmed his experience of impoverished relating, as well as justifying his ongoing, active
avoidance of intimate relating. Interestingly, rather than change his own constructions, he attributed the cause of the problem to the constructions of others. Knowing that others were unlikely to change he then began to doubt the effectiveness of his role in relation to others, wondering if it was all worth it.

"...I've just always been challenged as to my role, my relationship to the Lord, sometimes to say 'well, is it worth it?'... it's not that I want to be giving up my faith, but I think that probably in the attitude of the world to religious things, the attitude of the Church to the minister, makes me sometimes wonder, 'well, is there an easier way, or are there better things you could be doing.'" (C10Q2)

Some clergymen from the most lonely group talked about the problems of intellectualising their faith. A common problem associated with this, was difficulty applying, or testing, this theoretical knowledge. The following extracts illustrate this dilemma, and also reflect a desire for these clergymen to be more authentic in their faith.

"...Even though my doctrinal belief tells me that, regardless of how I feel, God is always with me, and present with me, I still find myself feeling, being swayed by my feelings. So I guess I come from a theological background, and it's very intellectually oriented, or the
head knowledge says this, but sometimes I feel that my heart is dictating my relationship with God... sometimes I feel that God is quite distant." (C55Q2)

"I often feel that I'm just sort of skimming the surface, and it sometimes comes through in my preaching at times, or speaking with other people, I just think there's something, you know, this needs to go deeper. But exactly what direction that is, I don't know. It would be easy for me to, out of my background just to sort of start with the spiritual laws or something, but I think it's not that simple, it's not that black and white, and there's a real struggle there." (C47Q2)

In sum, the most lonely clergymen gave a higher priority to their social role over their personal lives, compared to the least lonely group. It was evident that their personal needs were often not met as a result of trying to fulfil the expectations of others and themselves in regard to their social role. This, in turn, meant that lonely clergymen engaged in little self disclosure and were less known in more intimate and reciprocal ways. Consequently, their relationships with both people and God were impoverished. In addition, rather than elaborate their understanding of their role in relation to others, and address some of their own personal needs, many lonely clergymen maintained their unelaborated meanings and saw the source of their problem as outside of themselves. Since
these outside influences were out of their control and were unlikely to change, these lonely clergymen often felt dissatisfied and disillusioned with the effectiveness of their role in relation to others.

**Summary**

A thematic analysis of all the transcripts revealed that a large proportion of clergymen who participated in the research were busy and experienced difficulty in their social role. Also, a sharp contrast was found between the most and least lonely clergymen groups in terms of their personal relationships and how they viewed their social role.

These qualitative findings help to complement and elaborate the quantitative findings. Both of these analyses have outlined that clergymen who experienced more loneliness exhibited a number of less desirable characteristics, in comparison to those who were less lonely. In particular, more lonely clergymen were found to neglect their own personal needs and operate predominantly from the basis of their social role. This was found to be associated with general discontentment and impoverished relationships with both God and others, particularly with those people closest to them. The next and final chapter will examine these findings in relation to the literature and the proposed model.
CHAPTER 9

IMPLICATIONS OF TESTING A PERSONAL CONSTRUCT PSYCHOLOGY
MODEL TO THE RELATIONSHIPS OF CLERGYMEN
"People in authority should always stay close to those for whom they are responsible, and encourage true and simple meetings. If they stay aloof, they cannot know their people or their people's needs... They can very quickly shut themselves up in their role because they are afraid or believe themselves to be a little god; then they will lose touch with reality. They need people who refuse to take them too seriously, who see them as they really are and bring them back to earth. Of course, they must have confidence in these people and know that they are loved by them" (Vanier, 1989, p.227-229).
In the final chapter of this thesis I shall first provide a brief overview of the research aims. Next its findings will be evaluated in light of the research literature and the conceptual model. The limitations of the study will then be considered. Lastly, the practical and theoretical implications of this research, as well as some ideas for future research in this area, will be provided.

**Research Overview: The Aim**

The aim of this research has been to develop a preliminary model for understanding the relationships of clergymen. I have chosen personal construct psychology to be the guiding framework for this model (Kelly, 1955). The theory's central tenet is that people are actively striving to anticipate and create meaning in the world, rather than simply reacting to it passively. Leitner's (1985) elaboration of role relationships within this psychology emphasises the reciprocal and intimate nature of relating needed to develop our most central meanings. Hence, these intimate two-way relationships are considered essential forums for this meaning making activity. By continually initiating and sustaining these relationships, people are believed to engage in validation-invalidation processes with others. These processes enable people to test, elaborate and receive confirmation for their most central personal meanings on an ongoing basis. Ultimately, participating in such processes helps people to experience more personally satisfying relationships, as well as to better predict and make sense of the world around them.
More specifically, the proposed model has three main sections. The first examines the association between loneliness and the relationships of clergymen with people, particularly looking at whether more lonely clergymen avoid initiating and sustaining more intimate and reciprocal relationships, and whether they access resources available to them when in need of help. The next section explores similarities between the relationships of clergymen with people and God, in terms of their roles and intimacy. The last section examines the length of experience as clergymen and its association with loneliness and the range of resources to which clergymen turn for help. The statistical analyses provided some support for each of the hypotheses in the model.

Loneliness and the Relationships of Clergymen

Overall, the relationship measures revealed that clergymen have impoverished relationships. Consistent with Brown's (1992) study, the present research also found Australian clergymen to have elevated loneliness mean scores, in comparison to laity (Warner & Carter, 1984). Clergymen also exhibited low mean scores on intimacy in closest relationship, intimacy with others, and sociality with others. Thus clergymen appear to have difficulties with intimacy in their relationships. These outcomes support other research findings that clergymen experience a general lack of meaningful relationships (Warner & Carter, 1984; Blaikie, 1979; Wright & Blackbird, 1986; Lee et al, 1989). Further,
out of all the possible resources used in times of trouble, clergymen turned to God the most and church laity the least. This latter finding highlights possible tension between clergy and laity (Blaikie, 1979; Dempsey, 1973; Dowdy & Lupton, 1976; Croucher, 1994) and suggests that laity may be an under-utilised resource in times of distress.

All of the first four hypotheses derived from the model were supported. As expected, from the personal construct model, loneliness had strong negative associations with intimacy in closest relationship, turning to church laity for help, and positive affect. Moderate negative associations were found between loneliness and taking the initiator role in interactions with other people in general and experiencing intimacy in these interactions. That is, the more clergymen experienced loneliness, the less intimacy they experienced in their closest relationship and relationships in general, the less they played the initiator role, turned to church laity for help and experienced positive affect.

These outcomes generally confirm the definition of loneliness as a perceived lack of interpersonal intimacy (Chelune, 1975; 1977; Chaikin & Derlega, 1974). More specifically, these findings support the literature which links loneliness with less intimacy in closest relationship (Miller & Lefcourt, 1982), less self-disclosure (Chelune, Sultan & Williams, 1980; Solano, Batten &
Stronger negative associations occurred between loneliness and intimacy in closest relationship, and turning to church laity for help, compared with loneliness and intimacy with people in general. By not engaging in more quality relationships with those in close proximity to them, lonely clergymen may be lacking role relationships (Faidley & Leitner, 1993), or essential reciprocal and intimate forums to test their most central meanings in an ongoing way.

Since lonely clergymen lacked these quality relationships with those around them, possibly they also lacked the ongoing necessary validation-invalidation processes needed to help make sense of their environment and their role in relation to others. This lack of ongoing validation-invalidation processes was indirectly confirmed by a number of the research findings. Lonely clergymen experienced less positive affect which reflects that they engaged in less hypothesis-testing overall, and did not have their meanings confirmed by others. This was also highlighted by their lack of self-disclosure, as they played the initiator role less in their interactions with people than others did.

Further, lonely clergymen did not turn to church laity for help. Perhaps lonely clergymen did not access church laity as resources in times of distress.
because they found it difficult to discriminate between individuals in the congregation, choosing instead to maintain a global, unelaborated and often inaccurate belief that no lay member could help or understand (Wright & Blackbird, 1986). Another possible explanation as to why clergymen did not turn to laity for help, is that clergymen may have avoided these more two-way and intimate relationships and the essential validation-invalidation processes by hiding behind their social role. The loneliness associated with the social role is exemplified by one lonely participant.

"There is a certain sense of loneliness being in a role - the more I continue in the role of a minister the more I understand that no one who hasn't done it really knows what it is like - and that straight away puts you in a fairly lonely place to be - another bad thing is I don't think that I can say that I've got any really close friends in the parish that I can unburden myself to." (C57Q1)

This participant perceived that no-one understood and felt that he could not unburden himself to others in the church thus denying himself access to ongoing validation-invalidation processes with those in his immediate environment.

Many additional findings pertaining to loneliness were found and help to highlight the problems associated with a lack of meaningful relationships for
clergymen. Loneliness had significant positive correlations with guilt and hostility. Guilt and hostility are two emotions that, in particular, reflect a retreat from validation-invalidation processes, resulting in a general lack of confirmation for people's most central meanings. According to Kelly (1955), guilt and hostility are often found together. Guilt reflects the loss of people's role in relation to others and hostility results from their wanting to continue using their inaccurate predictions; rather than reconstruing alternatives for themselves they become hostile, demanding that others confirm their unelaborated meanings. Fransella (1993) suggests that people persevere with their unelaborated central meanings because the ramifications of change are too enormous to contemplate. Therefore a lack of positive affect, and more guilt and hostility, reflect that lonely clergymen avoided engaging in hypothesis-testing and were possibly aware of the loss of their role in relations to others, yet persisted with unelaborated and less effective central meanings.

"There seems to be a never ending stream of people who tell you all that you haven't done and you put in a fair number of hours work. This week I will have topped about 74 hours this week and that's not counting, lunch times and things like that, so you put the time in and yet there's still things that aren't done and people will tell you about the things that aren't done, and there's this enormous tendency to feel guilty about what's not done... the stress comes in the fact that
sometimes you could cheerfully strangle a few people, and yet you still feel care and concern and love for them. You also want to see the change happen, especially when you believe that the change is due to a call of God. That's hard." (C49Q1)

This participant's dissatisfaction was associated with church laity and his role in relation to them, which is typical of other lonely clergymen in the study. Despite all his efforts and good intentions, this person was unable to please those around him, which consequently resulted in his feelings of guilt and hostility.

Also, lonely clergymen lacked not only in the quality of their relationships, but also in the number of them, and spent less time in leisure. Loneliness had significant negative correlations with number of close friends, working in a team ministry and number of social activities. In other words, lonely clergymen had fewer forums available to them for potential reciprocal relationships where they could test their meanings. Conversely, those clergymen who engaged in more of these social and/or reciprocal forums with others also experienced more positive affect. Clergymen with more friends, and involvement in team ministry and leisure activities, also engaged in more hypothesis-testing and received confirmation for their most central meanings when they did so. A statement is given below of a clergyman who enjoys being involved in a team ministry.
"We have a good relationship, a good relationship as friends - we laugh together much more than we argue and, when we argue, we always argue in a productive way. There's never any spite or malice or there's never any grudge afterwards, and that's really good. In terms of the whole staff team here, we get along really well, and so that's a positive about my life." (C3Q1)

Two minor, but interesting points evolved out of the additional findings. First, a significant positive association occurred between loneliness and growing up in a Christian family. Further, a Christian upbringing also had significant negative correlations with initiator role with others, intimacy in closest relationship and intimacy with others. That is, clergymen who grew up in a Christian family experienced more loneliness, initiated less with others and experienced less intimacy in their closest relationship and in their relationships with others. The unexpected findings suggest that these clergymen avoided more reciprocal and intimate forums with others. Perhaps these clergymen had developed very specific types of relationships through being in predominantly Christian environments. Another possible explanation may be that clergymen from such a background may have more of a fundamentalist faith which inhibits intimacy with others (Leitner, 1985). The second point is that loneliness was not significantly associated with time alone, which is traditionally perceived within
the loneliness literature as a social deficit. Perhaps time alone for a religious population is beneficial if spent in solitude, thus enhancing the quality of one's relationships with self, God and others (Davies, 1996).

In sum, clergymen who experienced more loneliness, initiated and sustained fewer reciprocal and intimate relationships with people. In particular, they tended to have less intimate relationships with those around them and avoided potential reciprocal and/or social relationships with others. This is believed to result in less opportunities to test, elaborate and receive confirmation for their most central personal meanings. Instead, they possibly held on to their unelaborated meanings and tended to demand confirmation from others. Further, they seemed to be aware of their loss of role in relation to others.

The fact that lonely clergymen probably had unelaborated meanings and did not access church laity suggests that they may not have been able to discriminate between the different individuals within the congregation who may have been able to meet their needs, viewing all of them as unsuitable. In addition, because they may have sensed themselves losing touch with others, they may have tried to reinstate their social role by placing more emphasis on the power and authority of their position. Regardless, it appears that lonely clergymen avoided more two-way relationships with those around them. Perhaps it was safer to operate from their prescribed social role rather than risk
being known in more reciprocal and intimate relationships. In Leitner's (1985) terms, clergymen are faced with the struggle between the terror and uncertainty of risking deeply intimate and reciprocal relationships versus the loneliness and emptiness of avoiding them. The potential threat of opening oneself to validation-invalidation processes was well summarised by one participant.

"(You are so) terrified when you realise the cost of really loving someone, that you step back and become a bit frightened, not prepared, feeling strongly the call to serve others, and to love them in Christ's name, but then really frightened to become too vulnerable to open to other people." (C54Q2)

These findings raise serious implications for lonely clergymen. Consistent with the loneliness, burnout and sexual misconduct literature, clergymen who experienced more loneliness chose to engage in less reciprocal/social forums and initiated and sustained less intimate relationships, possibly to avoid having their meanings exposed to threatening validation-invalidation processes. Perhaps instead they tried to 'earn' role relationships by predominantly relating from their socially prescribed role (Leitner & Guthrie, 1992). However, operating predominantly from the authority of their social role not only leads to unmet intimacy needs and loneliness, but also hinders adaptation to their complex environment. Further, it leads to the eventual disconnection of clergymen from
laity and ultimately results in a disempowered and disgruntled church congregation.

**Similarities Between The Relationships of Clergymen with People and God**

In this second section, the fifth hypothesis from the model was fully supported whereas the sixth and seventh hypotheses received only partial support. As expected, taking an initiator role had a strong significant positive association with intimate interaction in both relationships with people, and with God. Further, strong positive associations of similar magnitude were found in both directions between initiator roles with people and God, and only marginal associations between intimate interactions with people and God. Lastly, loneliness was found to have an insignificant negative association with taking an initiator role with God, and a significant negative association with intimacy with God. These findings will now be discussed in more detail.

The initiator role was linked with experiencing intimacy and personal satisfaction in relationships with others, and also with God. In other words, clergymen were more intimate and personally satisfied to the extent that they initiated in these relationships. Possibly it was by initiating in these interactions with either others or God that clergymen were willing to be known, and in so doing engaged in hypothesis testing with the other party. It is their involvement in these validation-invalidation processes that is thought to be confirmatory and
personally satisfying. This is consistent with the theological literature (Bonhoeffer, 1954; Woggon, 1995) that suggests concrete expressions in the form of self-disclosure allows the self to be known, leading to deeper and more intimate relationships with self, others and God.

The next hypothesis examined the similarities in relationships between others and God, in terms of initiator role and intimate interactions. These associations were all found to be similar in size. This outcome supports Davies (1996) in that relationships between God, others and self are interdependent on each other. Indeed, some clergymen saw their relationships with God as similar to those with people, in needing to spend time and develop the relationship. One participant's response illustrates this.

"I believe my relationship with God is like any human relationship - that if I don't spend time developing it, then it won't work - it's not as good as it ought to be. Therefore I give it a high priority." (C5Q2)

A strong association existed between relationships with people and God in terms of initiator role. In other words, if clergymen played initiator role with people they also initiated with God, and visa-versa. The similarities found in the use of the initiator role in both contexts is consistent with the notion that the nature of spiritual construing is an active and creative process (Preston & Viney,
It involves continually engaging in validation-invalidation processes with both people and God. Presumably this ensures that clergymen's more abstract spiritual meanings are tested and grounded in the real world, in an on-going and active way. One participant described how he received confirmation from God through his relationships with people.

"(I am) affirmed by Him in some way, mostly through His people, the people that I'm dealing with - good things are happening in terms of relationships..." (C3Q2)

However, for intimacy, relationships between people and God were not found to be similar. Although a significant correlation existed between intimate interactions with people and God, only marginal associations between these were found in the path analysis. This suggests that clergymen's satisfaction in relationships with people in general did not significantly reflect satisfaction in their relationship with God, and visa-versa. This finding does not support the theological literature (Bonhoeffer, 1954; Woggon, 1995; Davies, 1996) that relationships with people are reflected in our relationship with God.

One possible explanation for the non-significant result might be that the additional question for the application of the content analysis scales, specifically regarding their relationship with God, may have preempted a greater number of
responses about God than would otherwise have been elicited. The traditional question administered in the first stage simply asked about participants' lives at the moment. However, approximately eighty per cent of the total sample did not mention their relationship with God. Since the response rate was so low, a second more specific question had to be introduced in the second stage asking specifically about their relationship with God. Hence, this necessary inclusion is believed to have increased the number of clergymen's references to God. Another possibility is that it may be easier for clergymen to be more intimate with God than with people.

The seventh or last hypothesis from the model found that loneliness had a negative association with intimacy with God. This supports the literature that suggests that loneliness is associated with a lack of spiritual well-being (Paloutzian & Ellison, 1979; Davies, 1996). A lack of intimacy with God was also consistent with lonely clergymen's lack of intimacy with people and suggests that clergymen who experienced more loneliness had impoverished relationships with both people and God. One lonely clergyman described the similarities between his poor relating with both God and people.

"The difficulties that I just continue to struggle with is slackness - that I can go through times of really being slack in terms of spending time with God, I tend to still do it, but sometimes it can be fairly rushed and
fairly flippant. I'm not very involved and my prayers, they're a reflection of the way that I pray, they've become very short, brief. Then my slackness in those areas of discipline then flows over into slackness in work, and slackness in Godliness, slackness in relationships with people." (C4Q2)

Despite the lack of intimate and satisfying relationships with God that lonely clergymen experienced, they were not found to play the initiator role significantly less with God. Again this may, in part, be explained by the additional question specifying God, or the fact that it may be easier to initiate with God than it is with people. Taking the latter view, lonely clergymen may have considered it less threatening and more predictable to initiate with God. However, by not engaging in validation-invalidation processes with people, lonely clergymen are believed to cut themselves off from testing and grounding their more abstract spiritual meanings in the real world. This is highlighted by another lonely clergyman.

"(I am) more and more finding myself in positions of doubting what I've always held, essential doctrines or beliefs, and not finding it easy to work out how to relate these doctrines to situations I find myself in, or in my relationships." (C2Q2)
Interestingly, additional findings showed that initiation and intimacy with others were significantly and positively correlated to sociality with God, whereas initiation and intimacy with God was not significantly related to sociality with people. In other words, if clergymen initiated or had more intimate relationships with people, they had more positive interactions with God, yet if they initiated or had a more intimate relationship with God, they did not have more positive interactions with people. Therefore this possibly supports the notion that clergymen are testing and grounding their spiritual meanings when they engage in more validation-invalidation processes with people.

In sum, this section had some illuminating yet inconsistent findings. The inconsistencies may, in part, be explained by the altered interview procedure. This was necessary because most clergymen (79%), surprisingly, did not mention their relationship with God in the unstructured taped interview. It is believed the second more structured question elicited more references to God, therefore possibly confounding results. The fact that the vast majority of clergymen did not initially mention God may in itself indicate that their personal relationship with God is similar to that with people, that is, impoverished. Some clergymen commented that the nature of the job often militated against a more personal relationship with God; the following is an example of this.
"I guess I come from a theological background, and it's very intellectually oriented... sometimes I feel that God is quite distant."

(C55Q2)

Despite this altered interview procedure, three main findings emerged. First, similarities occurred between the relationships of clergymen with people and God in terms of initiator role, suggesting that when clergymen test their meanings with God they also test them out with people, and visa versa. Second, similar to their relationship with people, lonely clergymen experienced less intimacy and satisfaction in their relationship with God. Lastly, additional findings revealed that the more clergymen had positive interactions with God, the more they initiated and were intimate in their relationships with people; that is, the more they conversed with God the more they tested or grounded their spiritual meanings with others.

The Problem of a Lack of Experience as Clergy

The eighth hypothesis from the model was fully supported and the ninth was partially supported. As expected, less than five years experience as clergy had a positive association with loneliness. However, the association between length of ministry experience and dispersion of dependency was only marginal, compared with those with church laity as a resource. Whilst the associations between length of experience and loneliness, and church laity as a resource and
dispersion of dependency were moderate, variance in both cases was not accounted for by the hypothesised variables.

The positive association between less than five years of experience and loneliness supports the literature (Brown, 1992). Further, it may reflect that low levels of experience are associated with stress (Mills & Koval, 1971; Pryor, 1982) and burnout (Brown, 1992). The literature suggests that these problems are associated with the abstract nature of clergy training (Drovdahl & Steele, 1991; Newman, 1971; Oswald et al, 1978) and transition to the complex parish environment (Pryor, 1982).

It may be that inexperienced clergymen find their theology training threatening since it is dealing with their most central meanings (Drovdahl & Steele, 1991; Preston, 1987). Clergymen may have these meanings challenged if they have previously held more simplistic notions of God, their relationship to God, good and evil, role of the church and clergy, and so forth. One clergyman with little time in the ministry gave an example of this.

"I'm still working through a lot of the things that happened in college for me, and the way that really challenged my understanding of God." (C47Q2)
Kelly (1955) suggested that loose construing, in part, characterises the religious person. In regard to clergymen, their loose construing may be exacerbated by the abstract nature of their training, combined with the complexities and abstract nature of the religious environment. According to Kelly, excessive loose construers are presented with two main problems: the inability to rigorously format their constructions into a testable form, and the possibility that other people may avoid them because they may not understand their loose construing. In other words, clergymen with little experience may feel unknowable and in some ways disconnected from others. This is illustrated by another inexperienced lonely clergyman.

"(The world) finds it very difficult to lift its eyes to heavenly or eternal horizons and, therefore, what you're saying isn't easily understood by a lot of people and that can be an uphill battle." (C33Q1)

Further, not only is there potential for inexperienced clergymen to feel as if there is a lack of resources from without, but also from within themselves. Additional findings revealed that clergymen who had been in the ministry for less time did not consider themselves as a source of support when in need of help. This reflects that inexperienced clergymen lack resourcefulness in elaborating their meanings. Further, clergymen who possessed this resourcefulness experienced positive affect, therefore suggesting that they engaged in
hypothesis testing and received ongoing confirmation for their meanings. This lack of personal resources is highlighted by another clergyman.

"You're trying to find resources that you don't feel that you have.... there's very little in the way of help for you when you are hurting."

(C49Q1)

In regard to the last hypothesis, length of experience as clergy was hypothesised to be linked with dispersion of dependency. That is, clergymen with more time in the ministry were expected to be better able to distribute their dependencies. However, the association between experience level and dispersion was only marginal, compared with the relationship with church laity as a resource. This finding suggests that clergymen who risked turning to church laity for help were better able to discriminate between their needs, and had the capability of meeting those needs with the resources available to them.

Perhaps those clergymen who turned to laity are actively involved in elaborating their role in relation to others which, in turn, allowed them to have a wider range of persons they felt able to access as sources of support in times of trouble. Indeed, turning to church laity in these times suggests that they did not hide behind their social role, and that they risked having more intimate and
reciprocal relationships with those around them. This is reflected in the comments of one participant who experienced less loneliness.

"We've got some good friends that support us - a particular couple in the church that I can basically tell them anything, how I feel, and know that they'll keep it in confidence and appreciate me as a person and not as a pastor. They're mature Christians and I count them as close friends and they're a great support. I call (P) at work and if he's not busy I can just talk. I can tell him what's going through my head and my doubts, fears and the lot." (C36Q1)

The additional findings found turning to church laity for help was negatively correlated with years spent in present parish and positively related with clergy as a resource. In other words, clergymen were less likely to turn to church laity the longer they stayed in the parish, and if clergymen turned to church laity for help they also turned to fellow clergy. The former relationship was unexpected, suggesting that the more clergymen got to know church laity the less they turned to them. This seems to be in opposition to the notion that rapport and trust are needed in a relationship over time in order to confide in another. A possible explanation may be that clergymen are let down or hurt by others in the congregation who are not aware of their needs. Alternatively, they may find other sources of support outside the church the longer they are established in an
area. In regard to the second finding, it seems that clergymen who risked being known in a more reciprocal and intimate way with church laity also risked being known in the same way with fellow clergy. This may reflect clergymen's active elaboration of their role in relation to others in their ongoing religious environment. Presumably these forums with their peers were also considered necessary to have their spiritual meanings confirmed by others around them.

In sum, clergymen with less than five years in ministry experienced more loneliness than those with more experience. This is believed to be a result of their abstract and challenging training, combined with the complexities of their religious environment. Further, these clergymen with little experience felt that they did not have the personal resources to deal with times of trouble.

Interestingly, it was clergymen who turned to church laity for help, rather than those with more experience, who were better able to discriminate between their needs, and had the capability of meeting those needs with the resources available to them. This reflects that clergymen who turned to church laity in times of trouble were not only able to access resources immediately available to them, but also had a wider range of resources to draw upon. Consequently, these clergymen hid behind their social role to a lesser degree which, in turn, provided them with more opportunities to actively test their central meanings and elaborate their role with those around them.
Evaluation of the Research

Although the present study has provided unique and valuable information regarding the relationships of clergymen with people and God, and to whom they turn in times of trouble, nevertheless, there are ways the study could have been improved given more time and resources, and with the benefit of hindsight. This section will first examine the sampling, size and representativeness of the clergymen sample, then the procedure and design, followed by a review of the measures used in the study. Lastly, the model for understanding the relationships of clergymen will be re-examined.

Sampling, Size and Representativeness

The sampling procedure used in this study may be open to criticism in that it was not random and only clergymen who agreed to participate in the research were interviewed. Geographical and resource limitations were the main concern here. At the time of the study, there were simply not enough clergymen in the Illawarra region to permit random sampling, as the vast majority of clergymen from the five main denominations were utilised in the research. Hence, to incorporate more random procedures would have necessitated travelling outside the region. This was not a viable option given the co-ordination of such a project, as I needed to interview participants individually, and on two separate occasions. Further, the fact that clergymen were busy and often inaccessible
made contact with them, and the arrangement of interview times, difficult. Of the total number of clergymen originally invited to participate in the study, only six (9%) declined in this initial stage. Whilst this may have introduced some bias in the findings, an equally important consideration was that the research participants interviewed were willing to talk about the nature of their relationships.

The size of the sample was both a strength and weakness of this study. The sample was large enough for the qualitative analysis component, offering an insightful view into the relationships of clergymen with people and God, and how they perceive their social role. The comparison of verbalisations between the least and most lonely groups proved to be most useful. It was also sufficiently large enough to permit the statistical analysis on the hypothesised variables derived from participants' questionnaire scores and selected subscale scores from the content analysis scales. It was, however, too small to perform a major statistical analysis on non-hypothesised variables, other non-selected subscale scores and group comparisons between the different denominations.

Comparison of the sample with the national clergy population from the five main denominations showed that the research sample was younger and more educated. This suggests that the clergymen used in the present study were not representative of those nation-wide in terms of age and education. This is
probably a result of sampling within the Illawarra which is largely urban and industrial in nature with a population of approximately 250,000 people. This region has a number of large churches which typically comprise of a main minister and several younger associates, who are usually recent graduates of theological college. Whilst this may be seen as a disadvantage in terms of representativeness, it nevertheless enabled an examination of those who are prone to loneliness, that is, younger and presumably less experienced clergymen. Further, the fact that the effect of age was controlled for in all the quantitative analyses, helped to minimise the impact of age on all research outcomes.

The sample was also not representative of the number of clergy in relation to the number of adherents in their parish. This, again, is a result of the research sampling clergymen from the Illawarra region. In addition, the study, in using the same number of participants from each denomination, was not representative of the distribution of denominations in Australia. Using twelve participants from each of the five main denominational groups was primarily intended to ensure that a range of theological backgrounds was represented in the sample.

Further, the conclusions drawn from the current research cannot be representative of women clergy. The model has outlined the importance of
intimate relationships with God and people for clergymen to test spiritual meanings, elaborate their role in relation to others and be more integrated with church laity in order to reduce their levels of loneliness. Since women are generally believed to value intimacy and self disclosure in their relationships, possibly women clergy may be more adept at elaborating their role in relation to others and are more intimate and integrated in their relationships with God and others, resulting in less loneliness.

Procedure and Design

The procedures used for data collection have been appropriate for a model based upon the central belief that people are active and creative in the way that they seek to better understand and predict their environment. Although time consuming, interviewing clergymen individually on two separate occasions proved to be most useful. It helped me gain a rapport and understanding of my participants which would have been difficult to achieve in either a single meeting with each of the participants or in a group interview. Further, having a second phase of the study helped me to correct a part of the design that was unsuccessful and unanticipated in the first phase, that being that approximately eighty per cent of clergymen did not mention their relationship to God in response to an open-ended question regarding their life at the moment. This was corrected by including a more specific question in the second phase of the data collection which asked about their relationship with God. As mentioned
earlier, asking this second specific question possibly biased the research findings since it could have elicited information that may not otherwise have been volunteered.

The design of the research was essentially a simple correlational one, so as to develop a preliminary model for understanding the relationships of clergymen. This analysis proved to be extremely useful in examining the ongoing aspects of loneliness and its effect on the relationships of clergymen with both people and God. The real strength of the research design was found to be the measures. In particular, the combination of quantitative and qualitative measures proved to be most effective in examining and comparing the relationship characteristics of clergymen with both people and God. These will now be considered.

**Measurement**

All of the measures used in this research were found to be useful. The Revised UCLA Loneliness Scale was a key tool, the results from which were found to be negatively correlated with positive aspects of relating and emotion. The outcomes from the research support the traditional notion of loneliness as deficiencies in a person's social relationships, and a subjective and unpleasant experience (Peplau & Perlman, 1982). The study found the loneliness scores of clergymen to be higher than average and consistent with another Australian
study examining clergy loneliness (Brown, 1992). This result occurred despite the fact that this measure is a self-rating scale and therefore susceptible to desirable responding (Viney, 1983). The Revised UCLA Loneliness Scale's ability to successfully discriminate between hypothesised variables associated with the relationships of clergymen, helped to give important support to the personal construct psychology notion that loneliness is an ongoing active avoidance of role relationships.

The Miller Social Intimacy Scale proved to be useful in that it looked at the depth of clergymen's closest relationship. The outcomes of this measure clearly showed that clergymen, both married and single, had impoverished relationships with the people closest to them. Like the Loneliness Scale, the Miller Social Intimacy Scale is a self-rated questionnaire which was easy to administer but susceptible to socially desirable responses. This measure was also found to have a strong negative association with The Revised UCLA Loneliness Scale score, thus supporting its validity (Miller & Lefcourt, 1982). However, the Miller Social Intimacy Scale was not able to discriminate between most other aspects of relating. From a personal construct psychology view, these findings support the notion that clergymen's closest relationship is likely to be the forum where role relationships take place. However, loneliness, or a global retreat from intimate and reciprocal relationships, proved to be a better predictor of the relationships of clergymen with people and God, compared to their closest
relationship. As expected, the Miller Social Intimacy Scale was the only measure that marital status was associated with, reflecting that marital status did not determine clergymen's general quality of relationships with other people or God, nor did it determine whether clergymen would be more prone to loneliness or not.

The last questionnaire, the Affects Balance Scale, was helpful in determining emotional states of clergymen, as well as discriminating between more specific emotions. As with the previous two measures, this self-rating scale was easy to administer yet open to socially desirable responses. As expected, the study found a negative association between the Affects Balance Index and The Revised UCLA Loneliness Scale score, and a positive association with the Miller Social Intimacy Scale score. These outcomes were useful in establishing that lonely or less intimate clergymen generally experienced feelings of discontent, presumably as a result of a lack of confirmation for their most central meanings from others around them. Due to the size of the sample only selected emotions were chosen for examination; however, in future, it would beneficial to consider the other six emotional states of clergymen available with this measure.

These questionnaires alone generated important information, and were further complemented by the remaining measures that are often used in
personal construct psychology. The Dependency Grid was an important tool in determining to whom clergymen turn in hypothetical times of trouble. This Grid proved to be useful in helping clergymen to make a distinction between their sources of support, and to whom they would be likely to turn. Particularly interesting outcomes were that clergymen who turned more to church laity had less loneliness and more dispersed dependencies. The Dispersion of Dependency Index did not relate to having had less than five years of experience as clergy as strongly as expected. However, with hindsight, it would have been interesting to include an extra item on the personal details questionnaire asking whether clergymen were trained in a residential or non-residential environment. This information may have helped to discriminate between clergymen's Dispersion of Dependency Index scores.

The content analysis technique was a simple procedure that elicited rich material in a relatively short period of time. After the interviews, the Sociality Scale from the Content Analysis Scales was applied to the research participants' verbalisations. This quantitative technique provided a great deal of insight into the relationships of clergymen with both people and God. The content analysis scale technique has no apparent good or bad responses (Viney, 1983), and therefore it is not as susceptible to socially desirable responding as more traditional measures. So from a personal construct psychology perspective, questionnaires regarding a person's relationship with God are too limited in
scope, and considered inappropriate for a clergy population who would presumably bias their responses in a desirable manner. Hence, the Sociality Scale provided quantitative outcomes which were ideal for the current research and its exploration of spiritual and secular experiences. In particular, associations between aspects of the relations of lonely clergymen to people and God proved to be the most useful findings of the study.

Further, the word finding exercise and the qualitative analysis performed on participants' verbalisations added considerably to the value of responses to the content analysis scale questions. In particular, the comparison between transcripts of the least and most lonely groups was useful in the way it complemented and elaborated quantitative findings and the conceptual model. Further, this thematic analysis helped to identify themes which may be explored in future research.

Lastly, apart from these measures providing extremely rich information for myself, the researcher, they also helped the research participants to test and make sense of their own meanings. Interestingly, the two most useful measures commented on by participants were the personal construct psychology-based measures, that is, the Dependency Grid and the Sociality Scale and its modified form which revealed useful information to participants in regard to whom they turn for help, their life at the moment and how they relate with God.
In sum, these measures and procedures were shown to be useful in providing rich and meaningful data for exploration of the relationships of clergymen with both people and God, the ongoing aspects of loneliness, the demanding nature of their social role and the people to whom they turn in times of trouble. Further, in obtaining such data the testing of the hypotheses derived from the theoretical model in Chapter Five were made possible.

A Revised Personal Construct Psychology Model for Understanding The Relationships of Clergymen

The current research has demonstrated the value of personal construct psychology in understanding the relationships of clergymen. The integration of the outcomes from the different measures in this research, based on the relevant assumptions embodied in personal construct psychology, has helped to formulate a preliminary model of the relationships of clergymen.

The findings of this study form the basis of the revised preliminary model which are presented below. The preliminary model was outlined in Chapter Four. Additions to the model are highlighted. Deletions are [in square brackets].
General propositions

1.1 Clergymen operate within an abstract and complex religious environment and have an ill-defined job description. Many perceive their social role as demanding and difficult.

1.2 Clergymen try to make sense of their faith, parish life, and role in relation to others.

1.3 Clergymen differ in the way they make sense of what is happening around them.

1.4 Through developing more reciprocal and intimate relationships clergymen have the necessary forums to engage in ongoing validation-invalidation processes with others. These processes enable them to test, elaborate and extend their most central personal meanings.

Propositions about the relationships of lonely clergymen

2.1 Loneliness is a function of the lack of validation-invalidation processes for people's central meanings.

2.2 Lonely clergymen avoid the validation-invalidation process on an ongoing basis by initiating and sustaining less reciprocal and intimate
relationships. This fear of intimacy is associated with a fear of being known more personally, consequently making lonely clergymen more prone to burnout and sexual misconduct.

2.3 Lonely clergymen try to earn relationships through their social role and actively avoid making themselves vulnerable to people around them, effectively denying themselves potential sources of support.

2.4 Lonely clergymen are discontented in their social role and do not discipline themselves to have a balance between their work and personal lives. Further, working from within a team ministry reduces loneliness and discontentment.

2.5 Lonely clergymen lack confirmation of their meanings from others. Rather than reconstrue their unelaborated and inaccurate meanings, they demand confirmation for these ineffective meanings from others around them.
Propositions about the similarities between the relationships of clergymen with people and God

3.1 Clergymen who actively pursue interactions with both people and God, value these relationships since they act as forums to test, elaborate and extend their central meanings.

3.2 Clergymen have impoverished relationships with both people and God when they avoid testing and elaborating their central meanings.

3.3 Similar to their relationships with people, lonely clergymen [initiate less verbalisations, and] are less intimate in their relationship with God.

3.4 Clergymen generally have impoverished relationships with people and God, mainly as a result of the unique and demanding nature of their social role.

Propositions about clergymen with less years of full-time experience

4.1 Loose construing is increased when candidates undertake abstract studies in theological training.

4.2 When in theological training loose construing is tolerated, students develop very specific and limited relationships.
4.3 Loose construing is further exacerbated when graduates enter the complex religious environment with an ill-defined social role. This, combined with the loss of familiar supports to test their abstract meanings and elaborate their role in relation to others, results in an experience of loneliness.

4.4 Clergymen with less [than five years'] experience in full-time ministry have a restricted range of supportive relationships because they are unable to adapt the specific relationships developed in training to a more worldly environment.

Propositions about the emotions of clergymen

5.1 When clergymen engage in hypothesis testing, they are better able to interpret and predict what is happening to them effectively, and they experience positive emotions. In contrast, those who do not engage in hypothesis testing, experience negative emotions, reflecting that their central meanings are not as effective in interpreting the world around them.

5.2 Clergymen experience guilt when they are aware of a loss of their role in relation to others.
5.3 Clergymen who have inaccurate predictions and do not reconstrue alternatives for themselves become hostile towards others around them, demanding that others confirm their unelaborated meanings instead.

Propositions about clergymen turning to church laity for help

6.1 Clergymen who actively test their personal meanings and are prepared to invalidate the traditional notion of their social role, experience less loneliness and value their relationships with church laity.

6.2 Clergymen who turn to church laity in times of trouble are better able to discriminate between their needs, and have those needs met with the resources available to them.

6.3 When clergymen relate to others around them on a more intimate and reciprocal basis they are able to elaborate their role in relation to others, and adapt to their complex social role and religious environment in more effective ways.

From the evidence presented in this study, personal construct psychology has been found to be an appropriate framework for understanding the relationships of clergymen. Personal construct psychology is a theory of how people interpret their experience and seek to anticipate what lies ahead.
Further, it presents an integrated view of people in their environment, as well as their thoughts and feelings. More specifically, it emphasises the importance of relationships for our most central meaning making processes. It should be noted, however, that being present with another is only the first step toward having our most central meanings confirmed and elaborated. For this to occur requires role relationships, that is, initiating and sustaining more intimate and reciprocal relationships on an ongoing basis. Conversely, we may choose to retreat from risking such relationships by operating predominantly from our social roles, resulting in less effective views of ourselves, others, reality and God, and ultimately a feeling of loneliness and possibly meaninglessness.

Given that the theory is able to incorporate both secular and spiritual experiences in a meaningful and integrated way, and conceptualises central meaning making processes via intimate and reciprocal relationships with God and others, I would argue that it is one of the most appropriate psychological theories to examine people's spirituality. Further, it has proven to be a very useful theory for examining the relationships of clergymen.

The preliminary model for understanding the relationships of clergymen is consistent with Kelly's (1955) notion of a theory as "a way of binding together a multitude of facts so that one may comprehend them all at once" (p. 18). Further, in Hall & Lindzey's (1978) terms, this research constitutes a good conceptual
model in that it has generated a set of propositions which have been subsequently verified by empirical data. The theoretical and practical implications of the research will now be considered.

The Theoretical Implications of the Research Findings

The model's overall success in helping to explain the relationships of clergymen with people and God is believed to be a major contribution to the fields of both psychology and religion. In regard to psychology, testing such a theoretical model contributes to personal construct psychology's current understanding of role relationships and its usefulness for exploring issues of spirituality.

Specifically, the findings help to operationalise Kelly's (1955) and Leitner's (1985) concept of loneliness as the global retreat from role relationships. It also supports Leitner's (1985) view that more intimate and reciprocal relationships are important forums for meaning making; that is, more personal and abstract meanings can be tested or grounded in the context of these relationships. These forums are considered essential for clergymen since they have to deal with high levels of uncertainty and abstraction, operate within a complex religious environment, work to an ill-defined job description, and deal with issues of spirituality. Lastly, the findings support Leitner's other claim that lonely
persons can actively avoid intimate relationships where they are known more personally, by operating predominantly from their social role.

The model is believed to have made an important contribution to religion on several levels. First, loneliness was found to be an undesirable characteristic of the religious life of clergymen. These findings support Davies (1996) in that loneliness here too serves to isolate clergymen from their relationships with God and others. In contrast, solitude, or time out with God, can serve to deepen their relationships with others.

Second, the research outcomes provide scientific evidence for the central Biblical tenet which stresses the importance of having love for both God and neighbour. As stated earlier, personal construct psychology emphasises the importance of testing or grounding one's spiritual meanings in the context of human relationships. Therefore the quality of one's relationship with God is reflected in relationships with people. The importance of love in the lives of clergymen and church activities is highlighted by Niebuhr.

"When all is said and done the increase of... love of God and neighbour remains the purpose and the hope of our preaching of the gospel, of all our church organisation and activity, of all our ministry" (Niebuhr, 1956, p.39).
Third, the model has shown that clergymen cannot earn reciprocal and intimate relationships with God and neighbour through their social role alone. Rather, such relationships can only be achieved through clergymen continually making themselves vulnerable and risking themselves in more reciprocal relationships. To do this, clergymen are required to take time out from the business of their job and allocate time to fostering such relationships.

"What we have to ask ourselves, we busy people, is whether our business is a flight from people. Is it something we do because we don't want to meet people, because we're frightened of them, of being disturbed by the unexpected, through which God often manifests himself?" (Vanier, 1993, p.99).

Lastly, the model also provides a powerful tool for denominational leaders, educators and counsellors to help understand the importance of intimate two-way relationships for clergymen to test their spiritual meanings, and how operating predominantly from their social role can inhibit such processes. It also helps to explain why lonely clergymen have difficulty making sense of their environment and why they may emphasise the power and authority of their position, being reluctant to engage in deeper interdependent relationships with those around them. Further, it may explain why clergymen who fear being
known are prone to loneliness, burnout and sexual misconduct. Indeed, it provides a strong rationale for why lonely clergymen are likely to reject social support provided for them. The practical implications of this research will now be considered.

The Practical Implications of the Research Findings

Overall, the research findings suggest that clergymen experience impoverished relationships with both people and God. Given that these relationships are essential for the psychological and spiritual well-being of people, this raises serious implications about their role in society as spiritual leaders. The demanding and difficult nature of the social role is believed to contribute to these impoverished relationships, especially for those clergymen who experience more loneliness. Clergymen who operated predominantly from the basis of their social role were less integrated with others around them, making them prone to loneliness and possibly burnout and sexual misconduct.

The current emphasis of many Western churches on esoteric knowledge and specialisation is believed to exacerbate current problems within the church, as it potentially disconnects clergymen from church laity, making clergymen more prone to burnout and sexual misconduct. Rather than seeing clergymen as separate from church laity, clergymen need to be more integrated with, and accountable to, the church and wider community. Apart from major systemic
change, there appear to be few or no alternatives for the organised church, as the research has already established that providing social support for lonely clergymen is likely to be ineffective, since they actively avoid situations where they can be known more personally.

For clergymen to become more connected with those around them it seems that they must first start with social reform within the church environment by incorporating more participatory group processes at both congregational and denominational levels. Whilst such systemic changes are appropriate and necessary, the actual implementation of these changes is likely to be difficult for the following reasons. First, professional and institutionalised ways of operating militate against more participatory models of leadership. Second, out of the many different functions parish clergymen perform, social reform is considered the least important. Third, considering others' divergent views on issues of spirituality may exacerbate already high levels of uncertainty for clergymen. Fourth, church laity are often perceived as a main source of conflict for clergymen. Lastly, clergymen need to ultimately sacrifice 'pride of place, love of authority and lack of accountability', if more shared ways of operating are to occur.

Therefore the aim of the following recommendations is two-fold: first, to raise awareness, and improve communication and accountability among
denominations, clergymen, church leaders and regular church members regarding current problems within the church, and second, to work toward a redefinition of the social role of clergymen so that more interdependent relationships with those around them may be fostered.

The following suggestions are based on subjects currently taught within psychology and welfare courses. It should be emphasised, however, that the content of these subjects is consistent with Biblical principles. It is also acknowledged that some colleges and denominations may already be working toward the following requirements to a greater or lesser degree. Nevertheless, it is recommended that they be reviewed in light of the current research findings. The recommendations concern giving information to new applicants, screening procedures, the teaching of group work skills, and finally, a strategy which utilises the ongoing annual evaluation of church congregations as a means of assessing group functioning. Needs identified from the assessment are also to be addressed in an ongoing personal development program for clergymen.

First, information could be provided for prospective students upon application regarding the conditions and dangers which exist in ministry. For example, training colleges could provide a pamphlet with the application forms outlining the unique and demanding aspects of the social role of clergymen, and what qualities they are looking for in an applicant. Also, an information day with
clergymen speaking about the nature of their job and answering prospective applicants' questions may prove to be helpful. In this way applicants are more informed as to what the social role of clergymen is likely to entail and whether they believe they are suitable for the ministry.

Second, assessment tools from the current research may be included in college screening procedures. In particular, the loneliness and intimacy questionnaires could be included within the tests to aid the selection of candidates. Careful attention should also be given to the applicant's perception of the social role of clergymen, and the relationship between clergymen and congregations. Lastly, candidates from a Christian background should be screened with special care, as the research found them to be prone to loneliness.

Third, it is recommended that a group work subject be made compulsory in theological training. The aim of this subject would be simply to emphasise the importance of shared group processes (Viney, 1996) and equip clergymen with facilitation skills to work more effectively with church groups.

"Group operations have two kinds of potential advantage over action by a single individual. One is the caliber of thinking, the range of resources, and the critical scrutiny which enter the problem solving.
The other is the willingness with which people carry out decisions they have helped to make... Groups may sometimes be more sane, moderate, well-balanced and wise than their average member... A thoughtful group may make its members more rational, more self-critical, and more ready to revise personal prejudices in the light of objective evidence, than these members would be if studying alone" (Watson & Johnson, 1972, p130-131).

The group work subject would provide both the theory and practice of working within groups. By participating in ongoing group processes, students would have first-hand experience of what it is like to be in a group, thus raising their awareness of what role they are inclined to take in a group and how they deal with conflict. The subject could include components such as the dilemmas of clergymen, meaning making, empowering church groups, and facilitation skills.

Briefly, the dilemmas of clergymen component would raise awareness of the problems associated with the social role of clergymen. The meaning making and empowering church groups components would provide the theoretical basis for group work within churches. Meaning making would highlight the importance of reciprocal two-way relationships for the testing and grounding of spiritual meanings. Empowering principles would be derived from the social-welfare
community work model. This model is based on the principle that for people to be a part of, and take responsibility for, any group process, they need to be actively involved in shared decision-making processes and work toward agreed upon goals in an ongoing manner. Lastly, students would be given the opportunity to exercise facilitation skills with other students in their group. Peer feedback would enhance their observation skills, as well as help trainee clergymen to be more aware of their strengths and weaknesses when working within groups.

The fourth and final recommendation is that clergymen and their congregation undergo an annual evaluation, and that clergymen be allocated one week of the year to attend an ongoing personal development program. The personal development program would provide opportunities for clergymen to explore the quality of their relationships with both people and God, reflect upon their ministry and develop skills to deal with issues that arise from the evaluation. Whilst such a program is considered essential for clergymen's well-being and survival in the ministry, more lonely clergymen may actively avoid such intimate forums as the research has found. Consequently, to ensure their attendance, it is strongly recommended that this one week program be included in the job description of all clergymen, and be seen as a condition of employment. If clergymen already have time allocated for a retreat or personal
development it is recommended that they, with the aid of their denomination, explore issues that have arisen out of the evaluation.

The ongoing annual evaluation of congregations would not only provide vital information for clergymen's personal development, but it would also help denominations, clergymen, church leaders and regular church members be more informed and more accountable to each other. To gain an honest appraisal of each congregation, all regular members are to anonymously complete a brief survey regarding the functioning of the church group. Once completed, surveys are to be sent to an independent interdenominational body, similar to the National Church Life Survey group in Australia, for the collation of the information. From this, a statistical summary sheet would be compiled and the results returned to each of the participating churches. These results could then be photocopied and sent to each of the congregational members with a date nominated to discuss the outcomes as a whole group. If possible, it is recommended that a facilitator from outside the church group conduct a discussion on the outcomes, and work toward some common, agreed upon goals.

The other function of the annual evaluation would be to provide denominations with a summary sheet of all their churches, so that with this information, they can decide if further intervention is necessary. For example,
they may choose to send in a trained facilitator to work with the group or, if a particular need has been identified across a number of churches, they may address it in clergymen's ongoing personal development program.

In addition to the ongoing evaluation and personal development program, a more specific evaluation of how clergymen are functioning in relation to those around them could be carried out. In this evaluation, clergymen, denominational leaders, church leaders and the congregation could evaluate persons above, beside and below them. This evaluation would be offered to clergymen on a voluntary basis, and could coincide with the timing of the annual church group functioning evaluation.

The main aim of this optional evaluation is to reduce the high levels of uncertainty experienced by clergymen, and to provide feedback to all relevant members of the system. In clarifying the expectations of others, and helping to establish their role in relation to others, clergymen may be able to carry out their ministry with a higher degree of certainty and support from others.

In sum, this comprehensive strategy is designed to make group processes within the church more effective. It is envisaged that such a strategy would enhance the integration of clergymen into the church community, and at the same time empower church members to take more responsibility for the running
of church activities. It is believed that this, in turn, would lessen the demanding nature of clergymen's social role, and increase the level of communication and accountability between all parties. Further, it is believed that these measures would ultimately alleviate clergy loneliness, burnout and sexual misconduct.

Idea for Future Research

Future research should try to replicate these findings with a larger sample size. The larger sample size would enable comparisons between different denominations. The findings from this preliminary model, combined with the larger sample size, would also allow for structural equation modelling techniques to be employed.

It would be valuable to include the sampling of women clergy and test for gender differences. Whilst the ordination of women is a contentious issue within some church circles, theology aside, such research may highlight that women possess relationship characteristics that are psychologically and spiritually desirable within the church community.

Variables other than the ones hypothesised could also be examined to see if they can account for more of the variance in the model. In particular, it would be interesting to further examine the unexpected and surprising finding that clergymen who grew up in a Christian family were more lonely and had less
intimate relationships. From a personal construct psychology perspective, these clergymen may have been raised predominantly within a religious environment, therefore specific patterns of relating may have been established within this environment which are difficult to apply elsewhere.

Alternatively, clergymen from a religious background may have, in part, wanted to adopt the social role and work from within a religious environment because it was more familiar and predictable for them. These clergymen possibly placed importance on this social role and sought confirmation of it, rather than elaborate their traditional understanding of this role. In terms of their relationships, clergymen from a Christian upbringing may have tended to operate more from the basis of their social role and tried to earn role relationships, as opposed to making themselves vulnerable in more two-way relationships to actively elaborate their role in relation to others.

Finally, the area of training would merit further examination. It would be useful to find out how the training of clergymen affects their relationships, and the way they perceive their role in relation to others and God. A longitudinal study to explore the different aspects of theological training, as well as a comparison between residential and non-residential students would be beneficial.
Conclusion

Lonely clergymen have been found to retreat from the validation-invalidation processes of their personal meanings by others, especially those around them. This withdrawal results in several problems for lonely clergymen: impoverished relationships with both people and God, an active avoidance of potential social supports around them, and presumably, as a result, less adaptive ways of making sense of their complex religious environment.

Conversely, turning to church laity for help was found to be associated with numerous advantages for clergymen: the ability to access resources immediately available to them in times of trouble, more opportunities to actively test their central meanings and elaborate their role in relation to others, a greater ability to discriminate between their needs, the capability of meeting those needs with the resources available to them, and, importantly, reduced levels of loneliness.

These research findings support the major premise of personal construct psychology that people are actively striving to anticipate and create meaning in the world and use others to confirm these meanings. The fact that clergymen are dealing with a wide range of complex issues in their social role and religious environment necessitates that they, perhaps even more than others, test and ground their more spiritual or abstract meanings. For clergymen to do this,
however, requires that they risk opening themselves to validation-invalidation processes with those around them in an ongoing way. This active involvement with others on a more intimate and reciprocal level provides the necessary forums for them to test, elaborate and receive confirmation for their most central meanings, as well as helping them to elaborate their role in relation to others.

To combat the loneliness of clergymen, and curtail the incidence of burnout and sexual misconduct, it is recommended that clergymen receive training in group work skills, that they attend an ongoing personal development program and that an annual evaluation of church group functioning be conducted. An optional and more in depth evaluation of how clergymen are functioning in relation to others is also proposed. By regularly assessing, and openly discussing the needs of clergymen and the church community, it is believed that more traditional notions of the social role of clergymen will be changed. It is envisaged that this will not only reduce the perplexing uncertainty that clergymen often experience, but also engage the whole church community in a more integrated and accountable way.

In sum, the findings of this research are consistent with the central Biblical tenet that relationships with God and neighbour are essential. From a personal construct psychology perspective, these relationships act as forums for clergymen to test and ground their spiritual meanings. The fact that church
denominations often persist with structures that militate against these relationships is of fundamental concern. Whilst the current trend toward professionalism within the church and the increasing disconnection of clergymen continues, so, too, do the problems, that is, clergymen attrition rates and sexual misconduct on one hand, and disillusioned and disempowered congregations on the other. By implementing recommendations generated from the research, it is believed that these current trends will be reversed and that more shared, interdependent processes within the church may result. It is hoped that improving the relationships between clergymen and church laity will bring about greater physical, psychological and spiritual well-being for all in the church community, uniting them in their quest for meaning and their love for others and God.
REFERENCES


Uniting Church in Australia, Queensland Synod Stress Committee (1987). Clerk stress questionnaire.


APPENDICES
APPENDIX A
Information for Participants

Aim:
The aim of the research is to assess the nature of clergy relationships.

What will be involved:
You will be interviewed individually by the researcher, Paul Whetham, on two separate occasions. During the first session you will be required to fill out two questionnaires and then asked to answer a couple of questions verbally. One of the questionnaires concerns your personal and religious details. The other asks about how you have been feeling over the past 7 days. You will then be requested to talk for a couple of minutes about your life at the moment. This question will need to be taped (on an audio cassette tape) so that the content can be used to help make conclusions about the research.

During the second session, approximately two months later, you will be required to fill out two questionnaires regarding your interpersonal relationships. Also you will be required to fill out a grid about to whom you would turn for help. It is expected that your participation in the study will take approximately one and a half hours' total (30 mins for the first session and 1 hour for the second session).

Anonymity:
Apart from the consent form you sign, your name will not appear on any tapes, questionnaires or notes made during the two sessions. At the beginning of the project you will be given a number (or you may choose a name if you wish) and that will be used on your tape, questionnaires and notes. Paul will keep a record of who has agreed to participate and what their number or name is, simply to ensure everybody who agrees to participate is included. Nobody else will have access to this record. It will be stored safely until it is no longer needed.

Confidentiality:
All information will be treated as confidential and will not be released to anybody except one research assistant, who will help in the compilation and analysis of the research data. The University of Wollongong has a policy that all information gathered in any research project must be kept for five years in a secure place. The information gathered from you in this project will be kept in a locked cabinet in Paul's office for the five years and not released to anyone else. At the conclusion of this period it will be destroyed.

Questions or concerns about the research:
If you have any queries at any time about the research or what is involved, please feel free to discuss them with Paul on (042) 764420 or Assoc. Prof. Linda Viney on (042) 213693. Participation is voluntary. You may withdraw from the project at any time.
Consent Form

University of Wollongong

Research title:
Relationships of clergy

Researcher: Paul Whetham
This research is being conducted as part of a Doctor of Philosophy (PhD) degree in Clinical Psychology supervised by Associate Professor Linda Viney in the Department of Psychology at the University of Wollongong.

The Research
The aim of the research is to assess the nature of clergy relationships. What is involved is outlined in the information for participants leaflet attached. Please read this information before signing this form. If you choose to participate you will be free to withdraw at any time.

If you have any inquiries regarding the conduct of the research please contact the Secretary of the University of Wollongong Human Research Ethics Committee on (042) 213079.

Declaration
I understand that the information collected will be used for research purposes only and that any information I provide will be kept confidential. I consent for the information to be used in this manner. I have read the information for participants and I agree to take part in this research.

NAME:.......................................................... DATE:....../....../......
APPENDIX B
Interviewing procedure for first and second stages

In the first stage participants were administered two questionnaires, one regarding their personal and religious details and the other regarding their emotional state over the past week. Then participants were asked to talk freely for a few minutes about their lives as they were currently experiencing them. The instructions for this part of the interview were:

"Will you talk for a few minutes about your life at the moment, the good things and the bad; what it's like for you now. While you're talking I'd rather not answer any questions, so if you have anything you'd like to ask me I'll answer that first."

These verbalisations were tape recorded, with the participants' permission, and later transcribed for content analysis to generate data regarding their relationships with other people and God. The transcripts of the interviews revealed that only twelve of the total sample (21%) mentioned their relationship with God. For this reason a second content analysis question was included in the second interview, specifically regarding their relationship with God.

The second interview was conducted approximately six to eight weeks later. Here participants were first asked to talk freely for a few minutes about their relationship with God. The instructions for this part of the interview were:

"Will you talk for a few minutes about your relationship with God at the moment, both the good things and the bad; what it's like for you now. While you're talking I'd rather not answer any questions, so if you have anything you'd like to ask me I'll answer that first."

Participants were then asked to complete a questionnaire regarding how close or distant they feel to people around them. Next they were asked to complete a grid of whom they would turn to for help in hypothetical situations.

To complete the grid participants were first shown the Suggested Role Titles List (Appendix G) and were then given the following instructions.

"This list represents those that you could possibly turn to for help when you need it. Think of at least 10 resources that are important to you. You may choose any of those listed, including multiples of any category (eg. all your sisters, friends, etc) or you may include any other resources that are not listed."

Participants were then presented with the Social Network Grid and given the following instructions.
"This is a grid with problem situations listed on the left hand side. Please read these. Now across the top of the grid write at least 10 resources that are important to you who you could turn to for help (Note: these don't have to be in any order or priority). To help you refer to the appropriate resource each time fill in the nature of the relationship, name or initial, and sex.

To complete the grid recall a time when you had the greatest problem with each of these situations. If, for example, this situation were a problem to you now, which of those written across the page would you turn to for help if they were available. Tick the corresponding boxes of those you feel you could turn to for help, and leave empty boxes for those you feel you could not turn to. You may tick as many as you think is appropriate.

If any of the problem situations are irrelevant to you, leave them out and indicate their irrelevance by putting a line through them. Now go through the other situations in the same way.

Remember, think of a time when you had the greatest problem with the situation. Consider what would it be like to have it now and to whom you would turn to for help if all those written across the top of your page were available to you now. Any questions?"

Once participants completed the grid they were given the following instructions.

"At the top of the page leave a spare column after your list of resources, and write 'self'. Now go through each of the problem situations again, ticking the corresponding boxes in the self column if you would depend upon yourself in each situation. However, only tick yourself if you have the resources to help yourself to some extent in each situation."

If God was not included in the participant's original resources list, the following instructions were given.

"At the top of the page leave another spare column and write 'God' and go through the same procedure as for 'self'. Mark it as if God were a person you could turn to in each of these situations."

Finally, participants were then asked to complete the last questionnaire regarding the degree of intimacy with the person to whom they feel closest.
APPENDIX C
Personal Details Questionnaire

ID Number ___
(Office use only)

1. What is your age? (to nearest whole year) ___ years

2. What is your marital status? (please circle one)
   single 1
   married 2
   separated 3
   divorced 4
   widowed 5

3. Where were you born? (please circle one)
   01 Australia
   02 New Zealand / Pacific
   03 U.K. / Ireland
   04 Western Europe
   05 Eastern Europe
   06 Asia
   07 Africa
   08 North America
   09 South America
   10 Middle East

4. What is the highest level of education you have attained? (please circle one)
   up to Year 11 1
   Year 12 2
   Tertiary Certificate 3
   Diploma 4
   Degree 5
   Post Grad Degree 6

5. What is your denomination? (please circle one)
   Anglican 1
   Baptist 2
   Catholic 3
   Church of Christ 4
   Pentecostal 5
6. Were you brought up in a Christian family?  
   Yes / No

7. How many years have you been a Christian?  
   ___ years

8. How long have you been in full-time ministry?  
   ___ years

9. How long have you served in your present parish?  
   ___ years

10. What is the size of your current church congregation? (please circle one)  
    01 Less than 50 people  
    02 50-100 people  
    03 100-150 people  
    04 More than 150 people

11. Are you currently working within a team ministry?  
   (i.e. do you regularly work with other clergymen in your church)  
   Yes / No

12. What is the total number of parishes that you have worked in?  
   _____

13. How often do you go out socially with friends? (please circle one)  
    01 Every day  
    02 2-3 days a week  
    03 Once a week  
    04 Once a fortnight  
    05 Once a month  
    06 Less than once a month

14. How much time do you spend alone each day? (please circle one)  
    01 None  
    02 1-2 hours  
    03 3-4 hours  
    04 Half of the day  
    05 Most of the day

15. How many close friends do you have? (please circle one)  
    01 None  
    02 One  
    03 Two  
    04 Three  
    05 Four  
    06 Five  
    07 More than Five
APPENDIX D: Personal Relationship Questionnaire

**Directions:** Indicate HOW OFTEN you feel the way described in each of the following statements. Circle ONE number for each.

<table>
<thead>
<tr>
<th>Statement</th>
<th>Never</th>
<th>Rarely</th>
<th>Sometimes</th>
<th>Often</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I feel in tune with the people around me</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>2. I lack companionship</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>3. There is no one I can turn to</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>4. I do not feel alone</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>5. I feel part of a group of friends</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>6. I have a lot in common with the people around me</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>7. I am no longer close to anyone</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>8. My interests and ideas are not shared by those around me</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>9. I am an outgoing person</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>10. There are people I feel close to</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>11. I feel left out</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>12. My social relationships are superficial</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>13. No one really knows me well</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>14. I feel isolated from others</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>15. I can find companionship when I want it</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>16. There are people who really understand me</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>17. I am unhappy being so withdrawn</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>18. People are around me but not with me</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>19. There are people I can talk to</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>20. There are people I can turn to</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>
APPENDIX E
Social Support Questionnaire

Circle the number that is most representative of you in your relationship with the person you feel closest to.

<table>
<thead>
<tr>
<th></th>
<th>Very Rarely</th>
<th>Some of the time</th>
<th>Almost Always</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. When you have leisure time how often do you choose to spend it with him/her alone?</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. How often do you keep very personal information to yourself and do not share it with him/her?</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. How often do you show him/her affection?</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. How often do you confide very personal information to him/her?</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. How often are you able to understand his/her feelings?</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. How often do you feel close to him/her?</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. How much do you like to spend time alone with him/her?</td>
<td>Not much</td>
<td>A Little</td>
<td>A Great Deal</td>
</tr>
<tr>
<td>8. How much do you feel like being encouraging and supportive to him/her when he/she is unhappy?</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. How close do you feel to him/her most of the time?</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. How important is it to you to listen to his/her very personal disclosures?</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. How satisfying is your relationship with him/her?</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. How affectionate do you feel towards him/her?</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13. How important is it to you that he/she understands your feelings?</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14. How much damage is caused by a typical disagreement in your relationship with him/her?</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15. How important is it to you that he/she be encouraging and supportive to you when you are unhappy?</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16. How important is it to you that he/she show you affection?</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17. How important is your relationship with him/her in your life?</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
APPENDIX F
Affects Balance Questionnaire

INSTRUCTIONS
Below is a list of words that describes the way people sometimes feel. We would like you to tell us whether you have been having any of these feelings during the past ________________ including today. Please indicate the degree to which you have felt each emotion by circling the number that best describes your experience. Circle only one number for each emotion and do not skip any items.

<table>
<thead>
<tr>
<th></th>
<th>NEVER</th>
<th>RARELY</th>
<th>SOMETIMES</th>
<th>FREQUENTLY</th>
<th>ALWAYS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. NERVOUS</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>2. SAD</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>3. REGRETFUL</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>4. IRRITABLE</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>5. HAPPY</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>6. PLEASED</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>7. EXCITED</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>8. PASSIONATE</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>9. TIMID</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>10. HOPELESS</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>11. BLAMEWORTHY</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>12. RESENTFUL</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>13. GLAD</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>14. CALM</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>15. ENERGETIC</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>16. LOVING</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>17. TENSE</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>18. WORTHLESS</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>19. ASHAMED</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>20. ANGRY</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>SITUATION</th>
<th>NAME / INITIAL</th>
<th>SEX</th>
<th>RELATIONSHIP</th>
</tr>
</thead>
<tbody>
<tr>
<td>Recall a time when you...</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. felt discouraged about the future</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. everything seemed to be going particularly bad for you</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. felt frightened</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. felt misunderstood by others</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. wondered if you would be better off dead or came nearest to feeling that way</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. got very angry</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. made one of the most serious mistakes of your life</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. felt most mixed up or confused about things in general</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. felt lonely</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. were particularly unhappy</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Suggested Role Titles

1. MOTHER
2. FATHER
3. SISTER
4. BROTHER
5. SON
6. DAUGHTER
7. PARTNER
8. OTHER RELATIVE
9. FRIEND OF THE SAME SEX
10. FRIEND OF THE OPPOSITE SEX
11. BOSS
12. CLERGY COLLEAGUE
13. LEADER WITHIN THE CHURCH
14. OTHER PEOPLE WITHIN THE CHURCH
15. NEIGHBOUR
16. DOCTOR
17. COUNSELLOR
18. SPIRITUAL DIRECTOR / MENTOR
19. OTHER
APPENDIX H
Quantitative Analysis Scoring Procedures

All instruments were scored according to the respective recommended scoring instructions. The Revised UCLA Loneliness Scale and the Miller Social Intimacy Scale both produced a summed total score, taking into consideration reverse scored items. The Affects Balance Scale produced the Guilt and Hostility Subscale scores by the summing of the five relevant item scores. The Affects Balance Index score was derived by a formula which takes into account all forty items. The Content Analysis Sociality Subscale scores for the Initiator Role and Intimate Type were derived by the total raw score multiplied by a correction factor. The Dependency Grid was analysed using a modified version of the G-Pack computer programme (Bell, 1987). This computed the Dispersion of Dependency Index score with 'self' included. All subsequent statistical analyses of the data were conducted by the Statistical Program for the Social Sciences (SPSSX).