Panel Survey Wave 4

Holding Things Together

Church of England Clergy in Changing Times

February 2024

LIVING**ministry**

The Living Ministry Research Project

Aim

Living Ministry supports the work of the Church of England's Ministry Council and the wider church by providing ongoing, in-depth analysis to help those in dioceses, theological education institutions and the national church understand what helps ordained ministers flourish in ministry.

Objectives

- To understand the factors that enable ordained ministers to flourish in ministry;
- To understand how these factors relate to ministerial education and continuing development;
- To understand how these factors vary by sociodemographic and ministerial differences;
- To understand how ministerial flourishing changes and develops over time and at different stages of ministry.

Methods

- A ten-year, mixed-methods, longitudinal panel study, launched in 2017;
- Focussed qualitative studies reporting on specific topics or perspectives.

Reports and resources

Research reports and practical resources are available at https://www.churchofengland.org/living-ministry.

Panel study reports

- *Mapping the Wellbeing of Church of England Clergy and Ordinands* (2017)
- *Negotiating Wellbeing: Experiences of Ordinands and Clergy in the Church of England* (2018)
- *Ministerial Effectiveness and Wellbeing: Exploring the Flourishing of Clergy and Ordinands* (2019)
- *Moving in Power: Transitions in Ordained Ministry* (2021)
- *'You don't really get it until you're in it.' Meeting the Challenges of Ordained Ministry* (2022)
- *Clergy in a Time of Covid: Autonomy, Accountability and Support* (2022)
- *Covenant, Calling and Crisis: Autonomy, Accountability and Wellbeing among Church of England Clergy* (2023)
- *Holding Things Together: Church of England Clergy in Changing Times* (2024)

Focussed studies

- *Collaborative Ministry and Transitions to First Incumbency* (2019)
- *The Mixed Ecologists: Experiences of Mixed Ecology Ministry in the Church of England* (2021)
- *'If it Wasn't for God': A Report on the Wellbeing of Global Majority Heritage Clergy in the Church of England* (2022). With accompanying podcast.
- *'Let Justice Roll Down Like Waters': Exploring the Wellbeing of Working-Class Clergy in the Church of England* (2023)

Resources

How Clergy Thrive: Insights from Living Ministry (2020) is available in print and online along with a range of accompanying resources.

Holding Things Together:
Church of England Clergy in Changing Times

Fiona Tweedie and Liz Graveling

Living Ministry Panel Survey Wave 4

February 2024

He himself is before all things, and in him all things hold together.

Colossians 1:17 [1]

Contents

Acronyms

ADKAR	Awareness, Desire, Knowledge, Ability, Reinforcement (Prosci ADKAR® Model)
GMH	Global Majority Heritage
LTO	Licence to Officiate
MBI	Maslach Burnout Inventory
PTO	Permission to Officiate
SSM	Self-Supporting Ministry
TEI	Theological Education Institution
WEMWBS	Warwick-Edinburgh Mental Wellbeing Scale

Executive Summary

Background and method

This report builds on three previous waves of Living Ministry by presenting statistical analysis of longitudinal data collected in March 2023. It assesses changes in clergy wellbeing since before the COVID-19 pandemic as well as exploring how clergy manage change. Respondents to this wave of the research include approximately 500 ministers ordained since 2006.

Wellbeing was measured using questions on physical, mental, relational, financial, and vocational wellbeing repeated from previous Living Ministry surveys. Two models of change management were employed: ADKAR and Still Moving. Some additional questions were included on social class, the cost-of-living crisis, and culture and psychological wellbeing.

Key findings

Social class
- Respondents to the survey had almost double the percentage of parents in 'professional' occupations compared to the national baseline, and around half the percentages in 'intermediate' and 'working-class' occupations.
- Respondents were almost three times likely to have attended an independent school compared to the wider UK population; however, those in our survey who attended state schools were slightly more likely to have been eligible for free school meals.
- Respondents were slightly less likely than the national baseline of graduates to be the first in their family to attend university.

Wellbeing
- There was some recovery since the pandemic in mental, physical, and vocational wellbeing, but financial wellbeing decreased since 2021 and relationship wellbeing (measured in terms of isolation) continued to fall.
- Pre-pandemic levels of demand and workload appeared to return or increase, as time taken off work and in prayer also fell back to levels seen in 2019.
- Stipendiary incumbents fared particularly badly, seeing no recovery in any aspect of wellbeing; low rates of mental health; and widespread financial difficulties associated partly with the cost-of-living crisis.
- Respondents under the age of 40 were more likely to struggle financially and also to report higher levels of emotional exhaustion and depersonalisation (two dimensions of burnout).

- Some of the previous qualitative analyses suggesting that global majority heritage and working-class clergy experience marginalisation with the Church of England are supported, with both groups feeling less able to be themselves and GMH clergy less able to act in line with their values.

Change management
- Both change management models correlate with wellbeing, most strongly with mental wellbeing, suggesting either that people who are mentally fit and have high levels of wellbeing in other aspects are better able to manage change, or that a strong ability to manage change is conducive to good mental health and wider wellbeing. A barrier to wellbeing may be an inability to implement and sustain change as one would like to.
- Alignment with the ADKAR change management process may be partly role-derived, with incumbents and those in diocesan roles reporting greater desire for and capacity to sustain change than chaplains and respondents with PTO. The personal qualities in the Still Moving model are not associated with particular roles although some appear stronger in respondents more recently ordained.
- Respondents tended to show more awareness and desire for change than knowledge of how to bring change about and ability to implement it, suggesting that interventions should focus more on supporting clergy to act than on promoting awareness of the need for action.
- Clergy may be more adept at practices which provide stability, structure and support to those around them than practices which disrupt in order to bring about change. This may be an indication of respondents' strengths and weaknesses in regard to the models, or of the models' limitations for the context of ordained ministry.

Key areas for intervention

- Mental wellbeing among incumbents.
- Financial difficulties among stipendiary clergy.
- Working-class and global majority heritage clergy wellbeing (see previous recommendations).
- Change management: supporting and resourcing clergy.

Suggestions for further work

- Consolidate the tentative findings relating to burnout and mental wellbeing in this report through a full analysis, including understanding the nature of burnout by age and gender.
- Assess the particular wellbeing challenges for younger incumbents.
- Further explore change management models in the context of ordained ministry.

1. Introduction

Change

Living Ministry is all about change. The essence of longitudinal research is to study change over time in the same group of people. Questions people ask of the research are often things like 'which clergy need more support at which points in ordained ministry?' And we are able to point to analysis that shows, for example, that the move from curacy to first incumbency is a time when mental wellbeing consistently dips;[2] or that the covid-19 pandemic had greatest impact on mental and relational wellbeing;[3] or that self-supporting clergy can face particular challenges with laying down their ministries on retirement.[4]

But, as well as the changes to our participants' wellbeing, what of the changes they experience, manage and lead? Clergy, like all of us, stand at the centre of multiple layers of constant change. They experience their own personal shifts in age, health, role, and family circumstance. They move through the annual seasonal changes of September and January new years, summer holidays, and the Christian calendar that divides 'ordinary time' from Advent, Christmas, Epiphany, Lent and Easter. They are caught up in the long-term changes in climate, technology, demography and values that feel at once so distant and so immediate. They experience the social, political and economic turbulence that affects the faces looking out at them from their congregations, the people they pray with in hospitals, and their own household budgets.

These deep societal shifts and storms resound through the church, with implications for every aspect of church life. When we first met our Living Ministry research participants in 2017, the UK was embroiled in Brexit negotiations with Theresa May at the helm. Three Prime Ministers later and having left the EU, we have also seen major calls for gender and racial justice in the #MeToo and Black Lives Matter movements, of which the latter contributed to the eventual establishment in the Church of England of the Archbishops' Commission for Racial Justice. The Independent Inquiry into Child Sexual Abuse has resulted in a complete overhaul of safeguarding practice across the church at every level. Increasing awareness of the effects of

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[2] L. McFerran with L. Graveling (2019), *Ministerial Effectiveness and Wellbeing: Exploring the Flourishing of Clergy and Ordinands*, London: Archbishops' Council. https://www.churchofengland.org/sites/default/files/2019-12/living-ministry-panel-survey-sm.pdf.

[3] L. McFerran and L. Graveling (2022), *Clergy in a Time of Covid: Autonomy, Accountability and Support*, London: Archbishops' Council. https://www.churchofengland.org/sites/default/files/2022-01/living-ministry-w3-panel-survey-report-clergy-in-a-time-of-covid_0.pdf.

[4] L. Graveling (2021), *Moving in Power: Transitions in Ordained Ministry*, London: Archbishops' Council. https://www.churchofengland.org/sites/default/files/2021-04/living-ministry-qualitative-panel-study-wave-2-moving-in-power.pdf.

climate change led to General Synod voting in February 2020 for the whole of the Church of England to achieve net zero carbon by 2030.

The profound upheaval of the first 18 months of the covid-19 pandemic—personal and organisational reassessments, reductions in congregational participation, new ways of being church—was explored in the third wave of Living Ministry.[5] Since then, extraordinary political turmoil and rapidly rising inflation and interest rates have contributed to uncertainty, anxiety and financial difficulties for clergy and their churches.

Most recently, less than a month before the latest survey took place in March 2023, the decision was taken by the House of Bishops to develop blessings for same-sex couples for use by clergy according to their conscience, following the UK government legalising same-sex marriage in 2013 and the Church of England's 'Living in Love and Faith' project exploring human relationships and sexuality.

All this is in the context of decades of decline in Church of England congregational attendance, exacerbated by the pandemic, which has significant implications both missionally and financially and has led to numerous initiatives aimed at reversing the downward trend. During the course of Living Ministry, at a national level, the 'Renewal and Reform' programme (from 2015) gave way in 2021 to a new 'Vision and Strategy' to become a younger and more diverse church of missionary disciples, 'where mixed ecology is the norm'.[6] Such programmes shape the way mission and ministry are funded, both structurally—for example, funding for theological formation and curacies—and through centrally-funded grants for diocesan missional initiatives.

The clergy we have spoken to in the qualitative element of Living Ministry have mentioned every one of these changes as having direct impact on their ministry and their wellbeing. Some are personally affected by issues of, for example, racial justice and sexuality. Most are in roles where they are expected to implement changes such as safeguarding procedures and carbon-zero policies in their parishes.

The effects of congregational decline have been felt by Living Ministry participants in several ways. The twin pressures of reporting attendance figures and paying parish share weigh heavily—the latter, even for churches that may be growing numerically. Fewer churchgoers often means reduced local church income to pay bills and expenses. It may also mean fewer people to take on lay roles in churches, adding more to

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[5] McFerran and Graveling (2022) *op. cit.*; *Graveling*, L. (2023), *Covenant, Calling and Crisis: Autonomy, Accountability and Wellbeing among Church of England Clergy,* London: Archbishops' Council. https://www.churchofengland.org/sites/default/files/2023-01/living-ministry-qual-panel-study-w3-covenant-calling-and-crisis_0.pdf.

[6] Archbishop of York, 'Simpler, Humbler, Bolder: A Church for the Whole Nation which is Christ Centred and Shaped by the Five Marks of Mission', GS 2223, June 2021. https://www.churchofengland.org/sites/default/files/2021-06/gs-2223-vision-and-strategy.pdf.

the workload of already over-burdened clergy. More profoundly, we saw in Wave 3 how performance measurement ('how do I know if I'm doing a good job?') is closely tied to vocational fulfilment which, in turn, for many clergy, is bound up with a desire to spread the good news of Jesus and make disciples, and resulting deep discouragement when efforts to do this are not reflected in congregational numbers.[7] Structurally, financial shortages in many dioceses have three main implications for clergy. First, restructuring of diocesan staffing may lead to less support, greater uncertainty and/or increased workload. Second, reduced funds to pay stipends requires dioceses to re-think their pastoral organisation, often resulting in parish priests finding themselves directly responsible for greater numbers of churches and parishes; taking on 'oversight' roles to enable ministry to continue through others; or deeply anxious about job security. Third (and whether or not the diocese has particular financial difficulties), clergy may be in roles funded by fixed grants, with the associated targets and time limits; or they may feel the effects of such grants being awarded to initiatives in close geographical proximity.

Clergy, then, do not just experience change; most are actively involved in leading change within their parishes or places of work, and this can directly affect (both positively and negatively) their wellbeing. Each clergyperson's ministerial journey is unique and the agency they have varies by person, role, circumstance and time. Moreover, as they negotiate life and ministry, they are themselves continually changed: shaped by experience, learning and relationship; and transformed by the work of the Holy Spirit.

Wellbeing

In this fourth wave of Living Ministry, we continue our exploration of clergy wellbeing, repeating questions about spiritual and vocational, physical and mental, relationship, financial and material, and participation wellbeing, to deepen our understanding of how clergy can flourish in different circumstances and at different stages of life and ministry. In addition to these regular questions, we introduce three sets of new items, addressing the cost-of-living crisis; social class; and psychological and cultural wellbeing.

Cost of living

Given the current economic challenges, financial wellbeing was a particular focus of this survey. As well as assessing longitudinal change by comparing responses to identical questions in 2019 and 2021, we asked specifically about how respondents have fared during the cost-of-living crisis, including access to additional financial support and levels of anxiety about financial circumstances.

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[7] Graveling (2023) *op cit.*

Social class

While demographic indicators such as age, sex, ethnic heritage and disability are common in surveys and have been part of Living Ministry from the beginning, capturing data on social class has proved challenging, partly because definitions of class are contested. A stand-alone Living Ministry study conducted by York St John and Bournemouth universities concurrently with this wave of the panel survey used qualitative methods to investigate classed experiences of clergy, finding that although being working class can provide opportunities and benefits for ministry, working-class clergy face exclusion, marginalisation, prejudice and discrimination in the context of their ordained ministries.[8] In this survey, we employed questions devised by the Social Mobility Commission to measure some indicators of social class: parental occupation, eligibility for free school meals, and education. Using these measures allows us to compare responses with the wider UK population.[9]

Culture and psychological wellbeing

A previous Living Ministry study,[10] explored the wellbeing of UK minority ethnic and global majority heritage (GMH) clergy and highlighted the importance to wellbeing of culture and trust. Many global majority heritage clergy experienced exclusion from a predominantly white Church of England culture (echoed in the subsequent report by working-class clergy in a middle-class church culture). Moreover, for GMH clergy, the wider context of the diocese can feel hostile or unsafe and many were unable to trust the church to understand and support them. To address more fully the cultural and psychological aspects of wellbeing, we included in this wave of the research additional questions relating to the extent to which clergy feel able to be fully themselves in their ministry and how much they trust their diocese and senior clergy.

Leading and managing change

To understand more about how clergy manage and lead change, we draw on two change management models: 'ADKAR' and 'Still Moving'. Both these models centre on leading change with people: in other words, change at the level of the individual, rather than organisational structures and systems. This focus

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[8] S. Jagger and A. Fry with R. Tyndall (2023), *'Let Justice Roll Down Like Waters.' Exploring the Wellbeing of Working-Class Clergy in the Church of England: A Rally Cry for Change*, London: Archbishops' Council. https://www.churchofengland.org/sites/default/files/2023-10/focussed-study-4-working-class-clergy-wellbeing.pdf.

[9] The same measures are being introduced by the Archbishops' Council during the discernment process to capture data on candidates for ordination.

[10] S. Stone (2022), *'If it Wasn't for God': A Report on the Wellbeing of Global Majority Heritage Clergy in the Church of England*, London: Archbishops' Council. https://www.churchofengland.org/sites/default/files/2022-10/focussed-study-3-gmh-clergy-wellbeing.pdf.

on people chimes well with both the people-centred nature of ordained ministry and the Living Ministry methodology which draws on the lived experience of clergy.

ADKAR

Many change management models[11] reflect Lewin's basic model of 'unfreezing' a situation (in preparation for change), making a change, then 'refreezing' to make the change last.[12] The Prosci ADKAR® Model was developed by Jeff Hiatt and is used widely in the UK and internationally, including in healthcare[13] and education[14]. It is one of three components of the Prosci Methodology (Figure 1) and sits at the centre of the Prosci 3-Phase Process of (i) preparing the approach, (ii) managing the change and (iii) sustaining the outcome, although most of the ADKAR elements relate to the second of these phases: managing change.[15]

The ADKAR model consists of five sequential elements:

- **Awareness** of the need to change
- **Desire** to participate and support the change
- **Knowledge** on how to change
- **Ability** to implement desired skills and behaviours
- **Reinforcement** to sustain the change

In this fourth wave of Living Ministry, we use these categories in two ways to assess how clergy manage change. In the quantitative analysis (this report), we focus on the participants' own attitudes to change, asking them in general terms of their awareness of need for change, their desire for change, and their knowledge and ability to bring about and sustain change. There is more detail on this in the methodology section below. In the qualitative study which follows this survey, we will use ADKAR as an analytical framework to explore how these five elements play out in lived examples of change, both in participants'

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[11] For example, Kotter's eight-stage theory (create a sense of urgency; build the change team; form a strategic vision; communicate the vision; remove barriers; focus on short-term wins; maintain momentum; institute change). J. P. Kotter (1996), *Leading Change: The Leadership Challenge*, Boston: Harvard Business School Press.

[12] K. Lewin (1947), *Field Theory in Social Science*, New York: Harper & Row.

[13] For example, A. Cronshaw, E. Boddye, L. Reilly, R. Boardman, L. Portas, J. Hagen, S. Griffiths, H. Donovan, D. Clark, L. Collins, B. Linley, S. Salt, Mags, J. Cooper, K. Jones, M. Sunderland, J. Manning and T. C. Marufu (2021), 'Engaging the Nursing Workforce to Achieve a Culture of Excellence: Nottingham Children's Hospital ANCC Pathway to Excellence® Journey', *Nursing Management*. doi: 10.7748/nm.2021.e1980.

[14] For example, K. Luke (2021), 'Twelve Tips for Managing Change in Medical Education,' *MedEdPublish*. https://doi.org/10.15694/mep.2021.000053.1 v1. D. Griffioen (ed.) (2023), *Creating the Desire for Change in Higher Education*, London: Bloomsbury.

[15] See J. M. Hiatt (2006), *ADKAR: A Model for Change in Business, Government and Our Community*, Loveland, Colorado: Prosci Learning Center Publications; and https://www.prosci.com/methodology/3-phase-process.

own awareness, desire, knowledge, ability and reinforcement, and in how they build and facilitate these elements in the people around them, which is the core of the ADKAR model.

Figure 1: The Prosci 3-phase process[16]
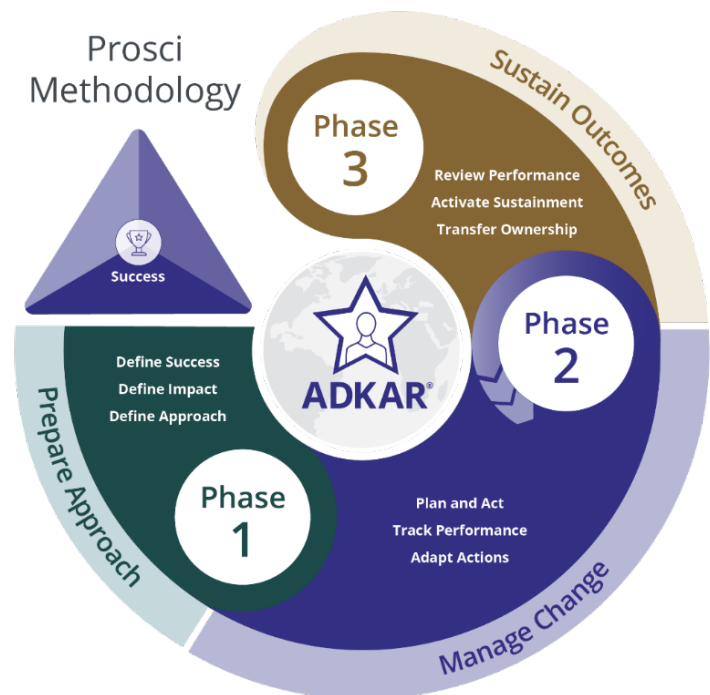
Still Moving

The Still Moving model,[17] devised by Deborah Rowland and already employed in the Church of England by the Ministry Development Team in its work with bishops, cathedral deans and archdeacons, takes a different approach to change management. Instead of suggesting a step-by-step process of leading change, it is concerned with the attributes and aptitudes of the change leader.

Four 'external practices' (described later in the report) are proposed as an interconnected system which enables leaders to implement sustainable change (Figure 2). Drawing on the concept of mindfulness, these are undergirded by four 'inner capacities' of the leader which activate the external practices and enhance the impact they have on successful change. Each of these eight elements taken separately can contribute
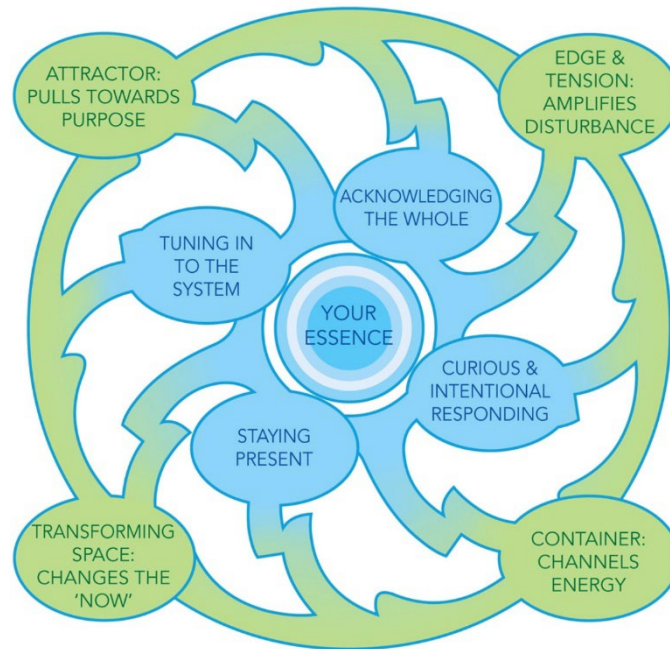
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[16] Hiatt *op. cit.*
[17] Deborah Rowland (2017), *Still Moving: How to Lead Mindful Change*, Chichester: John Wiley & Sons.

to effective change management, but it is when they are employed together, as an interconnected system, that they are most valuable.[18]

Figure 2: Still Moving interconnected system[19]

In this wave of Living Ministry, we explore how the inner capacities and the external practices are reflected by our participants, again using the quantitative analysis to assess general qualities and skills, and the qualitative analysis to probe more deeply into how these elements appear in practice. See the methodology section for more detail on how we used the Still Moving model in the Wave 4 survey.

Change management and wellbeing

Our aim in this research is not simply to explore how well ordained ministers lead and manage change. The purpose of Living Ministry is to deepen understanding of clergy wellbeing and so, in this wave, as well as analysing the wellbeing and change management indicators separately, we also connect the two to investigate whether there is a relationship between levels of wellbeing and alignment with the ADKAR and Still Moving models of change management.

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[18] *Ibid.* pp. 32-35.
[19] Rowland *op. cit.*

2. Method

Living Ministry is a mixed-methods, longitudinal research project following four cohorts of clergy through ten years of their ministry to explore what helps ordained ministers to flourish. Clergy ordained in 2006, 2011 and 2015, and those who entered training in 2016 are invited to take part in an online survey and qualitative interviews every two years. The first (Wave 1) survey took place early in 2017 and the most recent (Wave 4), which forms the basis of the analysis in this report, in March 2023.

Around 500 clergy responded to the Wave 4 survey in 2023. The findings of the panel study are based on self-reported data and represent respondents' perceptions. Living Ministry does not include participants ordained before 2006 and is therefore not representative of all clergy.

Survey instrument

The Wave 4 survey included questions repeated from Waves 1 to 3 along with a number of new questions. It comprised four sections:

- Details about the respondent's current ministry;
- Wellbeing: physical and mental, relationships, financial and material, and ministerial experience (including spiritual, vocational and participation wellbeing);
- Change management indicators;
- Demographic information.

Wellbeing

Wellbeing was measured using a number of items across multiple domains providing detailed information about physical, mental, and financial wellbeing, alongside information about relationships and sense of vocation. For the purposes of this report, a selection of summary items for each aspect of wellbeing has been used, repeated from previous waves of Living Ministry. The questions are detailed below.

- **Physical wellbeing:** 'Over the last twelve months, would you say your health has on the whole been…' (four tick boxes ranging from 'excellent' to 'poor').
- **Mental wellbeing:** The 14 items in the survey of the Warwick Edinburgh Mental Wellbeing Scale (WEMWBS) can be combined to give a single score of overall mental wellbeing. A low score can indicate depression.
- **Relational wellbeing:** 'Thinking about your relationships in general, would you say: I feel isolated in my ministry' (five tick boxes ranging from 'strongly disagree' to 'strongly agree').
- **Financial wellbeing:** 'How well would you say you are managing financially these days?' (five tick boxes ranging from 'living comfortably' to 'finding it very difficult').

- **Vocational wellbeing:** 'I feel that I am fulfilling my sense of vocation' (five tick boxes ranging from 'strongly disagree' to 'strongly agree').

Demands of the role: Clergy were asked how far they agreed their role was physically, mentally, spiritually and emotionally demanding (five tick boxes ranging from 'strongly disagree' to 'strongly agree').

Support was explored in two questions repeated from previous waves, one looking at sources of development, such as mentoring or leadership development programmes, and the other looking at sources of support such as family and colleagues.

Additional questions

In the Wave 4 survey, we introduced a further three areas:

The cost-of-living crisis: Four questions (Q36-Q39) 'Overall, has the cost-of-living crisis so far negatively affected your financial wellbeing?' (four tick boxes ranging from 'Yes, substantially' to 'No, not at all'); the source(s) of any assistance; 'Has this additional support made a difference?' (four tick boxes ranging from 'It has made a big difference' to 'Not applicable – I did not receive additional support'); and 'My current financial situation causes me anxiety' (five tick boxes ranging from 'strongly disagree' to 'strongly agree').

Social class: Four questions recommended by the Social Mobility Commission were included (Q61-64):[20] The occupation of the main household earner; the type of school attended (eight tick boxes including state-run and independent schools, attending outside the UK and other); eligibility for free school meals (tick boxes 'Yes', 'No', 'Not applicable'); 'Did your parents attend university by the time you were 18?' ('No', 'Yes', 'Don't know').

Culture and psychological wellbeing: Eight statements have been added across Q44 and Q45 following the results of the recent focussed reports into Global Majority Heritage and working-class clergy.[21] Three in Q44: 'I feel at home in the culture of my ministry context', 'I am able to be fully myself in my main ministry role', and 'In the context of my ministry, I am able to act in line with my values' (five tick boxes ranging from 'strongly disagree' to 'strongly agree'). Question 45 has a further five statements, 'My diocese is a safe place for me to be myself', 'I can contribute to shaping the culture of my diocese', 'I trust the senior clergy in my diocese', 'I believe my bishop has my best interests at heart', and 'I can trust my diocese to look after my wellbeing' (five tick boxes ranging from 'strongly disagree' to 'strongly agree').

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[20] https://socialmobilityworks.org/toolkit/measurement/
[21] Stone *op. cit.*; Jagger and Fry with Tyndall *op. cit.*

Change management

In addition, in Wave 4 we explore the theme of how clergy lead and manage change, measured in this survey through questions relating to the two models, ADKAR (Q51) and Still Moving (Q52). Each consisted of a series of statements with five tick boxes ranging from 'strongly disagree' to 'strongly agree' for each. Examples of the statements include: 'I know where to get help when I need to make a change' and 'I'm better at maintaining routine patterns of ministry' (Q51) and 'I like to be the personal driver behind change' and 'I never avoid initiating difficult conversations.' (Q52).

3. Respondents

The Wave 4 survey was open to all clergy ordained in 2006, 2011, 2015 and those who had begun training in 2016.

521 clergy participated (though not all went on to complete the whole survey). 35 of these had left ordained ministry within the Church of England.[22] Of the 486 in active ministry who took part, 358 had also taken part in Wave 3, 376 in Wave 2 and 375 in Wave 1. 73 people responded for the first time, or could not be linked to previous waves. 55% of participants were female, which compares to 33% of all active clergy at the end of 2021. Of those who indicated their ethnic heritage, 97% were white and 3% GMH, with missing data for 6% of respondents. As in previous waves, the clergy who participated were of a younger age profile than the general clergy population, but similar when comparing with the clergy population excluding clergy with Licence to Officiate (LTO) or Permission to Officiate (PTO), as illustrated in Figure 3.[23] [24]

Figure 3: Age profiles of Wave 4 respondents

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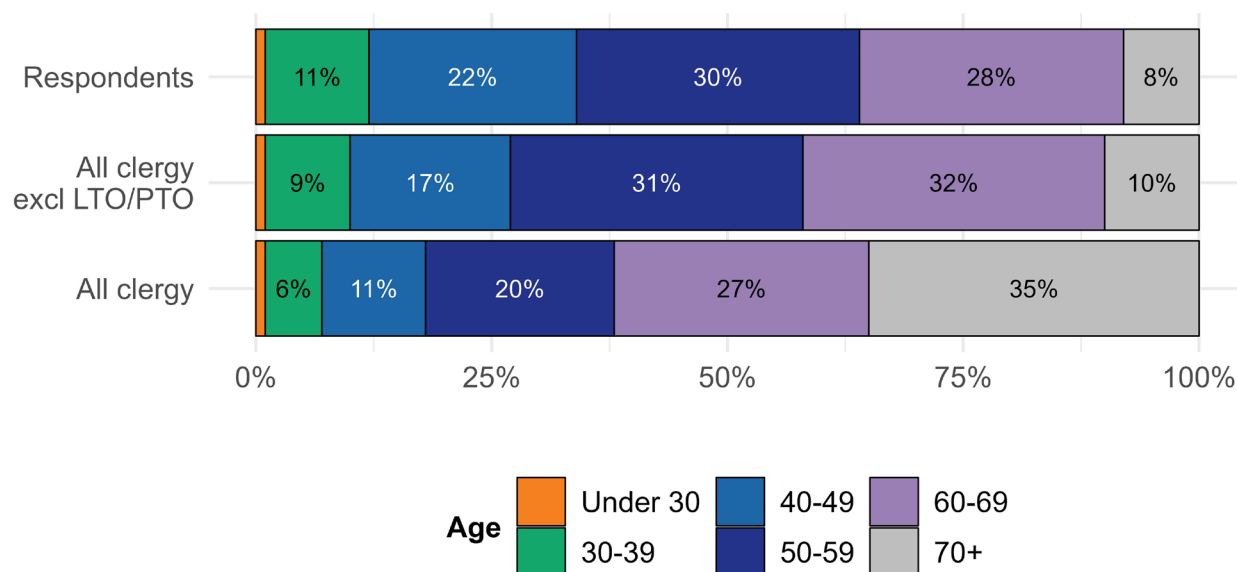
[22] 11 people had retired and were no longer active in ministry, 11 were ministering outside the Church of England, and 13 had left ordained ministry. Email bounces revealed a further 17 retirements, 6 ministering outside the Church of England and 7 who had left ordained ministry.
[23] Those under 30 represent 1% of our respondents, all clergy excluding LTO/PTO, and all clergy.
[24] Living Ministry includes proportionally fewer LTO and PTO clergy because all Living Ministry respondents were ordained since 2006 and some stop taking part in the research on retirement.

Figure 4 shows the roles of the respondents. Just over half (56%) of respondents were incumbent or incumbent-status clergy and 17% were assistant or associate minsters. 8% were chaplains (8%), 7% held permission to officiate (PTO), and 5% occupied diocesan roles, including senior clergy and cathedral roles. The remainder were in other specialised roles such as pioneering, education, roles within the National Church Institutions, or ministers in secular employment (4%). Just 2% (10 people) were curates, in comparison with 26% in Wave 3. This is to be expected as our respondents have moved through time from training into incumbency or other ministerial roles. The curates in this study are concluding their IME 2 training and they should not be considered representative of all curates in training in 2023.

Figure 4: Roles of Wave 4 respondents

LIVINGministry
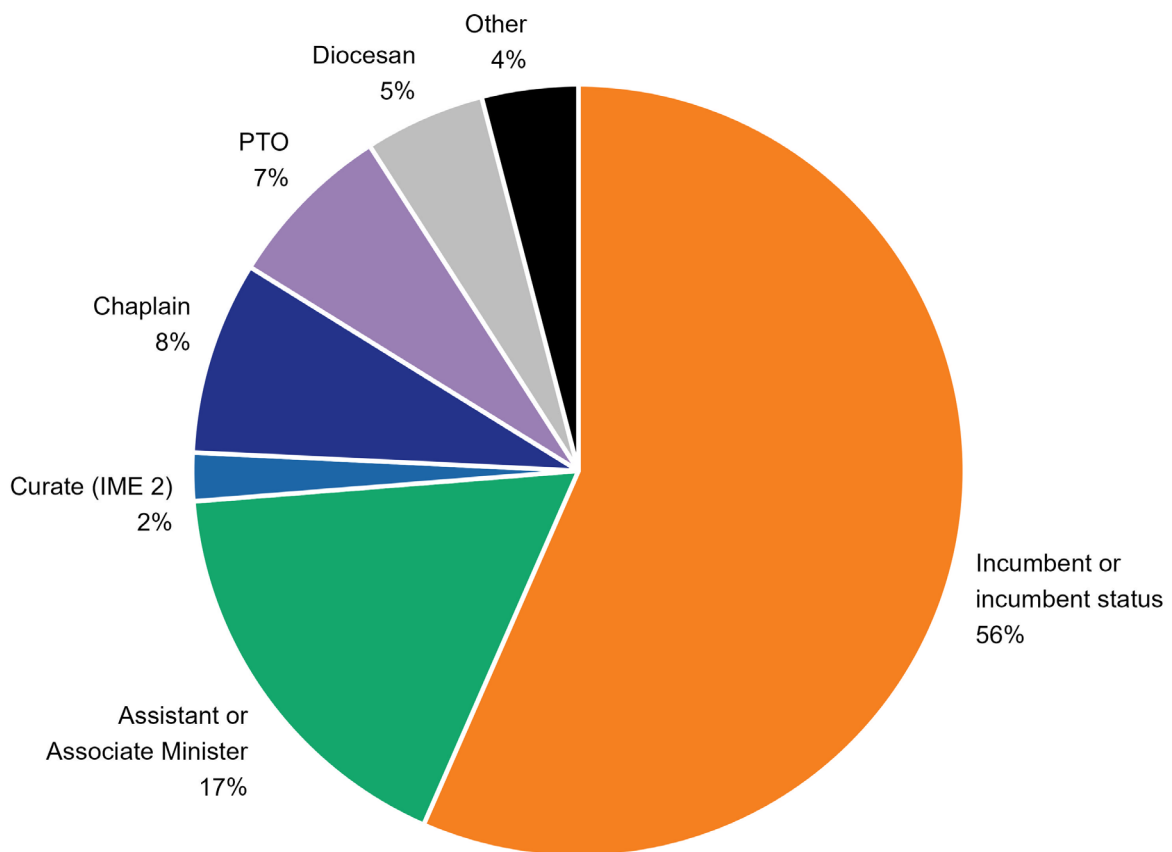
Social class

In order to examine social class in a way that allows comparison with other datasets, we employ a measure of 'social mobility'. Social mobility is the level of similarity or difference between a person's occupation or income and the occupation or income of their parents.[25] Where there is a strong similarity, there is a lower level of social mobility; difference indicates a higher level of social mobility. It is monitored throughout the UK by the Social Mobility Commission.[26] They recommend a set of four questions which were included in the Wave 4 survey:

1. What was the occupation of your main household earner when you were about aged 14?
2. Which type of school did you attend for the most time between the ages of 11 and 16?
3. If you finished school after 1980, were you eligible for free school meals at any point during your school years?
4. Did either of your parents attend university and gain a degree (e.g. BA/BSc or equivalent) by the time you were 18?

Parental occupation at age 14

The Social Mobility Commission splits parents' occupations into three categories, where 'clergy' is classified as a 'professional' occupation:

- 'professional', e.g. clergy, teacher, nurse, finance manager, large business owner, warehouse manager;
- 'intermediate', e.g. small business owners, clerical workers, personal assistant; and
- 'working class', e.g. plumber, electrician, porter, HGV driver, long-term unemployed.[27]

The responses to the Wave 4 survey (Figure 5, Table 1 in Appendix I) show that its participants had almost double the percentage of parents in professional jobs compared to the national baseline (66% vs 37%), and around half the percentages in the other categories (intermediate jobs: 13% compared with 24% nationally; working-class jobs: 21% compared with 39% nationally).
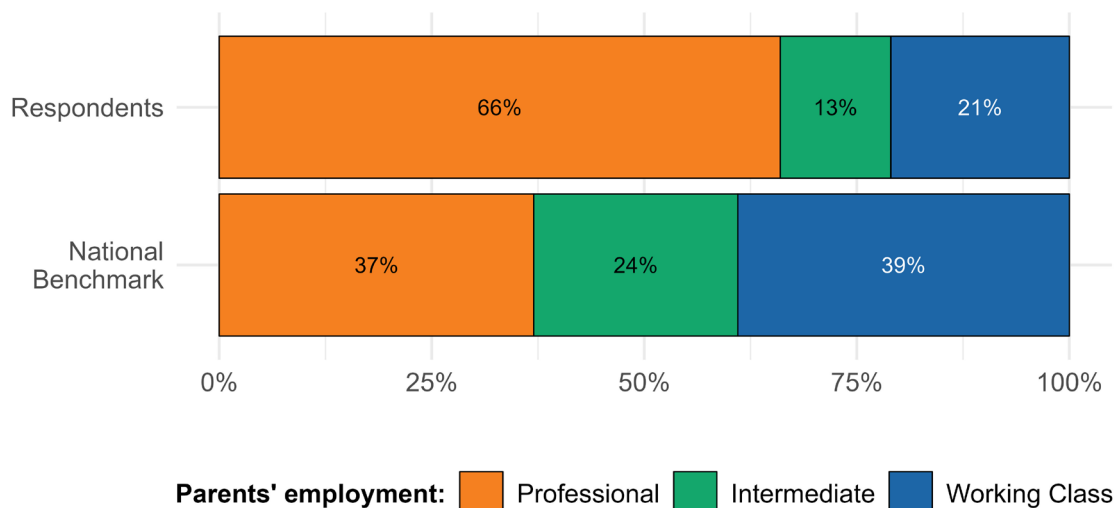
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[25] https://www.gov.uk/society-and-culture/social-mobility
[26] https://socialmobilityworks.org/toolkit/measurement/
[27] https://socialmobilityworks.org/toolkit/measurement/ gives full details.

Figure 5: Social mobility - Parents' employment

We can compare these figures with those found in other studies to discover if the Wave 4 cohort are unusual in this regard. Laurison and Friedman (2015) include a table of parental occupations for a wide variety of 'elite occupations' in which they include clergy (not confined to the Church of England). In their data, 71% of clergy have parents in professional occupations, 18% from intermediate ones and 11% from working-class occupations. These Church of England Wave 4 cohorts have considerably more working-class parents, 21%, than Laurison and Friedman found to be the case for clergy more generally.

Laurison and Friedman's data also shows that clergy are unusual in comparison with other 'elite' occupations. Compared with the 21% of Wave 4 clergy and 11% of general clergy found by Laurison and Friedman, only 6% of medical practitioners, 7% of lawyers and 9% of other National Statistics - Social Economic Classification Level 1 (NS-SEC1) occupations have parents in working-class occupations.[28]

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[28] D. Laurison, and S. Friedman (2015), *Introducing the Class Ceiling: Social Mobility and Britain's Elite Occupations*, LSE Sociology Department, p. 14.

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Schooling

For people who attended school in the UK (Figure 6, Table 2a), respondents were almost three times as likely to have attended an independent school (22.3%) compared with the Social Mobility Commission's national benchmark (7.5%). If they did attend a state school (Figure 7, Table 2b), they were more likely to be eligible for free school meals (18.2%) than the national benchmark (15.0%).

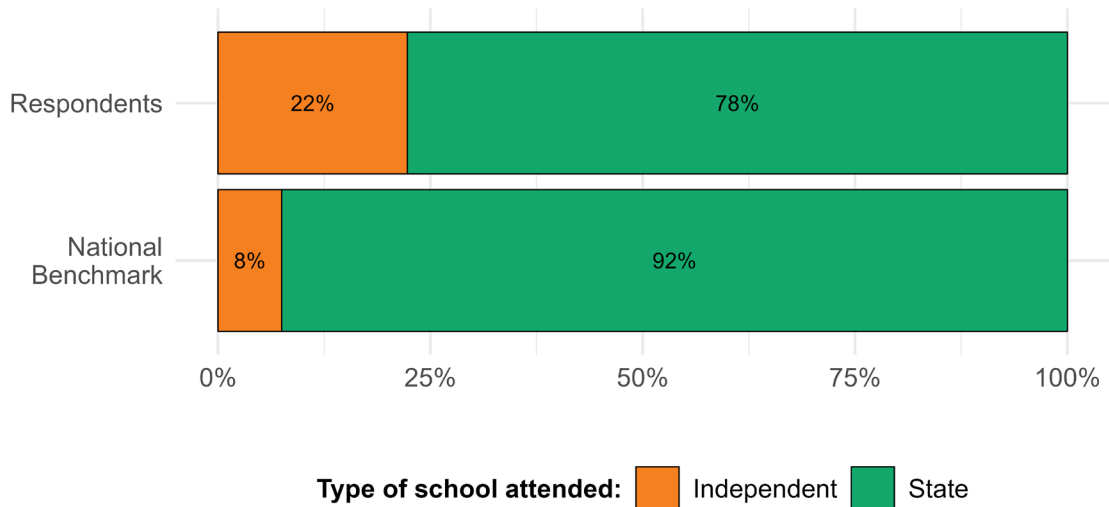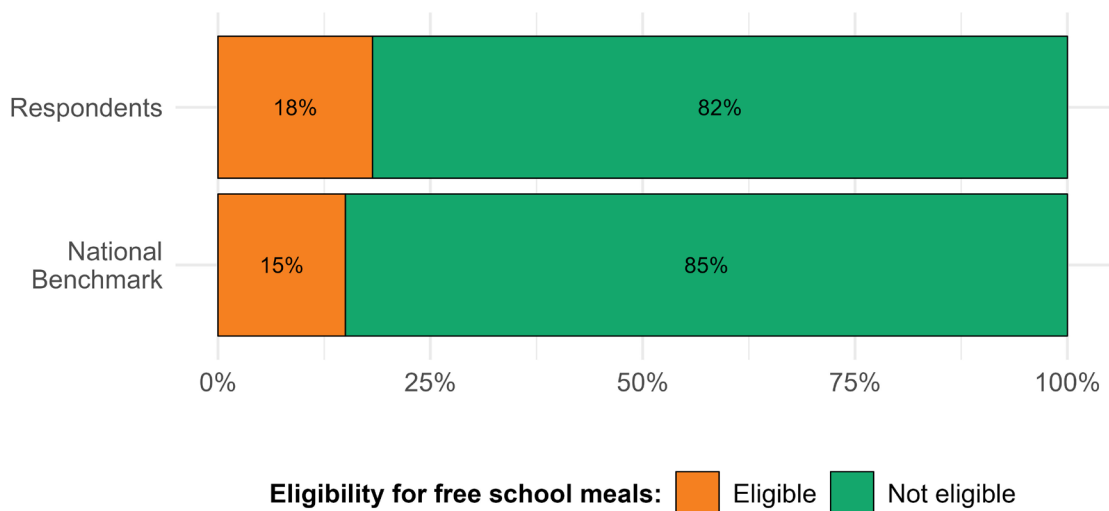*Figure 6: Social mobility - Type of school attended*

Type of school attended: Independent | State

Figure 7: Social mobility - Eligibility for free school meals

Eligibility for free school meals: Eligible | Not eligible

LIVINGministry

Being first in the family to attend university

Those responding to the Wave 4 survey were slightly less likely (Figure 8, Table 2c) to be the first in their family to attend university (62%) than the national benchmark of graduates (67%). This result is in line with our respondents being more likely than the wider UK population to have parents in professional occupations.

Figure 8: Social mobility - First in family to graduate from university
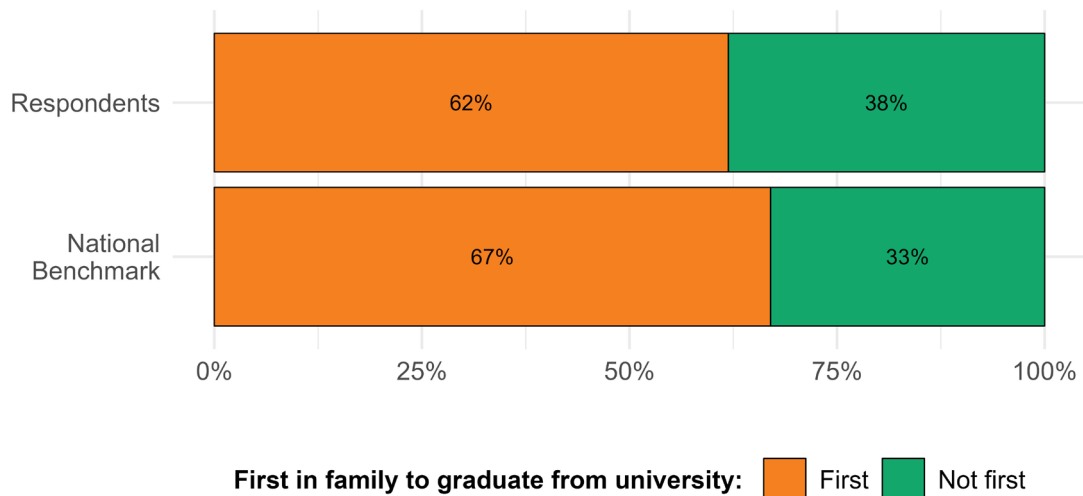
Working-class clergy in the Church of England

The 2023 report on the experiences of working-class clergy within the Church of England, *Let Justice Roll Down Like Waters*, provides a more nuanced approach to social mobility than that espoused by the Social Mobility Commission.[29] In his foreword, the Archbishop of York notes that the Church of England seeks to be 'fully representing the communities we serve.'[30] We would therefore expect the Church and its clergy to include more working-class people, rather than re-shaping them to become middle-class. Indeed, many participants in *Let Justice Roll Down Like Waters* challenged the understanding of social mobility as entirely positive, reporting negative experiences of having to assimilate into a middle-class culture. The report authors also noted that 'gratitude for improved material circumstances can exist alongside loss and dislocation.'[31]

While the Living Ministry cohort is rather more socially mobile than some other occupations, these figures, and the earlier qualitative report, show that there is a long way to go before the Church can be said fully to represent its communities.

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[29] Jagger and Fry with Tyndall, *op. cit.*
[30] *Ibid.* p. 1.
[31] *Ibid*. p. 35.

4. Wellbeing

Changes to wellbeing since Waves 2 and 3

The Wave 3 survey was carried out in March 2021, at a time when England was in the third national lockdown to reduce the spread of covid-19.[32] Its report focussed on the changes in wellbeing across the pandemic; with Wave 4 results we can consider how wellbeing has continued to change as covid-19 becomes an endemic disease.

358 people completed both Wave 3 and Wave 4 surveys, and we can make a direct comparison of their scores. All measures of wellbeing increased significantly since Wave 3, except financial wellbeing and relational wellbeing which both saw a significant fall. Note that some of the changes (throughout the report) can be explained by people moving into different roles between waves.

Since Wave 3 in 2021:

- Mental wellbeing, as measured by the Warwick Edinburgh Mental Wellbeing Scale (WEMWBS), increased by 1.2 points out of 70 (1.7%).[33]
- Physical wellbeing increased by 0.55 out of 4 (14%).[34]
- Vocational wellbeing increased by 0.20 out of 5 (4%).[35]
- Relational wellbeing decreased by 0.15 out of 5 (3%).[36]
- Financial wellbeing decreased by 0.35 out of 5 (7%).[37]

Overall, respondents saw an improvement in their mental and physical wellbeing over the past two years, coming out of the COVID-19 pandemic (Figure 9). People increasingly felt that they were fulfilling their vocation, but also felt more isolated. Financial wellbeing dropped considerably, reflecting the cost-of-living crisis, and we look at this in more detail in subsequent sections.

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[32] https://www.instituteforgovernment.org.uk/data-visualisation/timeline-coronavirus-lockdowns. Accessed 18 October 2023.
[33] Paired t-test - t=2.70; p=0.007. Difference M=1.19, SD=7.97
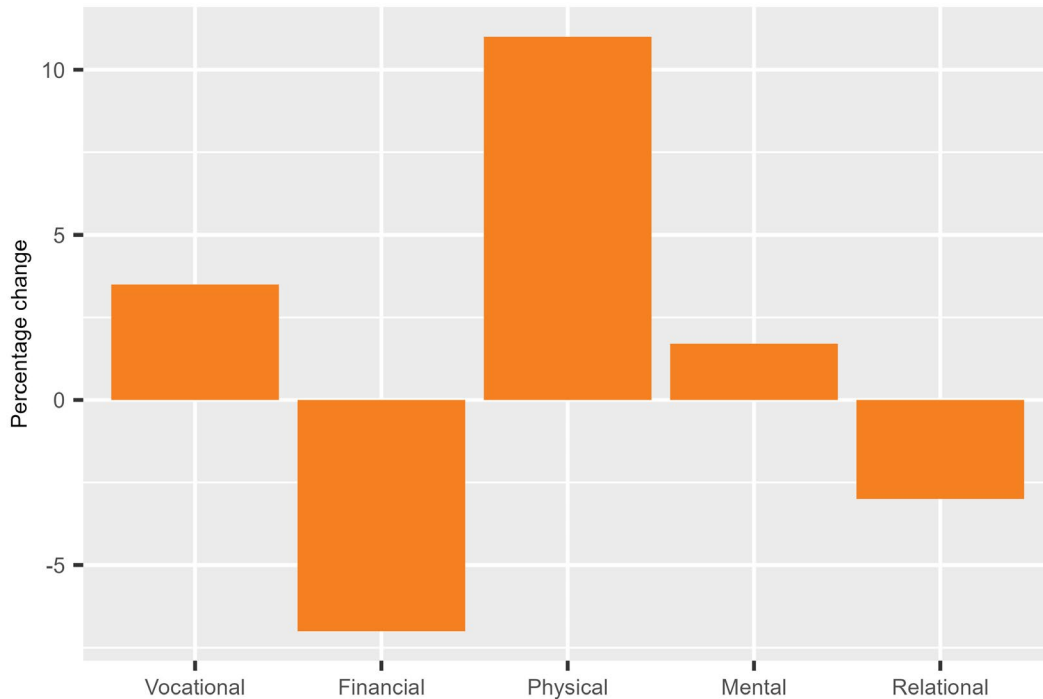[34] Wilcoxon signed rank test – p<0.0001
[35] Wilcoxon signed rank test – p=0.003
[36] Wilcoxon signed rank test – p=0.044
[37] Wilcoxon signed rank test – p<0.0001

*Figure 9: Changes in wellbeing, Wave 3 to Wave 4*

The Wave 3 survey was conducted during a national lockdown, at a time of great change and uncertainty. To see how the Wave 4 results compare with pre-pandemic times, we can also compare them with those of Wave 2, shown in Figure 10.

The effects of the lockdown to prevent the spread of COVID-19 are stark; we can see the large falls in vocational and especially relational wellbeing between Waves 2 and 3. The subsequent changes from Wave 3 to Wave 4 seldom compensate for the earlier shifts. Vocational and mental wellbeing saw some recovery, and physical wellbeing continued to improve. However, financial wellbeing went from a positive shift to a negative one, and the huge fall in relational wellbeing (isolation) declined slightly further.[38] Note that we are largely measuring how people feel about their situation, so, for example, for relational wellbeing we asked how isolated they felt in their ministry, rather than counting actual interactions and support etc. This may therefore be influenced by a range of social, theological, psychological and organisational factors as well as how many social or ministerial connections respondents had.

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[38] The Wave 3 report (McFerran and Graveling (2022), *op. cit.* p. 18, Fig. 3) showed the number of people who reported positive or negative change in their wellbeing. Figure 10 shows the magnitude of these changes.

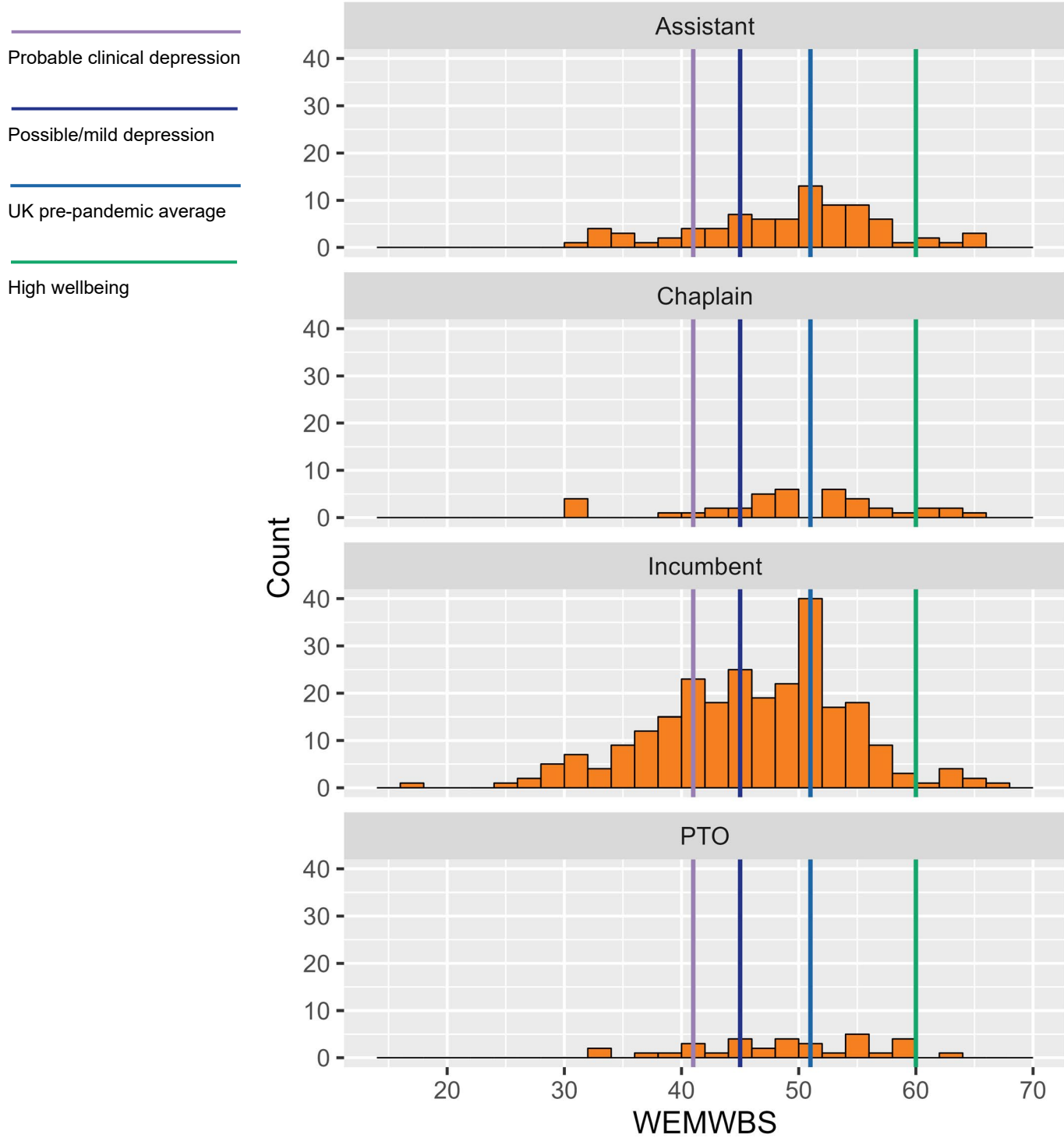*Figure 10: Change in wellbeing, Wave 2 to Wave 4*
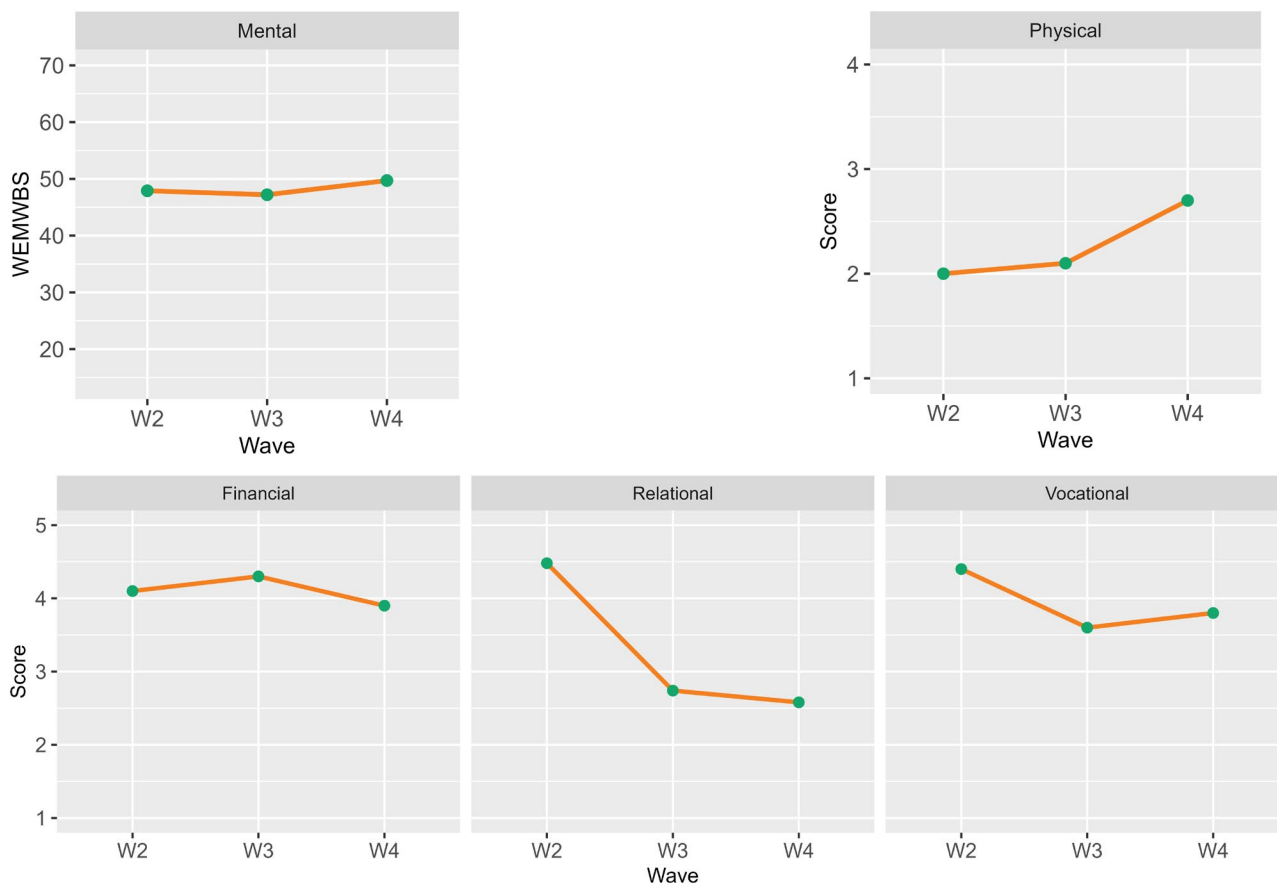
Mental wellbeing

317 clergy answered the 14 questions comprising the Warwick-Edinburgh Mental Wellbeing Scale (WEMWBS) in both Waves 3 and 4. The results are shown in Figure 11 below. The average score for the group as a whole rose from 47.2 to 48.4 out of a possible 70. The published pre-pandemic average for the UK population was 51.[39] There was a significant difference in WEMWBS between different types of role, but no significant difference between different genders or cohorts.[40]

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[39] https://warwick.ac.uk/fac/sci/med/research/platform/wemwbs/using/howto/wemwbs_population_norms_in_health_survey_for_england_data_2011.pdf Accessed 18/10/23.

[40] There is a significant interaction between role and the presence of children (p=0016). For assistant roles, the presence of children increased wellbeing during Wave 3, and it then decreased in Wave 4, while for those without children the pattern was reversed. Incumbents saw the same pattern regardless of whether or not there were children. Chaplains without children saw a fall and recovery between Waves 2 and 4. However, numbers are small and we cannot be sure if this is representative.

Figure 11: WEMWBS scores by role

Legend:
- Probable clinical depression
- Possible/mild depression
- UK pre-pandemic average
- High wellbeing

The WEMWBS is not designed to identify depression but has been benchmarked on other scales that are, with which it is correlated. Whilst there is no cut-off score that can indicate good or poor mental wellbeing, scores of 40 or below suggest probable clinical depression, and scores below 45 are thought to indicate possible or mild depression. High wellbeing is seen in a score of 60 or over. [41] These thresholds are shown by the vertical lines in Figure 11. Figure 12 and Table 3 in Appendix I show the percentage of each group that fall into the different bands. Over one in five incumbents (21%) had WEMWBS scores that indicate probable clinical depression, and a further 15% indicating possible or mild depression. These figures were higher than those for people in other roles, with 17.5% of respondents overall indicating probable depression. For context, Office for National Statistics figures for Autumn 2022 suggest that around 1 in 6 (16%) adults aged 16 or over in Great Britain had moderate to severe depressive symptoms, measured by the Patient Health Questionnaire (PHQ8). [42]

Figure 12: Percentage of each group in WEMWBS bands
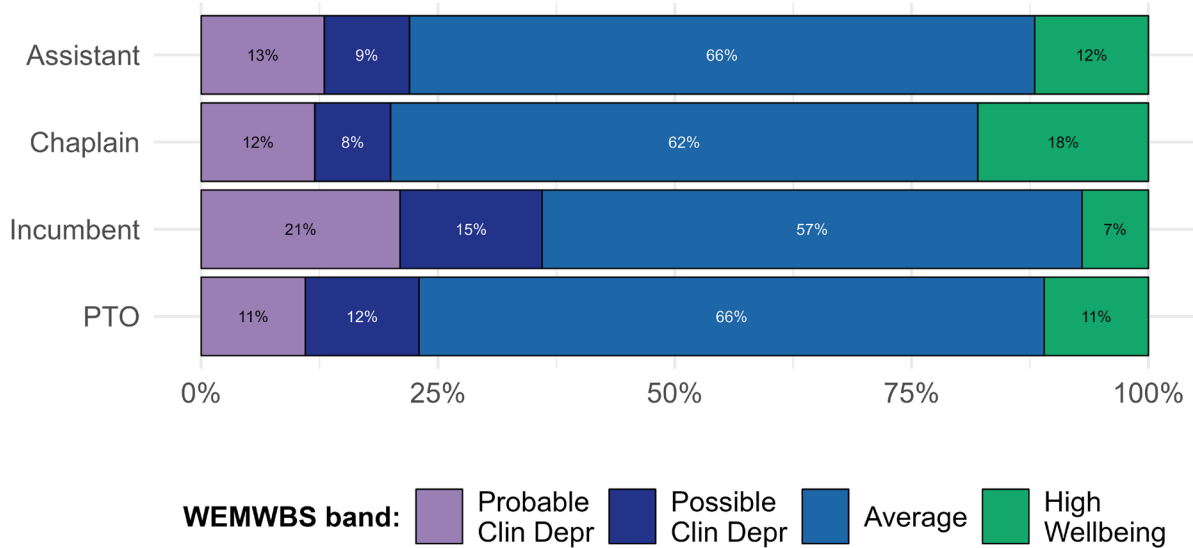
[41] https://warwick.ac.uk/fac/sci/med/research/platform/wemwbs/using/howto/ Accessed 18/10/23.
[42] Cost of living and depression in adults, Great Britain - Office for National Statistics (ons.gov.uk) Accessed 14/02/23.

Turning again to the changes since Wave 2, Figure 13 (Table 4) shows the pattern from Wave 2 to Wave 4 of the WEMWBS for the different roles. We can see that assistants, chaplains and those with PTO had their mental wellbeing increase since Wave 3. However, incumbents' mental wellbeing did not follow the same pattern and Wave 4 scores were even lower than during lockdown.[43]

Figure 13: Changes in WEMWBS by role

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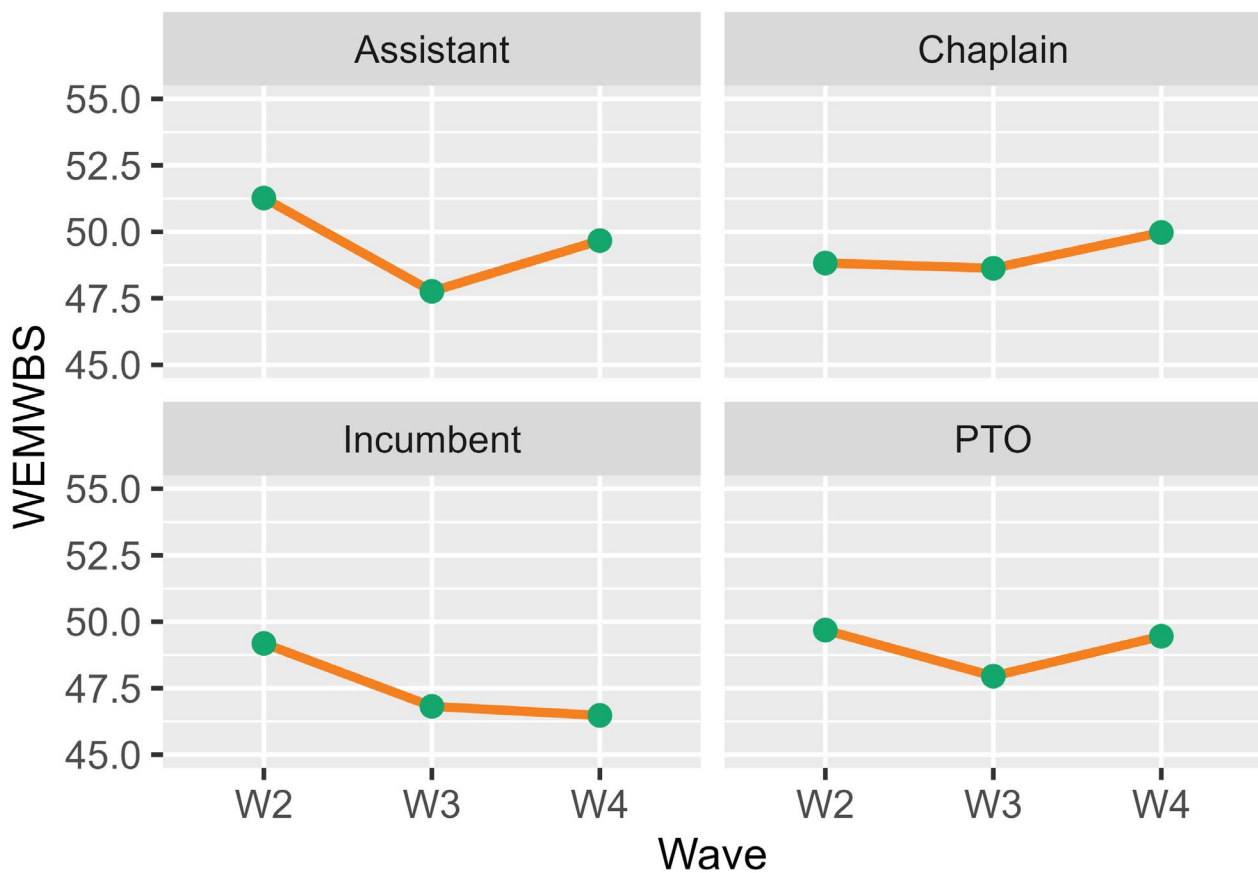
[43] T test comparing paired samples shows a significant difference between incumbents and others in the change between Wave 3 and Wave 4. T=-2.96, df=281, p=0.0034.

Qualitative mental and physical wellbeing responses

The quantitative responses showed that people had different experiences in the time since Wave 3: for some, mental wellbeing has increased, for others it has not. These differences are reflected in the qualitative responses, examples of which include:

- *'Work is demanding emotionally and spiritually but also very rewarding. I am tired but it is a good tired.'*
- *'My mental health has taken a huge dive over the last year.'*
- *'My curacy journey has been difficult and that has taken its toll on my physical and mental wellbeing. I finally found an environment in which I feel affirmed, welcomed and loved.'*
- *'The pressure of ministry is increasing and the support is diminishing'*
- *'Toxic people in the Church are so exhausting and draining'*
- *'Since becoming an incumbent of 7 rural parishes I've had the worst ill-health of my adult life'*
- *'Being part of a gym and ensuring I have time for classes are of enormous benefit to my physical and mental wellbeing'*

Relationship, physical and vocational wellbeing

There were no statistically significant differences between groups in either physical, vocational or relational wellbeing.[44] In Wave 3, during lockdown, there had been differences between older and younger people in physical wellbeing but these have now disappeared and the average increase (11%) was the same across roles, ages, cohorts and other groups. Similarly, the average increase in vocational wellbeing (4%) and decrease in relational wellbeing (3%) was statistically the same across such groups.

Qualitative relationship wellbeing responses

Many people spoke about the isolation of ministry. Key challenges included: moving around the country taking them far from family and friends; difficulties in balancing family relationships; and differing time off from other people. Some examples include:

- *'My experience of ministry is of crushing loneliness.'*
- *'Relationships at home are draining and just add to the weight of ministry.'*
- *'I do think my husband … is brilliant at supporting me.'*

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[44] Within vocational wellbeing there is a significant interaction between role and the presence of children (p=0.015). For assistant and incumbent roles, the presence of children decreases vocational wellbeing slightly, while for chaplains the reverse is true. However, numbers are small and we cannot be sure if this is representative.

- *'Working 6 days a week means that the relationships you need to nurture in order to be able to minister well take a back seat.'*
- *'One of my significant sources of support is a diocesan counsellor and a spiritual director. These are amazing!'*

Financial wellbeing

We saw above that there was a large drop in financial wellbeing since Wave 3. This change differs significantly depending on the respondent's age (Figure 14; Table 6), their role (Figure 15) and whether or not they have children.[45] Younger people, incumbents and those with children had the largest decreases in financial wellbeing; they were more likely to say that they were finding it difficult to manage. Further questions were asked in the Wave 4 survey about the effect of the cost-of-living crisis and we go into full detail in a later section of this report.

Figure 14: Change in financial wellbeing by age
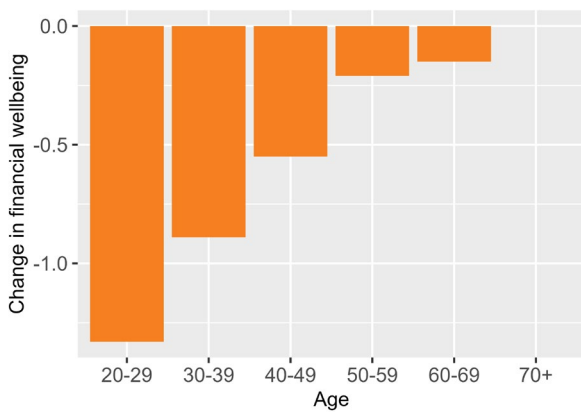
Figure 15: Change in financial wellbeing by role

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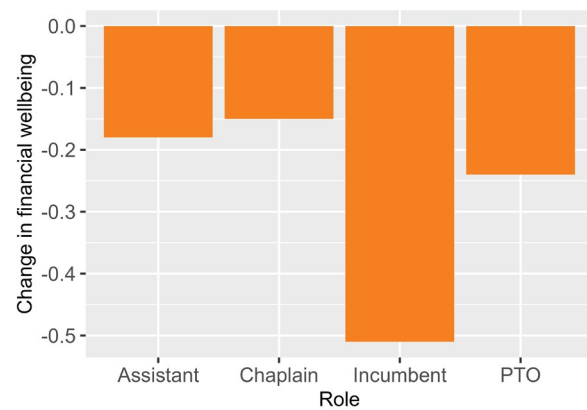
[45] Age p<0.0001; Role p=0.041.

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Demands of ministry: ministry and vocation

As in earlier waves, respondents were asked how demanding they felt their ministry was on four dimensions: physically, intellectually, emotionally and spiritually. Across all of these, demands increased slightly across all respondents and are higher in three out of four now than at any period of study (Figure 16 and Table 7).[46] Only intellectual demand is lower than Wave 1 and 2 levels.

Figure 16: Demands of ministry from Wave 1 to Wave 4
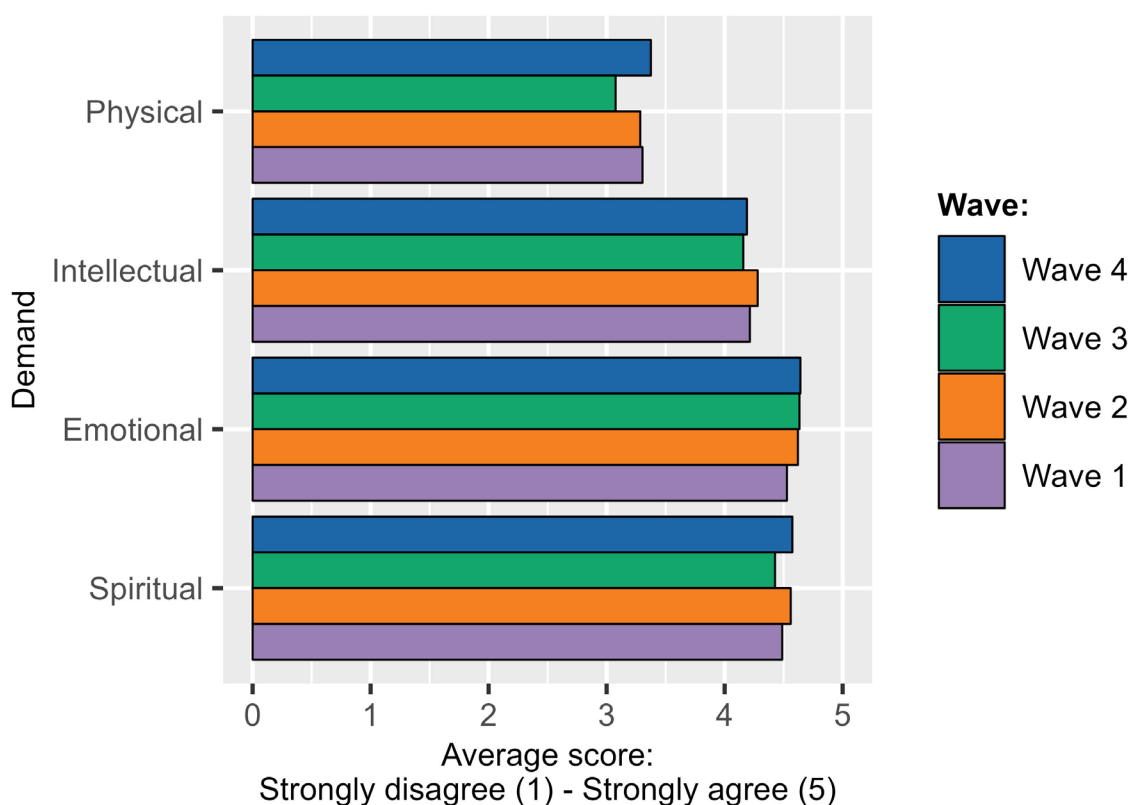
If we look at how mental wellbeing is affected by these demands, we find that much lower mental wellbeing is associated with low levels of emotional and spiritual demands, suggesting that mental wellbeing may suffer when clergy are less engaged emotionally and spiritually, or vice versa. Intellectual demands have no association with wellbeing, and those who strongly agreed that ministry is physically demanding had a slightly lower average mental wellbeing.

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[46] Only physical demand shows a significant increase from Wave 3, rising by 0.27, p<0.0001.

While in Wave 3, during the pandemic, only 46% of respondents reported taking all of their annual leave, in this wave levels returned to those of Wave 2, with 65% (Wave 2: 66%) of respondents reporting taking all of their annual leave in 2022. Figure 17 illustrates this, and the percentage of people taking at least one full day off a week.

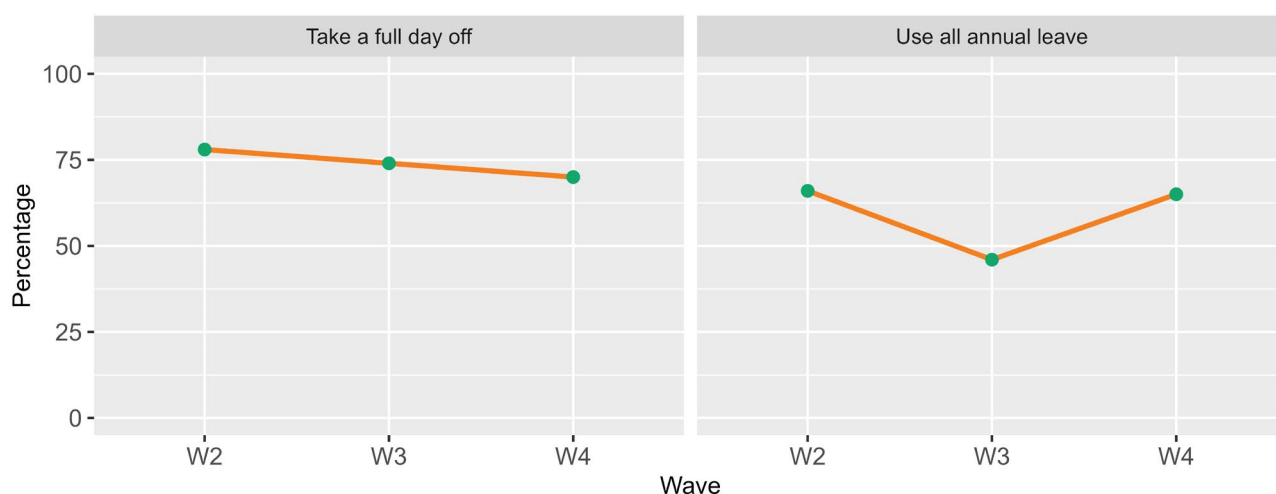The percentage of people normally taking at least one full day off a week fell to 70%, in comparison with 74% in Wave 3 and 78% in Wave 2. 71% of incumbents and 66% of assistants took at least one full day off per week, but those in other roles (a small number of our participants) were less likely to do so (57%).

Figure 17: Full days off each week and use of annual leave

Burnout

Another aspect of wellbeing is burnout, defined as 'a psychological syndrome emerging as a prolonged response to chronic interpersonal stressors on the job.'[47] The Wave 4 survey included seven questions from the Maslach Burnout Inventory (MBI). Respondents were asked questions from two sections of the MBI: three from the dimension of 'depersonalisation', and four from the dimension of 'emotional exhaustion'.[48]

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[47] C. Maslach and M. P. Meiter (2016), 'Understanding the Burnout Experience: Recent Research and its Implications for Psychiatry', *World Psychiatry* 15 (2): 103-111.
[48] C. Maslach and S. E. Jackson (1981), 'The Measurement of Experienced Burnout', *Journal of Occupational Behavior* 2 (2): 99–113. Living Ministry does not use the full MBI (and excludes the third dimension, reduced personal efficacy), therefore analysis of the dimensions of burnout are not conclusive.

Figure 18: Levels of depersonalisation by gender and age
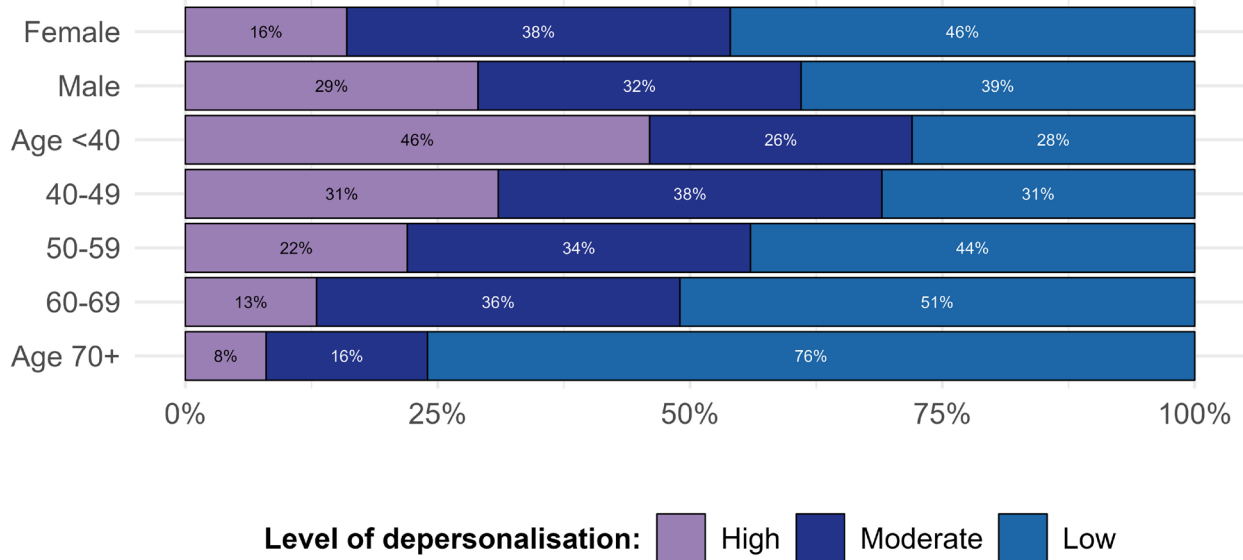
Almost a third (29%) of male respondents reported high levels of symptoms of depersonalisation (Figure 18, Table 8) as did almost half (46%) of respondents under 40. Levels of emotional exhaustion were lower (Figure 19, Table 9), but 14% of women described high levels, as did 19% of those aged 40-49.[49] In both dimensions, younger respondents were more likely to report symptoms of burnout. High levels of isolation and low levels of vocational wellbeing were also contributing factors to both depersonalisation and emotional exhaustion.

[49] The sex differences in emotional exhaustion and depersonalisation echo findings from other studies, e.g. R. K. Puranova (2010), 'Gender Differences in Burnout: A Meta-Analysis', *Journal of Vocational Behavior* 77: 168-185; and I. Houkes, Y. Winants, M. Twellaar and P. Verdonk (2011), 'Development of burnout Over Time and the Causal Order of the Three Dimensions of Burnout among Male and Female GPs. A Three-Wave Panel Study', *BMC Public Health* 11: 240.

Figure 19: Emotional exhaustion by gender and age

	High	Moderate	Low
Female	14%	38%	47%
Male	9%	38%	53%
Age <40	13%	48%	39%
40-49	19%	47%	34%
50-59	14%	34%	52%
60-69	8%	37%	55%
Age 70+	3%	25%	72%

Level of emotional exhaustion: High   Moderate   Low
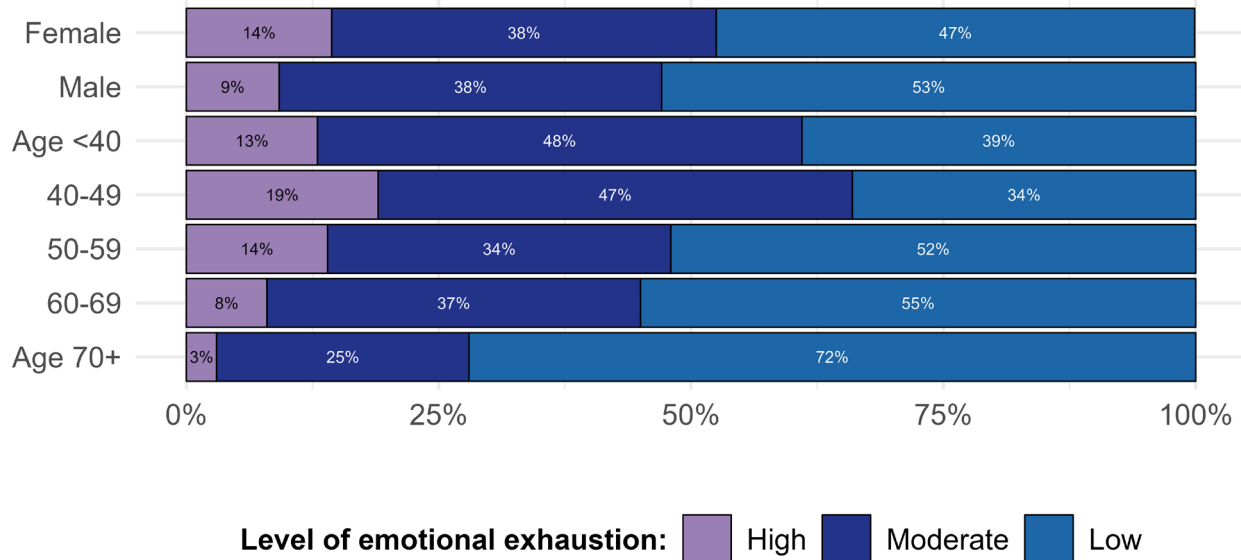
Emotional Exhaustion (Table 9) was associated with:

- Being younger (p<0.0001; 19% of 40-49 year-olds reported high levels of emotional exhaustion, compared with 8% of those aged 60-69);
- Being female (p=0.0001; 14% of female clergy reported high levels of emotional exhaustion, compared to 9% of male clergy);
- Having children (p=0.03);
- Being an incumbent (p=0.036);
- Low vocational wellbeing (p<0.0001), low health (p<0.0001), high isolation (p<0.0001), high finance stress (p=0.003).

With these factors, we explain 50.5% of the variation in emotional exhaustion.

Depersonalisation (Table 8) was associated with

- Being younger (p<0.0001; 46% of clergy under 40 reported high levels of depersonalisation compared with 13% of those aged 60-69);
- Being male (p=0.028; 29% of male respondents reported high levels of depersonalisation compared with 16% of females). This is independent of the age factor described above.
- High isolation (p<0.0001); low vocational wellbeing (p<0.0001).

Here, 24% of variation is explained.

To understand in more depth and more conclusively the prevalence of burnout among clergy, further research would be necessary, applying the full MBI or an equivalent measure.

Younger incumbents

Several wellbeing indicators show higher levels of stress in younger incumbents. Living Ministry data only cover the period from 2017 to 2023, so it is not possible to assess whether this represents a long-term generational shift. However, looking back at Waves 1-3 and comparing scores for those under 40 with the scores for those aged 40 or over at the time of each survey, we found:

- No differences in wellbeing indicators in Waves 1 and 2.
- In Wave 3, but not Wave 4, younger incumbents had significantly better physical wellbeing than older incumbents and significantly lower vocational wellbeing: they were much less likely to feel that they were fulfilling their vocation.
- In Wave 4, financial wellbeing worsened significantly in younger incumbents: they were more likely than older incumbents to find their financial situation 'quite' or 'very difficult'.
- Mental wellbeing, as measured by the WEMWBS, was not significantly different between younger and older incumbents in any waves.

Taking these together, the financial wellbeing of younger incumbents has become significantly worse than older incumbents more recently. In Wave 3, they were healthier, but less likely to feel they were fulfilling their vocation. In Wave 4 financial stress was much higher in the younger incumbents.

In addition, as seen in the section above, although they did not report significantly lower mental wellbeing, younger people in Wave 4 were much more likely to exhibit depersonalisation and emotional exhaustion, two symptoms of burnout.

Culture and psychological wellbeing

Following analysis in the recent report on the wellbeing of global majority heritage clergy in the Church of England,[50] eight items were added to the Wave 4 survey:

- I feel at home in the culture of my ministry context;
- I am able to be fully myself in my main ministry role;
- In the context of my ministry I am able to act in line with my values;
- My diocese is a safe place for me to be myself;
- I can shape the culture in my diocese;
- I trust my diocese to look after my wellbeing;
- I trust the senior clergy in my diocese; and
- I believe my bishop has my best interests at heart.

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[50] Stone *op. cit.*

The results from these questions indicate that there are issues of people feeling isolated in their contexts, but they are not solely related to ethnicity. Social class and health status are additional isolating factors.

The results for the first three which focus on ministry context are shown in Figure 20 (Table 10).

Figure 20: Fitting in in my ministry context
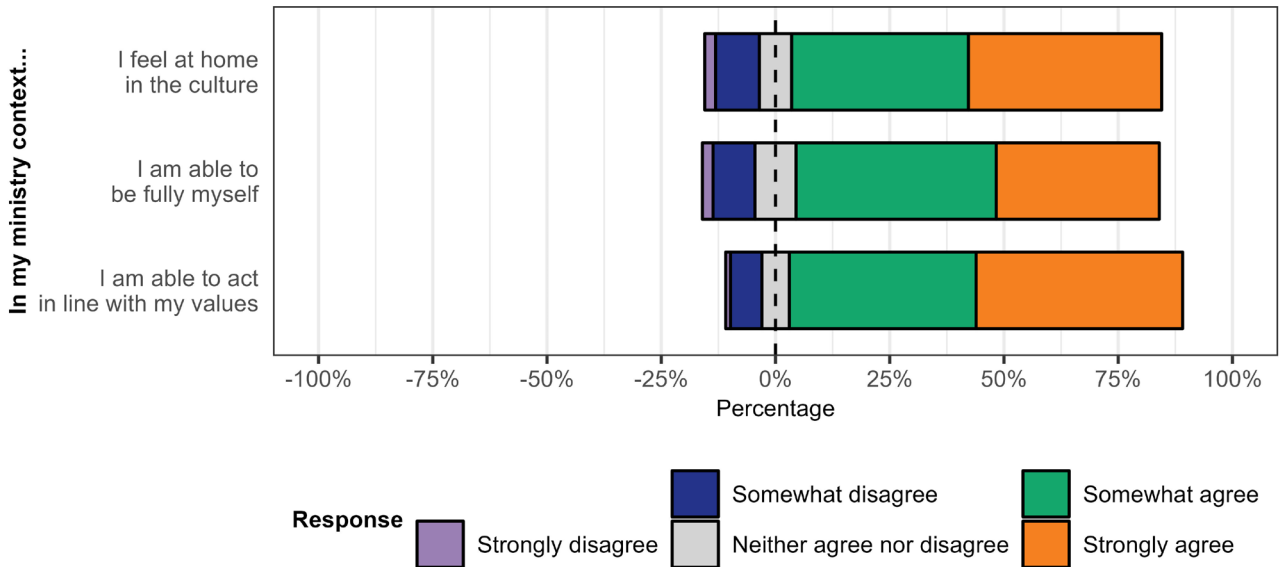
The majority of respondents felt at home (81%), were able to be fully themselves (80%), and felt able to act within their values (86%) in their ministry contexts. However, there are also some significant differences within social groups and ethnicity. 14% of those who attended a state school felt that they did not feel at home, in comparison with 6% of those who attended an independent school.[51] Health status was also important, with those who described their health as 'poor' less likely to feel at home.[52] However, whether people identified as disabled or not made no statistically significant difference to how far they felt at home in the culture of their ministry context, felt able to be fully themselves, or felt able to act in line with their values. Whether respondents felt able to be themselves in their ministry role varied by ethnicity with over a third of global majority heritage clergy feeling that they could not be themselves, in comparison with 11% of white clergy.[53] Those who attended state schools were also significantly more likely not to feel able to be themselves (13% in comparison with 5%), and those whose parents were in intermediate occupations (23%;

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[51] Chi-squared test (p=0.033).
[52] Chi-squared test (p=0.024).
[53] Chi-squared test (p=0.010).

working-class 13%; professional 9%).[54] Health status again was significant, with 30% of those in poor health not feeling able to be themselves.[55]

There were no social class differences regarding how far respondents felt able to act in line with their values, but 18% of those in poor health compared with 7% of others, and 28% of GMH clergy compared with 8% of white clergy disagreed that they were able to act in line with their values.[56]

These results show that there are issues of clergy not feeling at home in their ministry contexts, but they are not only connected to ethnicity. Social class and health status (but not disability itself, although some people's health issues may be related to disability) were also found to have isolating effects. We would also note that only 3% of those in the Living Ministry Wave 4 cohort identified as being of global majority heritage, so these results may not be representative.

The second set of questions shift focus to the diocese and senior clergy. They gave the following results (Figure 21, Table 11, Table 12):

Figure 21: Fitting in in my diocese
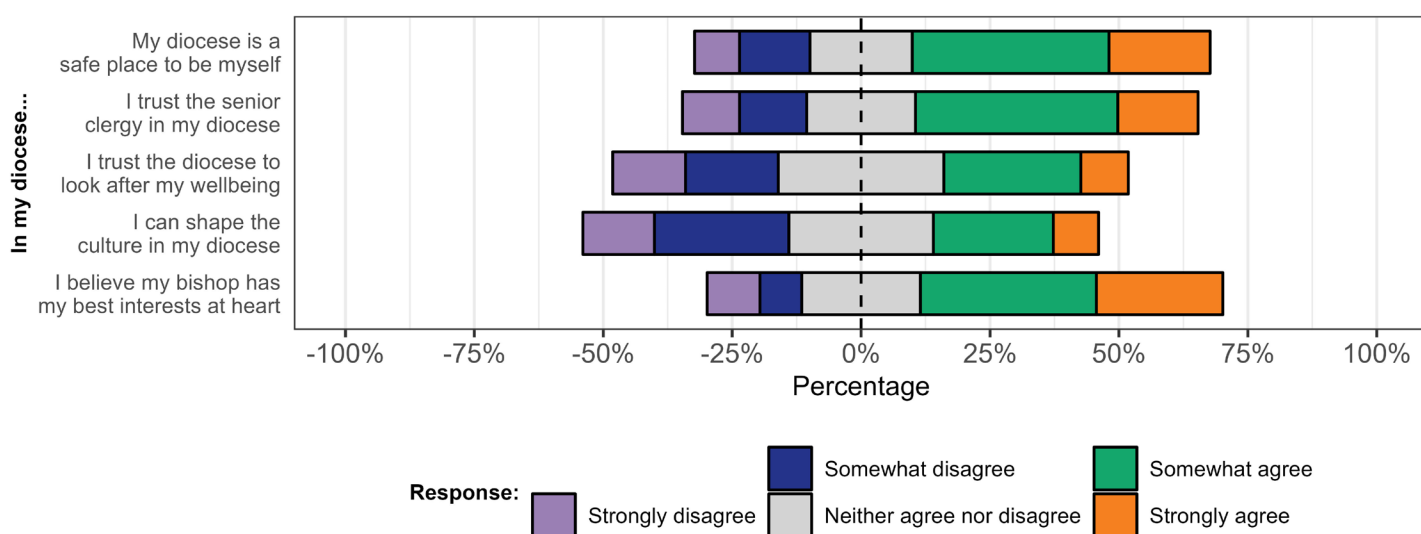
When respondents were asked about individuals, the majority agreed that they trusted their senior clergy (55%, compared with 24% who disagreed) and that their bishops had their best interests at heart (59%

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[54] Chi-squared tests: State/independent schools p=0.035, Parents' occupations p=0.012.
[55] Chi-squared test (p<0.0001).
[56] Chi-squared tests: Health status p=0.025, GMH p=0.0068.

compared with 18% who disagreed). There were no significant differences of social class or ethnicity here, but 42% of those in poor health did not agree that they trusted their senior clergy.

However, when asked about the more impersonal 'diocese,' respondents were less positive about trust and support. Around a third (32%) did not trust the diocese to look after their wellbeing and just over one in five (22%) did not agree that the diocese was a safe place to be themselves. Further questions (Table 13) showed that respondents thought that adequate pastoral support was not offered for people like them (31%), and would not access diocesan support at a time of vulnerability (36%). There were no significant differences by ethnicity or social class in these questions.

Time to pray

In the Wave 3 report, during lockdown, it was noted that more clergy reported having adequate time to pray, increasing from 68% in Wave 2 to 76% in Wave 3.[57] However, in Wave 4 the proportion has fallen back to 63%. Similarly, the increase in clergy who were spending adequate time in prayer, 38% in Wave 2 to 47% in Wave 3, has returned to earlier levels with 38% reporting that they spent adequate time in prayer in Wave 4.

Figure 22: Having and spending adequate time in prayer

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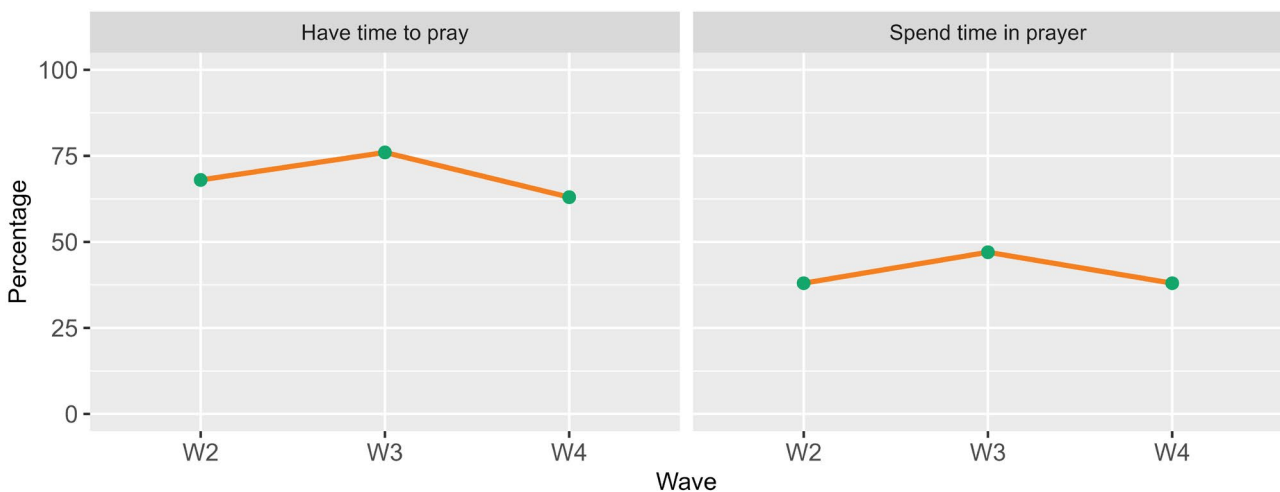
[57] McFerran and Graveling (2022) *op. cit*.

Cost of living

The cost-of-living crisis, the fall in 'real' disposable incomes (that is, adjusted for inflation and after taxes and benefits) that the UK has experienced since late 2021, has significantly affected the financial wellbeing of clergy responding to Wave 4 of the Living Ministry survey.

In Wave 4, we added questions about the overall effect of the cost-of-living crisis, what assistance people had received, the effect of the assistance, and anxiety about respondents' financial situations. Further questions looked at whether people claimed expenses, and preparing for the future, i.e. being able to save and retirement provisions.

Throughout this section, we have separated the respondents by how they are paid for their ordained ministry: those who are stipendiary clergy, those who are self-supporting, those who are employed, those receiving a pension, and others.[58]

Stipendiary clergy have been most affected by the cost-of-living crisis. They are statistically:

- More likely to be finding it difficult to manage financially;
- More likely to be anxious about their current financial situation;
- Most negatively affected by the cost-of-living crisis;
- Most likely to need financial help; and
- Least likely to be prepared for retirement.

General financial wellbeing

In terms of general financial well-being, stipendiary clergy were statistically significantly most likely to be at least 'finding it quite difficult' (14.8%), and least likely to be 'living comfortably' (27.5%), as shown in Figure 23 and Table 14 .[59] No one who was receiving a pension but still active in ministry reported finding it 'quite difficult', or 'very difficult'.

In comparison with earlier waves, the percentage of stipendiary clergy finding it at least 'quite difficult' doubled; the equivalent figures in Wave 2 was 7%, and in Wave 1, 8%.

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[58] A small number (2.4%) of respondents were paid in other ways, these have been omitted from this analysis.
[59] A Chi-squared test is extremely significant (X^2=41.56, df=16, p=0.0046) and inspection of the residuals shows that the stipendiary clergy stand out as being very badly affected.

Figure 23: Cost of living: general financial well-being
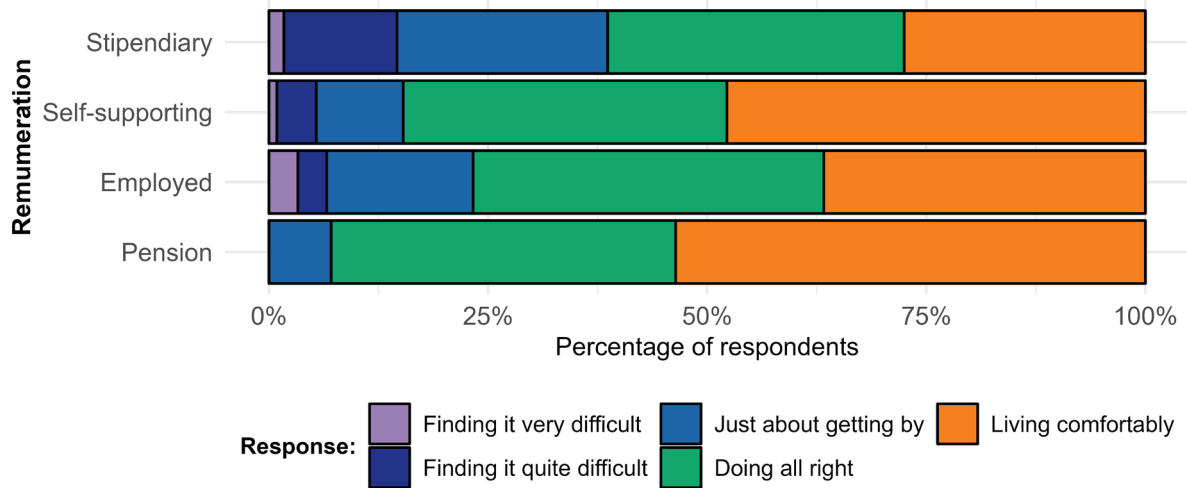
Cost-of-living crisis: overall effect

To gauge the effect of the cost-of-living crisis, respondents were asked Q36, 'Overall, has the cost-of-living crisis so far negatively affected your financial wellbeing? Please consider the situation before receiving financial assistance, if any.' Replies were a tick box with options 'No, not at all', and three negative options, 'Yes, slightly', 'Yes, quite a lot', and 'Yes, substantially'.

Figure 24: Cost of living: overall effect
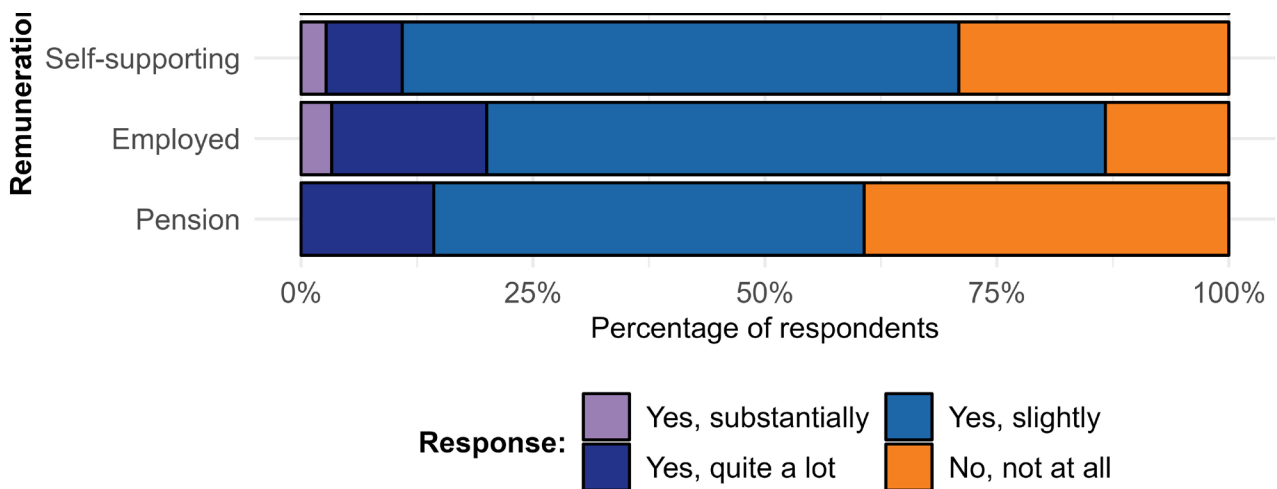
Stipendiary clergy were by far the most negatively affected by the cost-of-living crisis, with almost half (44%) being at least 'quite a lot' negatively affected, including 16% who were 'substantially' affected (Figure 24 and Table 15). In comparison, only 11% of self-supporting clergy were at least 'quite a lot' affected, 20% of those employed, and 14% of those receiving a pension. [60]

Cost-of-living crisis: getting help

Over two-thirds (69%) of stipendiary clergy said that they needed financial assistance related to the cost-of-living crisis (Q37; Figure 25 and Table 16). Most assistance came from the diocese (28%) and Clergy Support Trust (CST; 16%).[61] Only 6% said that they had not received any help, despite needing it.

Almost half (49%) of employed respondents said that they needed financial assistance, but they were much less likely to have received any assistance: 23% said it would have been helpful but they had not received anything. As with stipendiary clergy, the diocese was the

Figure 25: Percentage of respondents who required financial assistance

most common source of assistance (13%). Around 70% of self-supporting clergy and those receiving a pension said that they did not require any financial assistance.

For those who did receive financial assistance, it generally made at least some difference (Figure 26 and Table 17). Almost a third of stipendiary clergy (32%) said that it made a big difference, along with 29% of employed staff and 41% of self-supporting clergy who received help.

Most clergy in Wave 4 claimed expenses at least 'usually' (57%; Table 19) [62] and those who are stipendiary or employed were more likely to do so (64%, 63%). One in five self-supporting ministers and those receiving a pension (20%; 19%) said that they never claim expenses. Expense claims fell slightly since before the pandemic, in Wave 2, when 62% of ordained ministers claimed expenses at least 'usually'.

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[60] This is a statistically significant difference. A Chi-squared test is extremely significant (X^2=56.50, df=12, p=9.71*10^{-8}) and inspection of the residuals shows that the stipendiary clergy stand out as being very badly affected.
[61] Other sources of assistance included TEIs, National Clergy Energy Support Scheme, other charities, taking on extra work, taking in lodgers or a loan. Of those who received assistance, 61 received from one source, 26 from two, 22 from three and 2 from four sources.
[62] The corresponding figure in Wave 3 was also 57%.

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Figure 26: The effect of financial assistance
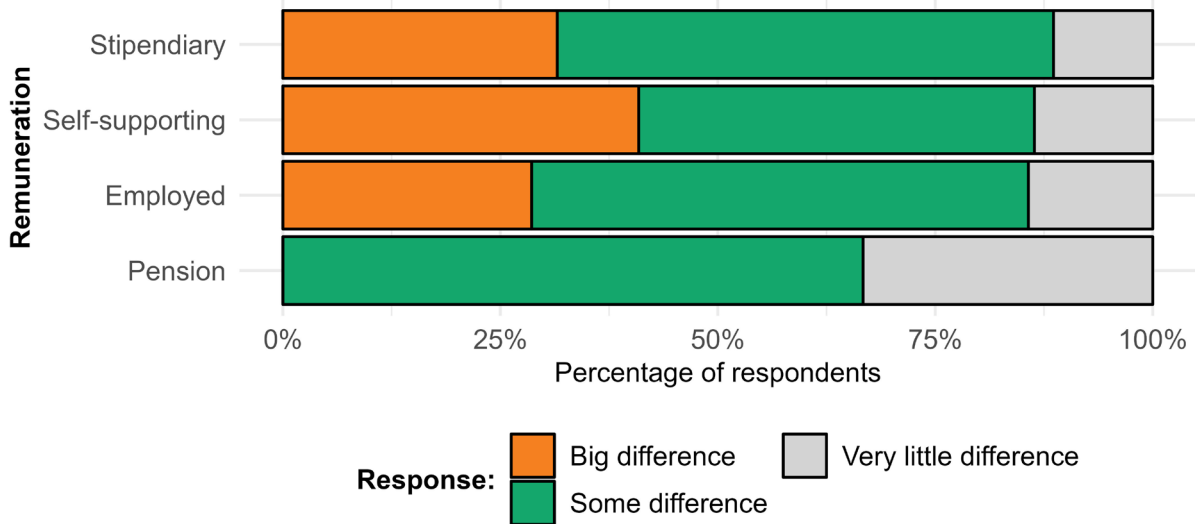
Anxiety about financial situation

Stipendiary clergy were statistically significantly more likely to agree that their financial situation causes them anxiety (42%); those receiving a pension were least likely (11%).[63]

Figure 27: Anxiety about financial situation

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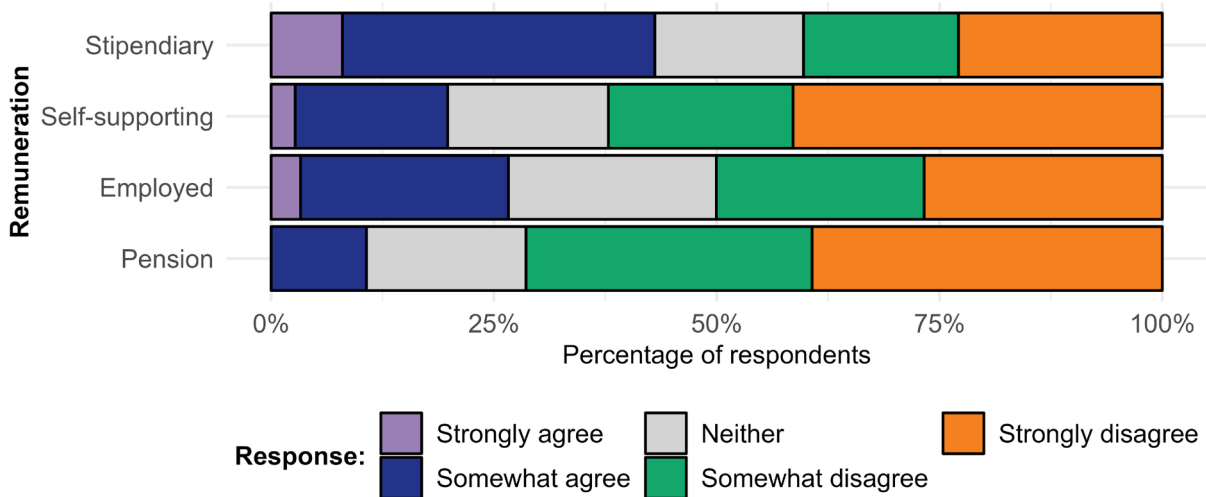
[63] A Chi-squared test is extremely significant (X^2=34.99, df=16, p=0.004) and inspection of the residuals shows that the stipendiary clergy were much more likely to agree that their current financial statement causes them anxiety.

Clergy who are long term sick or disabled

Being long term sick or disabled brings additional financial burdens. Within our Wave 4 cohort, 9% of respondents considered themselves to be long term sick or disabled. 20% of those who consider themselves to be long term sick or disabled said that the cost-of-living crisis was having a substantial negative effect on their financial wellbeing—a figure higher than any of the groups shown in Figure 24.[64] Anxiety about their financial situation was significantly higher in people who are disabled. 42% at least somewhat agreed that their financial situation causes them anxiety, in comparison with 33% of people who do not consider themselves disabled (p=0.019).

Preparing for the future

Respondents were asked whether they were able to save (Q41), and if they were on track to having adequate provision (Q41) and housing for their retirement (Q42).

Around a quarter of clergy said they were able to save regularly (Table 20), and there was no significant difference between those who were employed, self-supporting or stipendiary clergy. [65]

When it comes to provision for retirement (Table 21), a third (34%) of stipendiary clergy disagreed that they were on track to having adequate provision in place for their retirement. This is very significantly different from self-supporting clergy, although amongst those who were employed, 29% also disagreed that they were on track to having adequate provision for their retirement.[66]

Turning to those who expect to need assistance with housing in their retirement, stipendiary clergy were again in most need (Table 22). One fifth (20%) agreed that they did expect to need assistance, in comparison with 13% of employed clergy.

We can also look at the effect of social class on the measures of financial wellbeing. The results are not as straightforward as might be expected. After controlling for age and incumbency, those with professional parents were more likely to say that they were not managing well financially. It is possible that this may be due to their expectations of how they ought to be managing.

The cost-of-living crisis negatively affects those with parents in the intermediate occupations the most, then those with parents in working-class occupations and those with parents in professional occupations. People with parents in working-class occupations were slightly less likely to need assistance (50%) in comparison with others (54% professional and intermediate).

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[64] The difference between those who are and are not disabled is not quite statistically significant (p=0.066).
[65] A Chi-squared test is not significant (X^2=23.03, df=16, p=0.11).
[66] A Chi-squared test is extremely significant (X^2=63.78, df=20, p=1.83*10^{-6}) and inspection of the residuals shows that the stipendiary clergy are most likely to disagree.

In terms of preparing for the future, those with professional parents were more likely to have provision for retirement, and were least likely to require assistance with housing.

Qualitative responses

The textual responses demonstrate the 'cushion' provided to many clergy who describe themselves as 'spouse-supported ministers,' where their partner earns money to support the family income. Other sources of income such as pensions from previous employment, property owned or legacies received are mentioned as keeping people afloat.

Several people spoke of their worries about the future, both retirement and precarious situations. Heating bills in vicarages were a source of concern.

- *'We had to use foodbanks.'*
- *'As I am HfD [House for Duty] Self Supporting there will be no assistance available when I retire as it is only available to stipendiary clergy.'*
- *'A pension from my previous career makes all the difference to our financial wellbeing.'*
- *'I am lucky that my wife earns a lot.'*
- *'We live in an extremely cold property because we cannot afford to heat it.'*
- *'The biggest impact on clergy wellbeing seems to be whether one owns property prior to ordination.'*

5. Change Management

To investigate how change management affects and is affected by clergy wellbeing, we make use of two different theoretical frameworks. As described in the introduction, the first, 'ADKAR', focuses on the practicalities of stages of change management. The second model, 'Still Moving' by Deborah Rowland, explores how our being and doing affect change management.[67]

ADKAR

The ADKAR model comprises five elements: [68]

- Awareness of the need for change,
- Desire to participate and support the change,
- Knowledge of how to change,
- Ability to change, and
- Reinforcement to sustain the change.

In the Wave 4 survey, five questions associated with each element were included as Question 51, as listed in Appendix I and shown in the survey file.[69] In the following analysis, each element is represented by the sum of the scores of its questions.

In this model (Figure 28 and Table 23), respondents were better at, that is had higher levels of agreement with, statements related to being aware of the need for change and having the desire to participate and support the change, while their knowledge and ability to change were a little lower. Respondents also showed high levels of agreement with statements relating to being able to reinforce and sustain the change.

Statistically, incumbents had a higher desire for change, and were more able to reinforce and sustain change, in comparison with self-supporting ministers, chaplains or those holding PTO. Those most recently ordained had a higher desire for change. Other factors and interactions were not significant.

In all but one element (awareness of the need for change) the change score is associated with the WEMWBS: the better the mental wellbeing, the higher the level of agreement. However, the direction of this association, if there is a causal link at all, cannot be established from these data.

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[67] Rowland, D. A. (2021) *Still Moving Field Guide: Change Vitality at Your Fingertips*, Wiley-Blackwell.
[68] https://www.prosci.com/
[69] https://www.churchofengland.org/sites/default/files/2023-12/living-ministry-wave-4-survey-final-version.pdf.

Figure 28: Agreement with elements of the ADKAR model
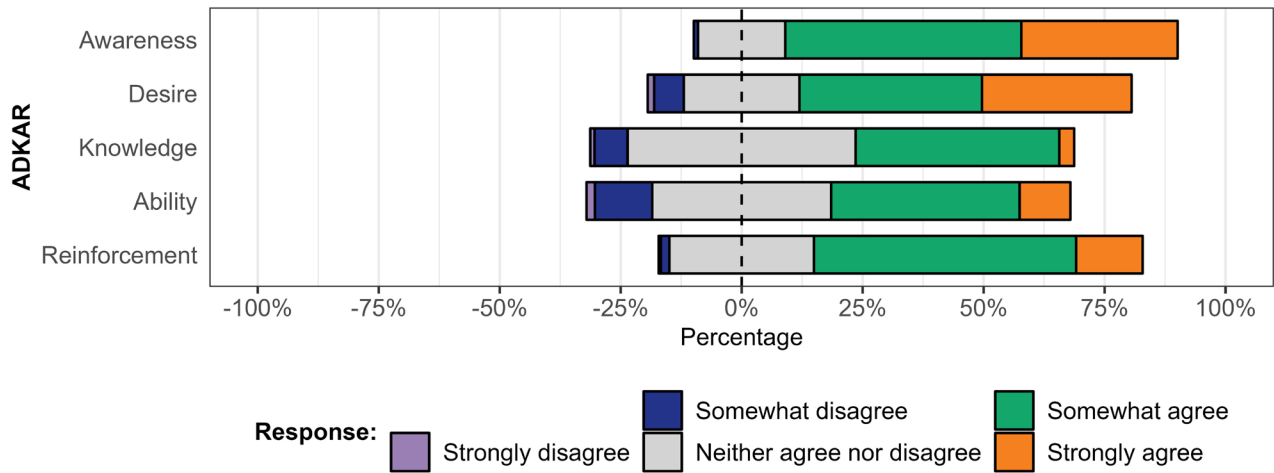
Relationship with wellbeing

Treating the sum of scores for each element in the ADKAR model as a continuous variable, linear modelling was used to investigate how they affected wellbeing. After controlling for age and incumbency status, we found high levels of correlation between the different elements.[70]

For general mental wellbeing, as measured by the WEMBWS, the ability to change things and reinforcement to sustain the change are significant: being better at these aspects of change management is associated with increased wellbeing. However, the scores for these elements are correlated so we cannot determine from this data which has most effect. We find the same with spiritual and relational wellbeing: people who were able to make and reinforce a change were more likely to feel that they were fulfilling their call and were less isolated.

The ability to make a change has a positive association with physical wellbeing, and there are no significant relationships between these elements of change management and financial wellbeing.[71]

It appears that the latter stages of this change management model are those that most affect wellbeing. Although statistically we cannot attribute causality, this suggests that awareness of the need for change, a desire for it to happen, and even knowledge of how to bring it about, do not contribute to wellbeing unless it is also possible to implement and sustain the change, and may of course lead to frustration if it is not.

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[70] Care was taken to check the model fits for collinearity in each model.
[71] P=0.002; R2=3.8%.

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Still Moving

Rowland's 'Still Moving' model offers a framework which includes consideration of the qualities of the change-maker themselves: how our 'being' affects our management of change. We consider the early stages of the 'Still Moving' model: the 'inner capacities', and part of the 'external practices'.[72]

There are five inner capacities and five external practices, as described below. Elements with an * are detractors, i.e. they are negatively correlated with successful change.[73]

Inner capacities: the quality of your 'being'

Staying Present: Paying close attention to the 'here and now' moment without getting distracted or thrown by experience. Calm, focussed, and non-judgmental attention to the present moment, building a keener and richer awareness of reality.

Curious and Intentional Responding: Using deep awareness and personal intention to slow down the period between experiencing and reacting, staying open and curious to what arises and taking charge of our mental and emotional response.

Tuning in to the System: Picking up the vibes and visible signs of what is going on in the wider system. Interpreting experience as a property of a richly interconnected relational system. This requires 'staying present' and 'curious and intentional responding'.

Acknowledging the Whole: Understanding that all experience needs to be given a place, especially what might be found difficult and disturbing. Seeing and respectfully integrating difficulty as having some kind of purpose.

***Non-Mindful:** Tending to operate on autopilot by reacting to the current moment, often based on past experiences.

External practices: the quality of your 'doing'

Attractor: Moving people into new directions by creating a shared intention, atmosphere, spirit, and meaning for the change that serves a higher good. Providing a deep sense of direction that people can translate into their own role and task.

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[72] We are grateful to Deborah Rowland for permission to use her survey questions as part of the Living Ministry survey.
[73] Rowland, p. 6.

Edge and Tension: Moving towards and amplifying disturbance in order to shift capacity to perform to potential, by naming reality and confronting tough issues, especially strongly held assumptions and ways of working.

Container: Channelling anxiety into productive energy for change. Staying personally non-anxious, affirming others, creating safe structures and processes for people to talk about difficult topics and take risks in trying new things.

Transforming Space: Changing the 'now' by creating interventions that draw attention to—and change—a system's repeating patterns, so that the change is lived, not just talked about.

*Leader-Centric: Egocentric behaviour including being overly controlling, wanting to be seen as the 'mover and shaker,' and leading from one's own beliefs rather than the organisation's purpose.

In the Wave 4 survey, five questions associated with each inner capacity and one question for each external practice were included as Question 52, as listed in the appendix and shown in the survey file.[74]

Inner capacities

Figure 29 below shows the results from all respondents on the inner capacities, the 'quality of your being'.[75] They show high levels of agreement with each of the four positive capacities, and much lower levels of agreement with the detracting 'Non-Mindful' capacity.

Figure 29: Inner Capacities

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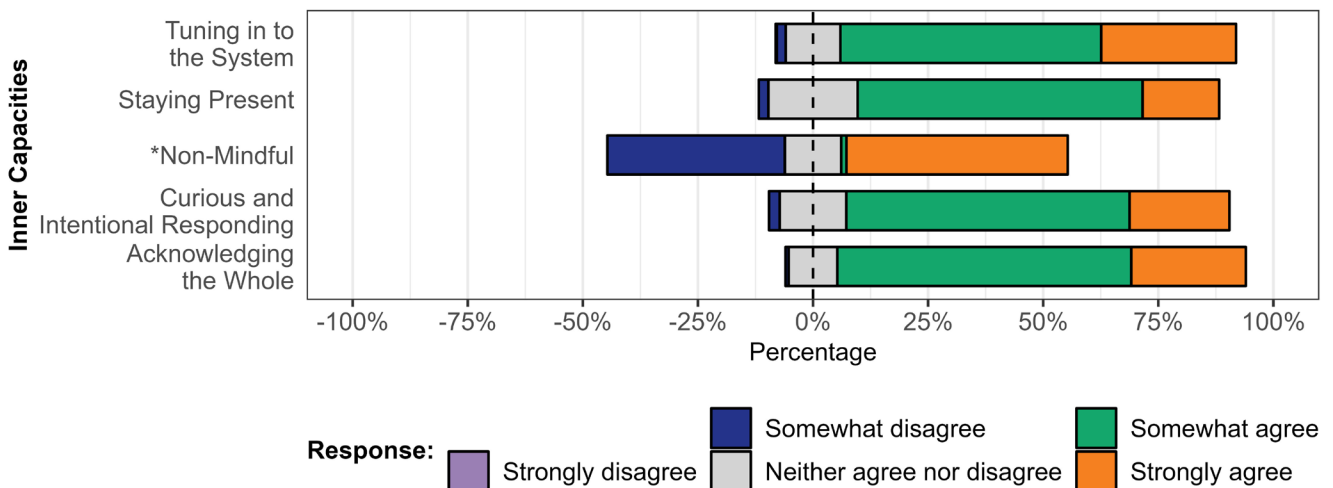
[74] https://www.churchofengland.org/sites/default/files/2023-12/living-ministry-wave-4-survey-final-version.pdf
[75] The average score is taken from the four questions in each section.

Wellbeing

Among our respondents, there is little variation between the different inner capacities and we found that the 'Staying Present' capacity captured almost all of the relationship between the five internal capacities and mental wellbeing as described by the WEMWBS.[76] Respondents who scored more highly on this capacity had higher levels of wellbeing.

Other measures of wellbeing are also associated with the inner capacities. Spiritual wellbeing is positively associated with 'Acknowledging the Whole' and 'Curious and Intentional Responding'.[77] Physical wellbeing is associated with 'Staying Present'.[78] Relationship wellbeing is correlated with 'Acknowledging the Whole' and '(Non-)Mindfulness': both capacities are associated with less isolation. Financial wellbeing is not associated with any of the inner capacities.

Linear modelling was also used to investigate which factors influenced the inner capacities. At this point, we included gender, age, cohort, incumbency status, and mental wellbeing (measured by the WEMWBS). In each case the inner capacity score is associated with the WEMWBS: the better the mental wellbeing, the better the individual's inner capacity. Alternatively, it may be that given the ubiquity of change at this time, those who are able to deal better with change have better mental wellbeing.

Those most recently ordained were better at 'Staying Present', 'Acknowledging the Whole' and 'Tuning in to the system'. Other factors did not significantly affect the inner capacities.

External practices

The Still Moving model presents a balance between structure and stability, and disruption and disorder. Both are needed, on one hand to avoid falling apart, and on the other to avoid getting stuck.[79] The two stabilising practices, 'Container' and 'Attractor', had the greatest levels of agreement amongst the respondents (Figure 30 and Table 24). The disrupting practices, 'Transforming Space' and 'Edge and Tension', show different results. One, 'Transforming Space' also had high levels of agreement; this is the practice that involves living out change, and 'holding up a mirror' to the group.[80] The other practice, 'Edge and Tension' had the highest levels of disagreement amongst the external practices. It is described as

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[76] Model with age, role and all Internal Capacities explains 17.5% of the variation in WEMWBS, with only the 'Staying Present' Capacity, 17.3% of the variation is explained.
[77] Acknowledging the Whole p=0.00028; Curious and Intentional Responding p=0.00063.
[78] p=<0.0001.
[79] Rowland, p. 29.
[80] Ibid. p. 34.

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'amplifying disturbance' or 'naming reality'.[81] In most change environments, creating dissonance is a vital part of moving and changing, but the context of ministry may make this difficult to achieve.

Figure 30: External Practices
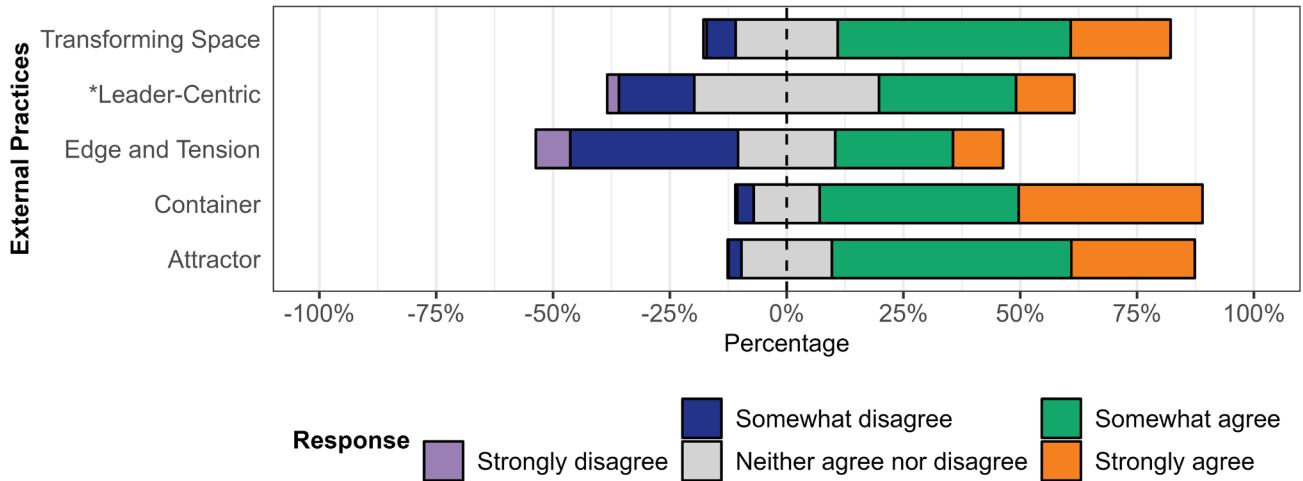
The detracting practice, 'Leader-Centric' showed a medium level of agreement amongst the respondents. It is described as an 'egocentric behaviour, …, being overly controlling, wanting to be seen as the 'mover and shaker'.'[82] As above, the context of ministry, perhaps specifically dealing with volunteers and the position of an incumbent being seen as one of authority, may draw people into what is framed in this model as an unhelpful practice.

Summary

The two parts of the Still Moving model indicate that our respondents had the inner capacities, the 'quality of being,' as leaders to deal well with change management. In their 'doing', described as external practices, they were less good at creating dissonance to encourage change, and could be overly leader-centric. However, ordained ministry is a unique context that is distinct from corporate change management, and these results may highlight the nature of this difference.

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[81] *Ibid*. p. 45.
[82] *Ibid.* p. 54.

6. Conclusions

Wellbeing

The longitudinal data give us a mixed picture of clergy wellbeing in 2023. Overall, mental, physical and vocational wellbeing recovered slightly since falling during the pandemic, while financial wellbeing decreased and respondents reported higher levels of isolation than at any point since the research began in 2017. It appears that pre-pandemic levels of workload and demand have returned and, for some, worsened, with respondents unable to sustain the amount of time away from work or in prayer that they enjoyed during lockdown.

As usual, different groups of clergy fared differently. Stipendiary incumbents face especially difficult challenges: for them, there was no recovery over the previous two years in any aspect of wellbeing. Indications of possible clinical depression (over one third of incumbents who responded to the survey) are worryingly high and deserve urgent attention. Those moving through curacy and into incumbency saw a further drop in relationship wellbeing (i.e. increased isolation), supporting previous analyses that the move into incumbency is particularly challenging for wellbeing.[83] There are likely to be all sorts of factors affecting the wellbeing of incumbents, including negotiating the post-pandemic landscape which, for many, has meant a drop in church attendance rates and lower participation by congregations. This will be explored in the Wave 4 qualitative research. One factor, however, which is clear from the current analysis, is the cost-of-living crisis. With some already struggling before the increases in bills and general inflation, more than two thirds (69%) of stipendiary respondents reported requiring assistance during the crisis. Clergy told us that this directly affected their mental wellbeing, with 42% of stipendiary respondents agreeing that their financial situation causes them anxiety. We know from previous analysis that those most likely to struggle financially include clergy with no other household income and those with dependent children.[84]

A second group experiencing a decrease in financial wellbeing is younger clergy (under the age of 40), who were significantly more likely than older respondents to report finding things 'quite' or 'very' difficult. Coupled with findings relating to burnout, with respondents under the age of 40 reporting higher levels of both emotional exhaustion and depersonalisation, this suggests that dioceses should pay particular attention to how their younger clergy—and especially their younger incumbents—are faring and provide support where necessary. It is also noteworthy that the only significant difference between women's and men's wellbeing experiences is found in relation to burnout, echoing other studies with women reporting higher levels of emotional exhaustion and men reporting higher levels of depersonalisation. Further work

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[83] McFerran with Graveling *op. cit.*; Graveling *op. cit.*

[84] O. Cara with L. Graveling (2017), *A Closer Look at Financial Wellbeing*, London: Archbishops' Council.

is recommended in two areas: (i) to explore the implications of sex differences for both prevention and treatment of burnout, employing the full MBI; and (ii) to assess the particular wellbeing challenges of younger clergy.

Finally, the statistical analyses in this report support recent qualitative findings that global majority heritage and working-class clergy experience marginalisation within the Church of England, with respondents from both groups more likely to report feeling less able to be themselves, and global majority heritage clergy also less likely to be able to act in line with their values. While the issues for UK minority ethnic/ global majority heritage clergy clearly relate to racial justice and diversity, a close look at measures employed in relation to social class reveals complex and conflicting narratives. It is therefore suggested that care be taken with language around 'social class' and 'social mobility', the latter being defined specifically by the Social Mobility Commission as 'the link between a person's occupation or income and the occupation or income of their parents'.[85] Given that, as explored in the recent Living Ministry study on working-class clergy wellbeing, social class also encompasses cultural and symbolic aspects, it is important not to conflate the two concepts. Moreover, the language of 'upward' and 'downward' mobility used in social mobility discourse, based on its legitimate call for equal income and occupational opportunities for all, risks the assumption that 'upward' movement from working to middle class is always desirable. This is at odds with a diversity narrative that calls for greater representation of working-class clergy and less pressure for working-class clergy to assimilate into middle-class culture.

Change

We have employed two very different change management models in this research: one (ADKAR) constructed around the process of bringing about change and the other (Still Moving) based on the capacities and practices of the change leader. Both show strong correlations with mental wellbeing and, to a more limited extent, with physical, relational and vocational wellbeing, suggesting either that people who are mentally fit and have high levels of wellbeing in other aspects are better able to manage change, or that a strong ability to manage change is conducive to good mental health and wider wellbeing. It is impossible to identify the direction of causality from these data; however, the findings support the suggestion that a barrier to wellbeing may be an inability to implement and sustain change as one would like to, and that both investment in wellbeing—especially mental wellbeing—and investment in the change management skills and aptitudes in each of these models are likely to be highly beneficial to clergy.

Considering the change management models in isolation from the wellbeing measures, the analyses in this report tell us three key things. First, the extent to which respondents aligned with some elements of the

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[85] https://socialmobility.independent-commission.uk/what-is-social-mobility/

change management process is likely to be role-derived, for example with incumbents and those in diocesan roles reporting higher levels of desire for change and also higher capacity to reinforce and sustain change, particularly as compared with chaplains and those holding PTO. This is not the case with the Still Moving 'inner capacities', suggesting that, in the lived experience of these respondents, personal qualities helpful for leading change are not associated with particular roles. Some of the inner capacities (staying present, acknowledging the whole, and tuning into the system) appeared stronger in respondents more recently ordained, which merits further investigation to ascertain whether this is indicative of changes in training or represents the advantages of fresh perspectives.

Second, respondents tended to show more awareness and desire for change than knowledge of how to bring change about and ability to implement it. There are many potential reasons for this, which will be explored in the qualitative phase of the research; however, it suggests that dioceses and the national church should give more attention and effort to supporting and enabling clergy to act than to telling them of the need for action. This may include helping clergy gain access to expertise and resources as well as removing structural and cultural barriers.

Third, analysis of the Still Moving 'external practices' indicates that clergy may be more adept at practices which provide stability, structure and support to those around them than practices which disrupt in order to bring about change. Respondents also reported high levels of 'leader-centric' styles, which detract from healthy change processes. This will also be explored further in the qualitative research. We note that both models of change management have been developed and employed largely within organisational contexts where the people involved in the change are employees. Managing change with volunteers, as most clergy do, is likely to entail different dynamics and may render disruptive methods more risky, while introducing 'edge and tension' may run counter to the pastoral nature of ordained ministry. Therefore, while it is possible that clergy overall may require strengthening in some aspects of change leadership as set out in these models, further reflection is necessary to ensure the models themselves are thoroughly suitable for the context of ordained ministry.

We began this report with an image of clergy standing at the centre of multiple layers of constant change. The above analyses of wellbeing and change management indicators suggest that respondents to this survey are not standing passively while change goes on around them. In terms of wellbeing, many stipendiary incumbents and younger clergy are struggling with mental, relational and financial wellbeing; striving to keep going in turbulent circumstances and without adequate recovery from the strains of the covid-19 pandemic. As they hold together their own lives, clergy seek also to hold together their congregations, often in the face of declined attendance and participation, increased financial pressures, and the need for both change and stability.

7. Appendix I: Tables

Social mobility - Parental occupation

	Professional	Intermediate	Working class
Living Ministry Wave 4 (449)	66%	13%	21%
National Benchmark	37%	24%	39%

Table 1: Social Mobility - parental occupation

Social mobility – Education

Type of school attended	Independent school	State school
Living Ministry Wave 4 (435)	22.3%	77.7%
National Benchmark	7.5%	92.5%
Eligibility for Free School Meals	**Not eligible**	**Eligible**
Living Ministry Wave 4 (264)	81.8%	18.2%
National Benchmark	85%	15%
Being first in the family to attend university	**First in family**	**Not first in family**
Living Ministry Wave 4 (451)	61.9%	38.1%
National Benchmark	67%	33%

Table 2: Social Mobility - education factors

WEMWBS score – percentage of each role at each level

	Probable Clinical Depression (<41)	Possible clinical depression (<45)	Average (45-59)	High wellbeing (60+)
Assistant (85)	13%	9%	66%	12%
Chaplain (40)	12%	8%	62%	18%
Incumbent (267)	21%	15%	57%	7%
PTO (35)	11%	11%	66%	11%

Table 3: Percentage of respondents in each role at WEMWBS levels

Change in WEMWBS – incumbency status significant (p=0.015, R2=4.4%), no other factors significant

	Mean	Std Dev
Assistant (60)	2.47	8.39
Chaplain (27)	1.12	7.47
Incumbent (181)	0.0056	7.36
PTO (21)	5.23	8.88

Table 4: Change in WEMWBS – sample sizes are where we have both a Wave 4 and Wave 3 record for the same person

Change in relational wellbeing

			Mean	Std Dev
Role	Assistant (62)		-0.00	7.89
	Chaplain (27)		-0.08	7.47
	Incumbent (183)		-0.27	7.36
	PTO (21)		0.85	8.91
Cohort	2006 (66)		0.016	1.20
	2011 (85)		-0.17	1.22
	2015 (89)		0.15	1.28
	Training 2016 (89)		-0.55	1.40

Table 5: Change in relationship wellbeing by role and cohort – sample sizes are where we have both a Wave 4 and Wave 3 record for the same person

Change in financial wellbeing

		Mean	Std Dev
Age	20-29 (3)	-1.33	0.58
	30-39 (37)	-0.89	1.04
	40-49 (75)	-0.55	0.94
	50-59 (96)	-0.21	0.81
	60-69 (87)	-0.15	0.78
	70+ (28)	-0.00	0.50
Role	Assistant (63)	-0.19	0.62
	Chaplain (27)	-0.15	0.61
	Incumbent (183)	-0.51	0.99
	PTO (21)	-0.23	0.72

Table 6: Change in financial wellbeing by age and role – sample sizes are where we have both a Wave 4 and Wave 3 record for the same person

Demands of ministry – mean values

	Wave 4	Wave 3	Wave 2	Wave 1
Physically (477)	3.38	3.08	3.28	3.30
Intellectually (476)	4.19	4.16	4.28	4.21
Emotionally (477)	4.64	4.63	4.62	4.53
Spiritually (477)	4.57	4.43	4.56	4.49

Table 7: Demands of ministry by wave

Burnout – depersonalisation

		High	Moderate	Low
Gender	Female (215)	15.8%	38.1%	46.0%
	Male (171)	28.7%	32.2%	39.2%
Age	<40 (54)	46.3%	25.9%	27.8%
	40-49 (101)	30.7%	38.6%	30.7%
	50-59 (134)	22.4%	33.6%	44.0%
	60-69 (126)	12.6%	35.7%	51.6%
	70+ (37)	8.1%	16.2%	75.7%

Table 8: Rates of MBI depersonalisation scores by gender and age

Burnout – emotional exhaustion

		High	Moderate	Low
Gender	Female (215)	14.4%	38.1%	47.4%
	Male (174)	9.2%	37.9%	52.9%
Age	<40 (254	13.0%	48.1%	38.9%
	40-49 (101)	18.8%	47.5%	33.7%
	50-59 (134)	14.2%	33.6%	52.2%
	60-69 (126)	7.9%	37.3%	54.8%
	70+ (39)	2.6%	25.6%	71.8%

Table 9: Rates of MBI emotional exhaustion by gender and age

Current ministry experience – fitting in

	Strongly disagree	Somewhat disagree	Neither	Somewhat agree	Strongly agree
I feel at home in the culture of my ministry context (468)	2.4%	9.6%	7.1%	38.7%	42.3%
I am able to be fully myself in my main ministry role (468)	2.4%	9.2%	9.0%	43.8%	35.7%
In the context of my ministry I am able to act in line with my values (467)	1.1%	6.9%	6.0%	40.9%	45.2%

Table 10: Fitting in in my ministry context

Current ministry experience – relating to senior clergy

	Strongly disagree	Somewhat disagree	Neither	Somewhat agree	Strongly agree
I believe my bishop has my best interests at heart (469)	10.2%	8.1%	23.0%	34.1%	24.5%
I trust the senior clergy in my diocese (469)	11.1%	13.0%	21.1%	39.2%	15.6%

Table 11: Relationship with senior clergy

Current ministry experience – relating to the diocese

	Strongly disagree	Somewhat disagree	Neither	Somewhat agree	Strongly agree
My diocese is a safe place to be myself (469)	8.7%	13.6%	19.8%	38.2%	19.6%
I can shape the culture in my diocese (468)	13.9%	26.1%	28.0%	23.3%	8.8%
I trust the diocese to look after my wellbeing (467)	14.1%	18.0%	32.1%	26.6%	9.2%

Table 12: Relationships with the diocese

Current ministry experience – trusting the diocese

	Strongly disagree	Somewhat disagree	Neither	Somewhat agree	Strongly agree
My diocese offers adequate pastoral support for people like me (468)	13.5%	17.5%	31.2%	28.4%	9.4%
At a time of vulnerability I would access diocesan support (469)	17.3%	19.0%	21.3%	27.3%	15.1%

Table 13: Trusting the diocese

Cost of living – general financial wellbeing

	Living comfortably	Doing all right	Just about getting by	Finding it quite difficult	Finding it very difficult
Stipendiary (287)	27.5%	33.8%	24.0%	12.9%	1.7%
Self-supporting (111)	47.7%	36.9%	9.9%	4.5%	0.9%
Employed (30)	36.7%	40.0%	16.7%	3.3%	3.3%
Pension (28)	53.6%	39.3%	7.1%	0.0%	0.0%
Other (12)	33.3%	25.0%	33.3%	0.0%	8.3%

Table 14: General Financial Wellbeing

Cost of living – financial situation negatively affected by cost-of-living crisis

	Yes, substantially	Yes, quite a lot	Yes, slightly	No, not at all
Stipendiary (295)	15.6%	28.1%	41.7%	14.6%
Self-supporting (113)	2.7%	8.2%	60.0%	29.1%
Employed (33)	3.3%	16.7%	66.7%	13.3%
Pension (31)	0.0%	14.3%	46.4%	39.3%

Table 15: The effect of the cost-of-living crisis

Cost of living – assistance received

	No need	Not had any	CST	Gov't	Diocese	Family	Other
Stipendiary (295)	30.9%	5.6%	16.3%	8.0%	28.3%	7.2%	3.7%
Self-supporting (113)	69.1%	5.7%	4.9%	4.9%	9.8%	4.1%	1.6%
Employed (33)	51.6%	22.6%	3.2%	3.2%	12.9%	0.0%	6.5%
Pension (31)	72.4%	17.2%	0.0%	6.9%	3.4%	0.0%	0.0%

Table 16: Assistance received

Cost of living – did the assistance make a difference?

	Very little difference	Some difference	Big difference
Stipendiary (149)	11.4%	57.0%	31.5%
Self-supporting (22)	13.6%	45.5%	40.9%
Employed (7)	14.3%	57.1%	28.6%
Pension (3)	33.3%	66.7%	0.0%

Table 17: Difference made

Cost of living – anxiety about financial situation

	Strongly disagree	Somewhat disagree	Neither	Somewhat agree	Strongly agree
Stipendiary (288)	22.9%	17.4%	16.7%	35.1%	8.0%
Self-supporting (111)	41.4%	20.7%	18.0%	17.1%	2.7%
Employed (30)	26.7%	23.3%	23.3%	23.3%	3.3%
Pension (28)	39.3%	32.1%	17.9%	10.7%	0.0%

Table 18: Anxiety about financial situation

Cost of living - claiming expenses

	Always	Usually	Sometimes	Rarely	Never
Stipendiary (287)	25.1%	39.4%	18.8%	13.2%	3.5%
Self-supporting (111)	17.1%	27.9%	15.3%	19.8%	19.8%
Employed (30)	26.7%	36.7%	16.7%	13.3%	6.7%
Pension (26)	15.4%	19.2%	23.1%	23.1%	19.2%

Table 19: Claiming expenses

Cost of living – future – ability to save

	Strongly disagree	Somewhat disagree	Neither	Somewhat agree	Strongly agree
Stipendiary (286)	18.5%	19.9%	10.1%	29.0%	22.4%
Self-supporting (111)	10.8%	15.3%	14.4%	29.7%	29.7%
Employed (30)	10.0%	16.7%	13.3%	30.0%	30.0%
Pension (28)	3.6%	21.4%	14.3%	14.3%	46.4%

Table 20: Ability to save

Cost of living – future – having adequate provision for retirement

	Strongly disagree	Somewhat disagree	Neither	Somewhat agree	Strongly agree	No idea
Stipendiary (288)	13.9%	19.8%	11.1%	29.2%	20.1%	5.9%
Self-supporting (111)	5.4%	6.3%	10.8%	27.9%	47.7%	1.8%
Employed (31)	12.9%	16.1%	19.4%	16.1%	32.3%	3.2%

Table 21: Provision for retirement

Cost of living – future – expect to need assistance with housing

	Strongly disagree	Somewhat disagree	Neither	Somewhat agree	Strongly agree	No idea
Stipendiary (287)	44.6%	12.5%	11.1%	6.3%	13.2%	12.2%
Self-supporting (85)	70.6%	15.3%	2.4%	0.0%	1.2%	10.6%
Employed (30)	46.7%	16.7%	10.0%	6.7%	6.7%	13.3%

Table 22: Expecting to need assistance with housing

Change management – ADKAR model

	Strongly disagree	Somewhat disagree	Neither	Somewhat agree	Strongly agree
Awareness of the need for change (455)	0.0%	0.9%	18.0%	48.8%	32.3%
Desire to participate and support the change (456)	1.3%	6.1%	23.9%	37.7%	30.9%
Knowledge of how to change (454)	0.9%	6.8%	47.1%	42.1%	3.1%
Ability to change (457)	1.8%	11.8%	37.0%	38.9%	10.5%
Reinforcement to sustain the change (452)	0.4%	1.8%	29.9%	54.2%	13.7%

Table 23: ADKAR model

Change management – Still Moving model – External Practices

	Strongly disagree	Somewhat disagree	Neither	Somewhat agree	Strongly agree
Attractor (439)	0.2%	2.7%	19.4%	51.3%	26.4%
Container (432)	0.5%	3.5%	14.1%	42.6%	39.4%
Transforming Space (435)	0.7%	6.2%	21.8%	49.9%	21.4%
Edge and Tension (448)	7.4%	35.9%	20.8%	25.2%	10.7%
Leader-Centric (440)	2.5%	16.1%	39.5%	29.3%	12.5%

Table 24: Still Moving - External Practices

Change management – Still Moving model – Inner Capacities

	Strongly disagree	Somewhat disagree	Neither	Somewhat agree	Strongly agree
Acknowledging the Whole (426)	0.0%	0.7%	10.6%	63.8%	24.9%
Curious and Intentional Responding (429)	0.0%	2.4%	14.5%	61.5%	21.7%
*Non-mindful (441)	0.0%	41.5%	12.2%	1.1%	48.1%
Staying Present (433)	0.0%	2.1%	19.4%	61.9%	16.6%
Tuning in to the System (413)	0.2%	1.9%	11.9%	56.7%	29.3%

Table 25: Still Moving – Internal Capacities

8. Appendix II: Survey

The full Wave 4 survey can be found at on the Living Ministry web pages.[86] Here we list the new questions that were included for Wave 4.

Cost of living

Four questions (Q36-Q39) were added to gauge the effect of the cost-of-living crisis:

- Overall, has the cost-of-living crisis so far negatively affected your financial wellbeing? (four tick boxes ranging from 'Yes, substantially' to 'No, not at all');
- Have you received additional financial help related to the cost-of-living crisis (excluding universal government energy bill payments)? ('No, I haven't needed additional assistance', 'No, additional assistance would be/ have been helpful but I haven't received any', 'Yes, from the government', 'Yes, from a bishop's or diocesan discretionary fund', 'Yes, from Clergy Support Fund', 'Yes, from family', 'Yes, from another source (please state)';
- Has this additional support made a difference?' (four tick boxes ranging from 'It has made a big difference' to 'Not applicable – I did not receive additional support'); and
- 'My current financial situation causes me anxiety' (five tick boxes ranging from 'strongly disagree' to 'strongly agree').

Social class

Four questions recommended by the Social Mobility Commission were included (Q61-64).[87]

- The occupation of the main household earner by category;
- The type of school attended (eight tick boxes including state-run and independent schools, attending outside the UK and other);
- Eligibility for free school meals (Yes, No, Not applicable); and
- 'Did your parents attend university by the time you were 18?' (No, Yes, Don't know).

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[86] https://www.churchofengland.org/sites/default/files/2023-12/living-ministry-wave-4-survey-final-version.pdf
[87] https://socialmobilityworks.org/toolkit/measurement/

Culture and psychological wellbeing

Eight statements have been added across Q44 and Q45 each with five tick boxes ranging from 'strongly disagree' to 'strongly agree'.

Question 44 has three statements:

- I feel at home in the culture of my ministry context;
- I am able to be fully myself in my main ministry role; and
- In the context of my ministry, I am able to act in line with my values.

Question 45 has a further five statements:

- My diocese is a safe place for me to be myself;
- I can contribute to shaping the culture of my diocese;
- I trust the senior clergy in my diocese;
- I believe my bishop has my best interests at heart; and
- I can trust my diocese to look after my wellbeing.

Change management – ADKAR

Q51 in the Wave 4 survey included questions linked to the ADKAR change model. Participants were asked to rate their agreement with each of the following statements. Questions marked with * are detracting ones which are reversed before analysis.

Dimension	Statement
Awareness	I'm good at seeing where changes need to be made
	I can see good reasons why we need to make changes
	It's often hard to know what change is really needed*
	I think the need for change is often overstated*
	There is a greater need for change than ever before
Desire	Making changes is what I'm called to do
	I'm energized in ministry by leading change
	I'd love to be more involved in bringing about change
	Change is something I just have to put up with*
	I relish the challenge of doing something new
Knowledge	I have learnt how to cope with change
	I often don't have access to expertise required to make a change*
	I know how best to manage change in my context
	I wish I had more training in how to facilitate change*
	I know where to get help when I need to make a change
Ability	I feel confident about making changes
	I find it difficult to make changes even when I see where they need to be made*
	I struggle to persuade people to change their ways*
	I'm better at maintaining the routine patterns of ministry*
	I have the resources I need to make changes
Reinforcement	Changes I have been involved in have made a difference
	I make changes but often they don't last*
	I often encounter resistance to changes I make*
	Changes I initiate are usually followed through
	Changes in the church don't tend to lead to anything*

Change management – Still Moving

Q52 in the Wave 4 survey included questions linked to the Still Moving change model. Participants were asked to rate their agreement with each of the following statements about the Internal Capacities:

Internal Capacity	Statement
Acknowledge the whole	I can see that all experiences, even difficulty, offer a chance to learn
	I see difficulty and disturbance as ways to deepen understanding of the people I minister among
	I incorporate multiple, different perspectives with an open mind in order to build up a broader picture of the reality of the situation
	I tune into and interpret my own experience as a sign of what is going on around me
Curious & Intentional Responding	When I face difficulty, I remain curious and manage my responses with clear intention
	I have a high level of self-awareness and can observe and manage myself in a way that means that I do not act impulsively on my emotions
	I approach whatever arises in any situation with curiosity more than judgement
	I are not afraid to break my patterns and routines and consciously try out new ways of doing things
Non-Mindful*	I can find myself judging what is happening, who I am with, or the collective situation WITHOUT any curiosity
	I go blindly into situations unprepared, or without conscious intention or attention
	I can fail to regulate my emotions in the moment and 'lose it' in certain situations
	I seem to have a self-indulgent, self centred or non listening style that informs how I approach situations
Staying present	I consciously make time and space during disturbing situations to understand and reflect on what is going on
	I communicate what is going on for me (including difficult feelings) in calm and objective language
	I put effort behind sustaining my attention to the present moment and not getting distracted
	I pay attention to what is happening in the present moment with a positive, appreciative and generous attitude
Tuning into the system	I pay continual attention to the visible signs that communicate what our culture is all about (e.g. how conversations are led)
	I empathetically anticipate what impact my decisions and actions will have on the people among whom I minister
	I am able to put my finger on what is really going on AND communicate it
	I notice, and tune into, the emotions and feelings of groups and the wider system around them

A further set of questions considered the External Practices – one per practice.

External Practice	Statement
Attractor	I work effectively to create a shared sense of purpose and meaning for change
Container	I strive to create deep ownership for the change and provide the people I minister among with affirming, positive encouragement
Edge & Tension	I never avoid initiating difficult conversations
Leader-centric*	I like to be the personal driver behind change
Transforming Space	I provide spaces for the people I minister among to reflect on our patterns of thinking and acting

Acknowledgements

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