

Panel Survey Wave 2

# Ministerial Effectiveness and Wellbeing

Exploring the flourishing of clergy  
and ordinands

December 2019

# Living Ministry



## The Living Ministry Research Project

### Background

The work of the Church of England's Ministry Council, 'Renewing Discipleship and Ministry', included in 2015 the aim of increasing the number, range and quality of ordinands, along with effective resource allocation in ministerial education. Fundamental to this was recognition that '[t]he Church of England needs to reflect deeply on the provision, formation and support of lay and ordained ministry in dioceses and parishes.'<sup>1</sup> This was in the context of recent changes to initial ministerial education (IME), including the introduction of the context-based mode of training in addition to the residential and non-residential modes, and diocesan requirements for, among other things:

- A new emphasis on mission, collaboration and adaptability to changing needs, and
- More ministers suited for new forms of church and non-traditional settings.

### Aim

The aim of Living Ministry is to build on previous research to explore how different modes of training influence ordained ministers' future ministries. It intends to provide ongoing, consistent information to inform diocesan officers, TEI staff, Ministry Division and other stakeholders regarding decisions about: candidates for ordained ministry, training pathways, continuing development and deployment, and policy relating to the work of the Ministry Council (which directs the work of the Ministry Division).

The overarching question addressed by the research is: 'What enables ordained ministers to flourish in ministry?'. 'Flourishing in ministry' is understood to consist of the two interrelated aspects of:

- Wellbeing (flourishing of the person) and
- Ministerial outcomes (flourishing of ministry).

### Objectives

- To gain a better understanding of 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 according to person, background, training pathway, type of ministry, context etc.;
- To understand how ministerial flourishing changes and develops over time and at different stages of ministry.

### Methods

- A longitudinal panel study comprising a large-scale quantitative survey and smaller-scale qualitative research between 2016 and 2026;
- Focused qualitative studies reporting on specific topics or perspectives.

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<sup>1</sup> <https://www.churchofengland.org/renewal-reform/renewing-discipleship-ministry/resourcing-ministerial-education.aspx>



# Living Ministry



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# EXECUTIVE SUMMARY

## Background

Living Ministry is a longitudinal, mixed-methods research project aiming to understand what helps clergy to flourish in ministry. This report presents the findings of Wave 2 of the panel survey, which took place in early 2019. The survey built on the exploration of clergy wellbeing in Wave 1 (2017) by both monitoring this and including questions on ministerial effectiveness. Wave 2 has been conducted in partnership with the Research and Statistics Unit of the Church of England.

## Method

The Wave 2 online panel survey comprised four sections:

1. Details about the respondents' current ministry/training;
2. Questions about the flourishing of the person (wellbeing): physical & mental, relationships, financial & material, and ministerial experience (including spiritual, vocational and participation wellbeing);
3. Questions about the flourishing of the ministry (effectiveness: new to this survey and ordained respondents only);
4. Demographic information.

Having established in Wave 1 a framework for assessing the flourishing of the person (i.e. clergy wellbeing), Wave 2 sought also to explore the flourishing of the ministry itself (effectiveness). A series of statements was developed, based on the 2019 Ministry Council paper to General Synod, 'Ministry for a Christian Presence in Every Community' and, for each statement, respondents were asked:

1. How well the statement described the *context of their ministry* (be it their church, chaplaincy, theological institution or so on);
2. How far their own ministry has had a *positive impact* on this in their current context (this might be through personal involvement or by enabling or encouraging other people);
3. How far IME (Initial Ministerial Education) Phase 1 and Phase 2 (if completed) had *prepared* them in this area.

The analysis for this report considered five research questions:

1. How can ministerial effectiveness be measured?
2. Is there an association between mode of training and ministerial effectiveness?
3. Does the relationship a curate has with their training incumbent influence wellbeing?
4. Does participation in support and development activities make a difference to wellbeing or effectiveness?
5. Are there specific transitions that might influence wellbeing, such as ordination or becoming an incumbent for the first time?

## Findings

- 579 ordained clergy and 113 ordinands participated.
- Clergy who were positive about one area of ministerial effectiveness (e.g. pastoral care and goal-setting) tended to be positive about other areas. Overall, clergy responded positively about their ministry context, their own impact and their preparedness by IME. Within this, clergy were most positive about the impact they have in their context and least positive about how equipped by IME they feel, specifically in terms of relationships within their church or ministry context.
- Clergy trained in different ways reported similar levels of physical, vocational and relational wellbeing, though clergy trained non-residentially were more likely to report slightly higher mental and financial wellbeing than those trained residentially. Numbers of contextually-trained respondents were too low to draw conclusions.
- Those trained residentially and those trained non-residentially were equally effective, in terms of both the impact clergy perceive themselves to have and how equipped they feel.
- Curates were generally positive about all aspects of the training incumbent (TI) relationship. High satisfaction with the TI relationship was associated with higher mental, vocational and relational wellbeing and higher ministerial effectiveness; however, the associations were small and further analysis looking more widely showed that the TI relationship is only a small contributing factor to most curates' effectiveness and wellbeing.
- 95% of respondents had participated in some kind of pastoral supervision support over the last 12 months. Clergy who felt the support they had accessed had been beneficial were more likely to be positive about their ministerial effectiveness. There was some association between mental and vocational wellbeing and participation in a range of highly beneficial pastoral supervision support activities, though further analysis found this is only a small contributing factor to wellbeing.
- Clergy were generally positive about their wellbeing, but those moving into their first incumbency between Wave 1 and Wave 2 were more likely to experience a small drop in mental wellbeing. There were no significant changes in financial or relational wellbeing between the two waves. There was a small drop in physical and vocational wellbeing when looking at all participants, though no noticeable change at points of transition.
- Clergy who were positive about their mental wellbeing were also positive about their ministerial effectiveness, though this analysis cannot establish if the association is causal.
- Clergy who were not stipendiary were more likely to report higher mental wellbeing than those who were stipendiary. Age on its own, whilst related to wellbeing, with older clergy more likely to have higher mental wellbeing, did not explain much of the variation in wellbeing scores.
- Ordinands were generally positive about their wellbeing, with no significant changes in wellbeing between Wave 1 and Wave 2.

# I. Introduction: Assessing flourishing ministries

Living Ministry is a longitudinal, mixed-methods research project aiming to understand what helps clergy to flourish in ministry. This report presents the findings of Wave 2 of the panel survey, which took place in early 2019. The survey built on the exploration of clergy wellbeing in Wave 1 (2017) by both monitoring this and including questions on ministerial effectiveness. Wave 2 has been conducted in partnership with the Research and Statistics Unit of the Church of England.

Having established in Wave 1<sup>1</sup> a framework for assessing the flourishing of the person (i.e. clergy wellbeing), the second angle from which we seek to address the question of flourishing in ordained ministry is that of the flourishing of the ministry itself. To do this, we need to consider what a flourishing ministry may look like. Outcomes of ordained ministry are commonly understood in terms of effectiveness, which is a contested concept. How it is understood varies according to the role of the minister (most thinking on this is centred on parish priests or pastors), as well as theological, epistemological, contextual and strategic outlooks.

## I.1. Formal requirements

The Church of England possesses certain documents setting out requirements of ordained ministers, which shed some light on the concept of ministerial effectiveness.

First, the Church articulates formal expectations and responsibilities of its ordained ministers within the *Ordinal*<sup>2</sup>, the liturgy by which they become deacons and priests. The *Guidelines for the Professional Conduct of the Clergy*<sup>3</sup> give detail on how they should carry out the roles referred to in the *Ordinal* under the following headings: calling; care; reconciliation; mission; ministry at times of deepest need; servant leadership; learning and teaching; faith; public ministry; life and conduct; discipline; trust; wellbeing; and care for the carers.

Second, ministers are currently selected and trained according to two different sets of criteria. There are nine *Selection Criteria*<sup>4</sup>: vocation; ministry within the Church of England; spirituality; personality and character; relationships; leadership and collaboration; faith; mission and evangelism; and quality of mind. These are considered during the discernment and selection process, and map onto seven *Formation Criteria*<sup>5</sup> which are assessed throughout Phases 1 and 2 of initial ministerial education (IME): Christian faith, tradition and life; mission, evangelism and discipleship; spirituality and worship; relationships; personality and character; leadership, collaboration and community; and vocation and ministry within the Church of England.<sup>6</sup>

Each of these frameworks (the *Ordinal*, the *Guidelines for the Professional Conduct of the Clergy*, and the selection and formation criteria) provides a set of indicators of what clergy should know, be and do, which clearly should contribute to their flourishing in ministry. Such qualities are discussed in a range of texts about the meaning of ordained ministry, such as Ramsey's *The Christian Priest Today*,<sup>7</sup> Croft's

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<sup>1</sup> Graveling, L. & O. Cara (2017), *Mapping the Wellbeing of Church of England Clergy and Ordinands*, Archbishops' Council

<sup>2</sup> <https://www.churchofengland.org/prayer-worship/worship/texts/ordinal/priests.aspx>

<sup>3</sup> <https://www.churchofengland.org/media/2287115/guidelines2ewebverson.pdf>

<sup>4</sup> <https://www.churchofengland.org/media/1274926/criteria%20document%20-%20web.pdf>

<sup>5</sup> <https://www.churchofengland.org/media/2139103/formation%20criteria%20for%20ordained%20ministry%20ap%20proved%20hofbps%20dec%202014.docx>

<sup>6</sup> New qualities to be used for candidates in the discernment process are to be introduced from Autumn 2020 and renewed formation qualities for IME 1 and 2 will be introduced from Autumn 2021.

<sup>7</sup> Ramsey, M. (1985), *The Christian Priest Today* (revised edition), London: SPCK.

*Ministry in Three Dimensions*,<sup>8</sup> Pritchard's *The Life and Work of a Priest*,<sup>9</sup> and Tomlin's *The Widening Circle*.<sup>10</sup> However, these have generally not been designed for either assessment or research purposes and therefore do not present a suitable model for measuring the outcomes of ordained ministry, or the extent to which a ministry is flourishing.

## I.2. Research perspectives

The question of how to measure ministerial effectiveness has been debated for decades, particularly in American psychological studies, where various scales and inventories have been developed. Discussion has centred on two related issues: what elements constitute effectiveness and therefore need to be measured, and who should define this list. Menges commented in 1967:

The major problem relevant to the quality of research on clergymen [*sic*] remains the criterion problem. Policy makers too often have failed to define values relevant to the education and performance of clergymen in terms sufficiently operational for the social scientist.<sup>11</sup>

Nearly 50 years on, this observation remains pertinent for many churches (although it may be argued that it is social science that fails to offer an appropriate paradigm fully to measure the education and performance of clergy). While the Church of England, as we have seen, has developed detailed criteria for the selection, formation and professional conduct of its clergy, performance measures are less easily defined.

To address the problem of unclear official criteria, researchers (mainly in the US) have developed bottom-up effectiveness measures. These may be based on the preferences of parishioners, an example of which is the Ministerial Effectiveness Inventory (MEI), developed from Schuller, Strommen and Brekke's 'Readiness for Ministry' study, which identified from the views of parishioners eight desirable ministerial qualities.<sup>12</sup> An alternative is to ask clergy how they rate their own effectiveness, such as the study by McKenna & Eckard, which identified five categories of measures<sup>13</sup> and also asked clergy how their effectiveness was measured by their superiors.

Nauss distinguishes between 'primary criteria,' meaning specific behaviours of ministers, and 'secondary criteria,' meaning the consequences of those behaviours.<sup>14</sup> Secondary criteria include (in a US context) measures such as size, type and record of church, and salary, while primary criteria relate to what ministers do. Concerning the latter, thinking has developed more recently to consider how

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<sup>8</sup> Croft, S. (2008), *Ministry in Three Dimensions: Ordination and leadership in the local church* (new edition), London: DLT.

<sup>9</sup> Pritchard, J. (2007), *The Life and Work of a Priest*, London: SPCK.

<sup>10</sup> Tomlin, G. (2014), *The Widening Circle: Priesthood as God's way of blessing the world*, London: SPCK.

<sup>11</sup> In Nauss, A. (1972), 'Problems in Measuring Ministerial Effectiveness,' *Journal for the Scientific Study of Religion*, 11(2): 145.

<sup>12</sup> (1) An open, affirming style; (2) the ability to care for persons under stress; (3) the ability to lead the congregation into becoming a cooperative, conflict-resolving community; (4) being a theologian in life and thought; (5) having a deep personal commitment of faith; (6) the ability to preach and lead worship meaningfully; (7) awareness of denominational ties; (8) the absence of a self-serving, irresponsible, immature lifestyle (see Malony, H. (1984), 'Ministerial Effectiveness: A review of recent research,' *Pastoral Psychology* 33(2): 99).

<sup>13</sup> (1) Leadership outcomes ('golden rule' leadership, intentional leadership, trusting God); (2) objective outcomes (numbers, attendance, finance, new believers, church/denominational specific targets, volunteer serving, church plants); (3) congregational outcomes (spiritual development of others, congregational and staff health, belonging and fellowship, morale, feedback from congregation); (4) specific population/ministry outcomes (meaningful worship, developing leaders, youth ministry, community/ministry outreach); (5) other (other, it's not all about the numbers, no difference, no code) (McKenna, R. & K. Eckard (2009), 'Evaluating Pastoral Effectiveness: To measure or not to measure,' *Pastoral Psychology* 58: 307-8).

<sup>14</sup> Nauss (1972), *op cit*.

ministers inhabit their role. Heywood, for example, suggests a formational framework including: self-understanding; empathetic listening skills; team-working skills; theological reflection; understanding of the *missio Dei* and an informed concept of the kingdom of God; understanding of collaborative patterns of ministry and their theological rationale; ability to 'read' a context; grasp of the broad sweep of the Bible's narrative; a discipline of regular prayer; adequate safeguarding training; training in any specific skills required for the role.<sup>15</sup> A US cohort study concerned with best practice in formation throughout ministry puts forward 'pastoral imagination' as the key desired learning outcome, defining it as 'an individual's capacity for seeing a situation of ministry in all its holy and relational depths, and responding with wise and fitting judgment and action' and exploring how this is formed 'through practice in ministry over time.'<sup>16</sup>

Nauss also describes two methods of devising categories of effectiveness: firstly by job analysis leading to measuring effectiveness by task and, secondly, by analysing incidents considered to be effective or ineffective to identify the behaviours which constitute them.<sup>17</sup> Both these methods are based on a descriptive approach, starting with what ministers are actually doing. While such grounded and contextualised measures are likely to have high levels of validity, they may be less useful for a church in the process of 'renewing and reforming' its ministry. Effectiveness may be better measured in terms of what and where the church would like to be in the future, rather than how it is in the present or has been in the past. An alternative approach, as mentioned above (and critiqued by Menges) is to take a more normative view. In the words of McKenna & Eckard, churches

cannot begin a discussion of effectiveness without asking other key questions. Effectiveness outcomes and criterion measures ... require strategic conversations that uncover the mission of the church and its overall purpose (who it serves and why it serves).<sup>18</sup>

From this perspective, effectiveness is defined primarily not by what is currently happening, but by what the church would like to be happening, which brings us back to the question of whether the Church of England has valid and adequately-defined values and criteria on which to base measures of effective or flourishing ordained ministry.

### 1.3. Growth

The key indicators of effectiveness used in the 2011-17 Clergy Experiences of Ministry Project, conducted by King's College London in partnership with the Church of England, are spiritual and numerical growth. Numerical growth was measured by respondents' views of increase or decrease in weekly attendance, new vocations to licensed ministry, discipleship, weddings, baptisms and funerals. This was considered alongside attendance and membership data collected annually by the Church of England Research & Statistics Unit. Spiritual growth was measured by ministers' views of changes amongst those they serve in: relationships (with God, self and others); discernment of what might be 'of God' in life; and faithfulness to the paschal mystery.

'Growth' is the underlying concept of much thought relating to flourishing ministries (e.g. Dow (2015), *Leading Rural Churches for Growth: Challenges and Strategies*<sup>19</sup>). It is emphasised by the current Church of England Renewal and Reform programme, and a major research initiative, the Church Growth Research Programme, was carried out in 2012-14. The latter defined growth in the following three ways as fundamental to the mission of the Church:

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<sup>15</sup> Heywood, D. (2018), *Reimagining Ministerial Formation*, unpublished, pp.47-48.

<sup>16</sup> Scharen, C. & E. Campbell-Reed (2016), *Learning Pastoral Imagination: A five year report on how new ministers learn in practice*, Auburn Studies, Auburn Theological Seminary, New York.

<sup>17</sup> Nauss (1972), *op cit*.

<sup>18</sup> McKenna & Eckard (2009), *op cit.*, p.309.

<sup>19</sup> Cambridge: Grove Books.

- The holiness, transformation and commitment of her members (growth in depth) - both individuals and churches.
- Increased number of disciples of Jesus Christ (growth in numbers).
- The fruit of social righteousness and a transformed society (growth in the outworking of our discipleship).<sup>20</sup>

Similar themes are set out in strategy documents such as the Diocese of Sheffield's (2011) *Growing the Body of Christ*, which articulates a desire that:

- The Church bears fruit in showing kindness and care for our wider society and in seeking justice.
- The Church bears fruit in the changed lives of its members who become more loving, gentle and Christ-like.
- The Church bears fruit in a great harvest of people who become disciples of Jesus.<sup>21</sup>

The themes are also reflected in a three-year research project by the Church Urban Fund and Theos,<sup>22</sup> which is seeking to understand the relationship between church growth, discipleship and social action.

However, growth is not universally seen as the sole indicator of flourishing in ministry. Russell, for example, asserts the specifically priestly aspect of rural clergy as offering prayers 'on behalf of the whole Christian community,' even when no other person attends a service.<sup>23</sup> Moreover, there is some theological resistance to a concept that has associations with self-augmentation and advancement as an explicit strategy for either the individual or the Church (e.g. Navone's *A Theology of Failure*<sup>24</sup>). Walker, for example, observes, '[i]t would be as much through my weaknesses as through my strengths that I would be serving [God] as a priest.'<sup>25</sup> Clergy in non-parochial roles may also resist a heavy emphasis on numbers: Threlfall-Holmes argues that 'chaplaincy work is hard to measure or even inherently non-quantifiable; ... [m]any chaplains see their work as essentially open-ended and process-rather than results-driven.'<sup>26</sup>

In their theological background papers to the Renewal and Reform programme, Sam Wells and Jeremy Worthen both reflect on the way the church approaches decline and growth. Wells cautions that

The task for the Church of England in the twenty-first century is not to become Goliath again. It's to become David – the David who had five small stones – but knew exactly how to use them; the David people instantly called to mind when they encountered the disarmed, disarming figure of Jesus.<sup>27</sup>

He offers an alternative framework for grouping the church's aspirations. The categories incorporate similar themes to those above; however, in this case growth is not the underlying driver:

I. New creation (2 Cor 5:17). Being 'in Christ' is like a new creation – an experience of resurrection brought about by the Holy Spirit. The church longs for all to know this inner and outer transformation.

<sup>20</sup> [http://www.churchgrowthresearch.org.uk/concept\\_church\\_growth](http://www.churchgrowthresearch.org.uk/concept_church_growth)

<sup>21</sup> The Diocese of Sheffield, *Growing the Body of Christ: A strategy for growth for the Diocese of Sheffield 2011-2021*.

<sup>22</sup> The GRA:CE Project: Growth, Relationship and Action in the Church of England, 2017-20.

<sup>23</sup> Russell, A. (1993), *The Country Parson*, London: SPCK, p.166.

<sup>24</sup> Navone, J. (1974), *A Theology of Failure*, New York: Paulist Press.

<sup>25</sup> Walker, D. (2016), in Boyce, J., *Clergy in a Complex Age: Responses to the Guidelines for the Professional Conduct of the Clergy*, London: SPCK, p.98.

<sup>26</sup> Threlfall-Holmes, M. (2011), 'Values and Tensions', in Threlfall-Holmes, M. & M. Newitt (eds.), *Being a Chaplain*, London: SPCK; p. 134.

<sup>27</sup> Wells, S. (undated), *A Future that's Bigger than the Past: Renewal and Reform in the Church of England*, Renewal and Reform Background Paper, pp. 1-2. <https://www.churchofengland.org/sites/default/files/2018-01/A%20Future%20that%E2%80%99s%20Bigger%20than%20the%20Past%20-%20Renewal%20and%20Reform%20in%20the%20Church%20of%20England.pdf>

2. Body of Christ (1 Cor 12:27). Thriving communities of humility and hope that worship, serve, bear one another's burdens, and grow, witnessing to what the Spirit can do.
3. Salt and light (Mt 5: 13-16). The service and witness of Christians in every neighbourhood and every walk of life, seeking to be a reconciling presence and a blessing to friend and stranger.
4. Herald of the kingdom (Mk 1: 14-15). In all of the above to anticipate God's coming reign, model just relationships, and collaborate with everyone who seeks a world of peace and flourishing.<sup>28</sup>

Worthen examines the relationship between growth and mission, questioning whether, '[i]f the goal of the church is mission, but the goal of mission is actually the growth of the church, then is mission really anything more than how the church preserves and increases itself?'. He mentions two alternative framings, one that sees mission as 'overflowing' from worship, and the other viewing mission as an integral part of discipleship.<sup>29</sup>

Mission itself represents another potential approach to measuring effectiveness in ordained ministry. In 1984 the *Five Marks of Mission* were agreed by the Anglican Consultative Council (and adopted by the General Synod of the Church of England in 1996), 'express[ing] the Anglican Communion's common commitment to, and understanding of, God's holistic/integral mission.'<sup>30</sup> These are listed below and are understood as important to the role of ordained ministers, although they refer to the mission of the Church rather than specifically to the role of clergy.

- To proclaim the Good News of the Kingdom;
- To teach, baptise and nurture new believers;
- To respond to human need by loving service;
- To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation;
- To strive to safeguard the integrity of creation, and sustain and renew the life of the earth.

Finally, various tools have been developed to measure and aid church growth. Some, such as Kristin Schwarz's *Natural Church Development*<sup>31</sup> and Robert Warren's *The Healthy Churches' Handbook*<sup>32</sup>, are based on research into the qualities of growing churches. Although these are designed primarily to assess churches rather than individual ministers, the *Healthy Churches* model in particular is flexible enough to provide scope for adaptation, given its focus on the attributes of a healthy church, rather than on achievements. Seven 'marks of a healthy church' are identified: energized by faith; outward-looking focus; seeks to find out what God wants; faces the cost of change and growth; operates as a community; makes room for all; does a few things and does them well.<sup>33</sup>

<sup>28</sup> *Ibid.* p. 2.

<sup>29</sup> Worthen, J. (undated), *The Roots of Renewal and Reform*, Renewal and Reform Background Paper, p. 3.  
[https://www.churchofengland.org/media/2861230/the\\_roots\\_of\\_renewal\\_\\_\\_reform\\_\\_\\_reform.pdf](https://www.churchofengland.org/media/2861230/the_roots_of_renewal___reform___reform.pdf)

<sup>30</sup> <http://www.anglicancommunion.org/identity/marks-of-mission.aspx>

<sup>31</sup> Schwarz, K. (1996), *Natural Church Development: A Practical Guide to a New Approach*, Moggerhanger: British Church Growth Association.

<sup>32</sup> Warren, R. (2004), *The Healthy Churches' Handbook*, London: Church House Publishing.

<sup>33</sup> *Ibid.* pp.47-48.

## I.4. Diocesan perspectives

In addition to those articulated by the national church, and often shaped by them, bishops and their senior diocesan staff develop their own ideas about what ministerial outcomes should look like. These are likely to emerge from a closer vantage point of the everyday practice of ordained ministry, and to have a more direct impact on most clergy than do national views, in terms of how clergy both enact and perceive their ministries (and themselves). Diocesan perspectives on the outcomes of ordained ministry have been explored in two ways: first, by reviewing the 2017 Maundy Thursday Chrism sermons of 24 bishops, addressed to the clergy in their respective dioceses as they renewed their ordination vows; and, second, by eliciting from Ministerial Development Reviewers across the country examples of ordained ministries that are perceived to be flourishing.

Despite the national emphasis, church growth did not feature strongly in the chrism sermons and was mentioned directly by only three bishops. That is not to say that bishops do not see growth as a priority: a cursory look at published diocesan strategy documents from 2017 confirms it as integral to much diocesan thinking (e.g.: *Transforming Church: Growing Churches at the Heart of Each Community* (Birmingham); *People Fully Alive: A Strategy for Growth* (Ely); *Growing in Christ: Taking the Growth Agenda Forward* (Liverpool); *Committed to Growth* (Norwich)). However, while growth is conceived in these documents as a key aspiration to be planned for and delivered, in the sermons it is expressed more as a consequence of the church's ministry of love. This tension is articulated by the Bishop of Ely in his chrism sermon: 'Our diocesan strategy, "Fully Alive 2025," is entirely posited upon church growth. But we already know that growth is not a purpose but the outcome of transformation in Christ.' Where ministerial impact and purpose are concerned, the focus of the bishops in their sermons is largely on this notion of transformation, both of individual lives and of the world as a whole. Bishops talked about, for example, taking God's love out into the community (Southwark); standing in the space between two worlds and bringing forgiveness, healing and peace (Rochester); touching the lives of others with the Gospel (Norwich); sharing Christ's love and hope with others (Gloucester); tackling poverty, injustice and oppression (London); and shining the light of mercy (Leeds).

Analysis of the examples of flourishing ministries provided by Ministry Development Reviewers<sup>34</sup> revealed a range of measures of impact, on a more practical level than expressed in the chrism sermons. Indicators of flourishing ministries emerging from these examples fell into the following groups:

- Structural change in local churches, e.g. establishing efficient governance and administrative structures; resolving financial issues;
- Local church change and development, e.g. discerning vision; reconciliation within congregations; culture change; growth in attendance and increased participation (including children and young people); mixed demographics;
- Development of individual ministries, e.g. overseeing calls to ordained and lay licensed ministry; developing ministries within the local church;
- Contribution to diocesan and deanery work;
- Development of individuals and congregations, e.g. through pastoral visiting and spiritual direction;
- Strengthened relationships with and care for individuals and organisations outside the church, e.g. work in schools and care homes; multi-agency initiatives; pastoral care; occasional offices.

These do not sit neatly in the three categories of church growth, discipleship and the common good described above, and the wide range of indicators mentioned (the limited sample size did not allow saturation point to be reached, i.e. a larger sample would likely return more indicators) suggests that attempting to measure flourishing ministries by performance in particular areas would risk either

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<sup>34</sup> Because of a low response rate this analysis can only be partial and tentative.

missing important aspects of flourishing or being so complicated and detailed as to become meaningless as a coherent tool.

Moreover, Living Ministry participants include clergy in a wide range of ministerial roles and, as far as possible, the conceptual and methodological framework should be applicable to the full range of clerical roles. Of these, the largest non-parochial sector is chaplaincy, which is explored in Threlfall-Holmes and Newitt's edited volume, *Being a Chaplain*, in which they call for a less 'results-driven' approach to assess effective chaplaincy.<sup>35</sup> The key tools and skills for chaplaincy identified by Newitt (pp. 105-112) are: attentive listening; training in pastoral theology; skills in handling liturgy and liturgically based ritual; and critical, creative and reflexive thinking, along with administrative, line-management and self-management skills, and the ability to communicate with a wide range of people.

## 1.5. The Living Ministry research framework

In all of the above discussion on ministerial outcomes we can see different ways that effectiveness in ordained ministry is conceptualised. Researchers and policymakers variously, and sometimes simultaneously, focus on what the ordained minister knows and/or is; on what the minister does; and on the impact of the ministry of the church. Any or all of these may act as categories of indicators of ministerial effectiveness, although there is clearly some interdependence between them as well as interrelatedness with the domains of wellbeing identified above. However, while a focus on the minister (knowing, being and/or doing) cannot tell us how well their ministry is flourishing, a focus on the impact of his or her ministry as measured in terms of growth risks confusing a consequence of flourishing ministries with the ministries themselves.

Given that 'the focus of ordained ministry is first and foremost ... to enable the Church to be the Church,'<sup>36</sup> the approach employed in the Living Ministry research is to explore:

1. How the ordained minister is shaping and facilitating the ministry of the Church. In many cases this will be the located in the ministry of the local church, although others, such as those in sector ministries or diocesan roles, will have different constituencies.
2. The extent to which clergy feel equipped for ordained ministry by initial ministerial education.

Returning to McKenna and Eckard's call for strategic conversations regarding the mission and purpose of the church before measures of effectiveness can be devised (Section 1.2 above), in July 2019 the General Synod received a paper from the Ministry Council, 'Ministry for a Christian Presence in Every Community,'<sup>37</sup> setting out a vision for ministry in the Church of England, including its understanding of the ministry of the whole people of God and the church's public ministers (lay and ordained). The measures used in the Living Ministry survey are based on the characteristics required of public ministers that are identified in this paper, as follows:

- **Relational, with God the church and the world**  
*Communities of Christian practice ... that build up holy habits for all who share in the life of the community. ... Engaged in the life of the world ... for the transformation of society and the revealing of God's kingdom.*
- **Missional, called to proclaim the gospel afresh in every generation**  
*Committed to the evangelisation and transformation of society ... Equip the Church to be called, gathered, centred and sent, sharing in the activity of God, enabling the whole church to serve the mission of God.*
- **Collaborative, given to build up the body of Christ**

<sup>35</sup> Threlfall-Holmes, M. & M. Newitt (eds.) (2011), *op cit.*, p.134.

<sup>36</sup> Tomlin, G. (2014), *op cit.*

<sup>37</sup> Ministry Council (2019), 'Ministry for a Christian Presence in Every Community,' GS Misc 1224.

*Alert to discerning ... and enabling individuals and their communities to discern God's presence and activity, collaborating with others in building up the body and sharing in God's work in the world. ... Encourage the growth of the church in the extent and strength of witness, forming disciples and evangelists.*

- **Diverse and adaptive, as one body fosters many ministries**

*Discerning God's call in the needs of their context. ... Creative and courageous in response.*

Drawing on Robert Warren's 'seven marks of a healthy church'<sup>38,39</sup> in conjunction with these characteristics, a set of indicators has been developed to assess the key aspects of a flourishing ordained ministry, relevant to both parochial and non-parochial contexts (Appendix 3 sets out how these indicators map onto the characteristics listed above). The research instrument is introduced in Section 4.1 and included in Appendix 2.

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<sup>38</sup> Warren, R. (2004), *The Healthy Churches' Handbook*, London: Church House Publishing, pp.47-48.

<sup>39</sup> These themes all appear widely in the 2017 Chrism sermons. They also broadly relate to the categories used by Pritchard in his work, *The Life and Work of a Priest* (*op cit.*), as well as the three categories of *mediating* (energized by faith; outward looking; operates as a community; making room for all), *perfecting* (energized by faith; outward looking; seeks to find out what God wants; operates as a community; makes room for all), and *offering* (energized by faith; outward looking; faces the cost of change and growth) employed by Tomlin (*op cit.*) in his consideration of the role of priesthood.

## 2. Method

Living Ministry incorporates a large-scale quantitative panel survey alongside qualitative longitudinal research and discrete, focussed qualitative studies. The online panel survey is scheduled to run every two years over a ten-year period, and this report presents findings from its second wave. It is important to recognise that the findings of the panel study are based on self-reported data and represent respondents' perceptions of their own wellbeing and effectiveness.

### 2.1. Survey instrument

The Wave 2 survey comprised four sections:

1. Details about the respondent's current ministry/training;
2. Flourishing of the person (wellbeing): physical & mental, relationships, financial & material and ministerial experience (including spiritual, vocational and participation wellbeing);
3. Flourishing of the ministry (effectiveness: new to this survey and ordained respondents only);
4. Demographic information.

The Wave 2 survey included both duplicated questions from Wave 1 and a number of new questions.<sup>40</sup> This report focuses on specific aspects of wellbeing and ministerial effectiveness.

**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 a sense of vocation. To aid in the analysis in this report, a selection of summary items has been chosen; 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/training" (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").

**Ministerial effectiveness** was measured for the first time, using 31 items. These were designed specifically for this project, and a full discussion on these items and how they are to be used in this analysis can be found in the analysis section.

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<sup>40</sup> The full set of questions can be found on the Church of England website, at <https://www.churchofengland.org/living-ministry>.

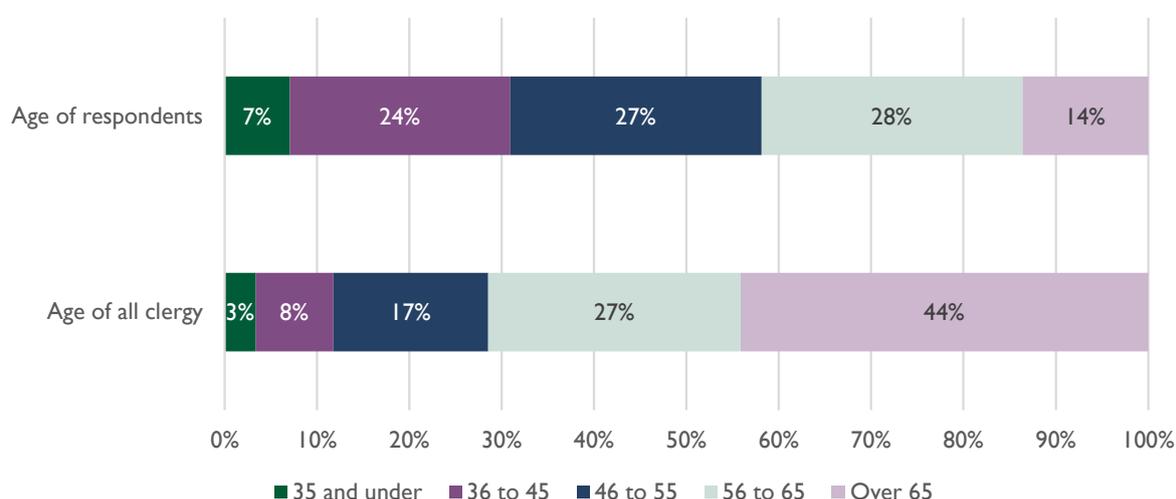
## 3. Respondents

### 3.1. Ordained clergy

All participants<sup>41</sup> from Wave 1 were invited to take part in Wave 2. In addition, the Wave 2 survey was opened up through an emailed invitation to clergy ordained in 2006, 2011 and 2015 who had not previously taken part, and to ordinands who had begun their training in 2016 but who had not previously taken part through a link sent out by Theological Education Institutions (TEIs). In total 692 people responded.

Of the 529 clergy who took part in Wave 1, 332 took part in Wave 2. 185 clergy participated for the first time. Including the 62 newly ordained clergy who had previously participated as ordinands in Wave 1, there was a total of 579 clergy responses.

Figure 3.1a Age profile of ordained respondents and all active clergy



As shown in Figure 1, the age profile of Living Ministry respondents is markedly younger than the whole clergy population, reflecting the relatively recent ordination of the cohorts involved. The findings are therefore not representative of all clergy.

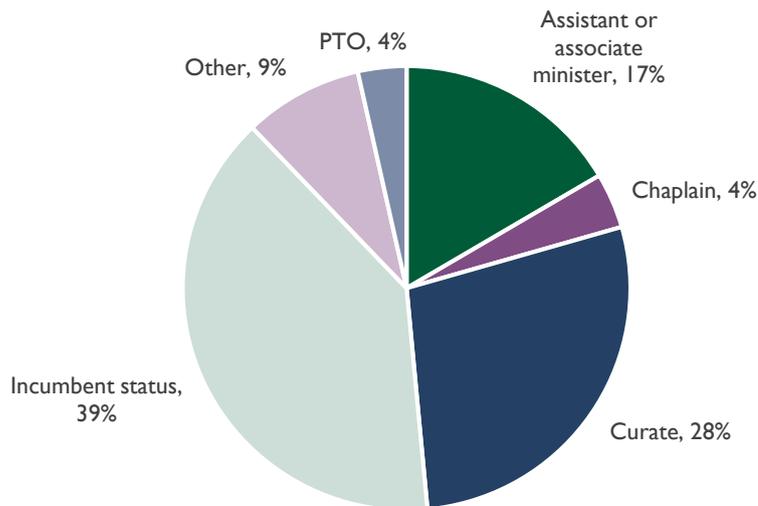
53% of clergy responding were female, which compares to 30% of all active clergy being female at the end of 2018<sup>42</sup>. 97% of respondents were of white ethnic origin and 3% BAME. Ethnicity data were missing for 8% of respondents. 89% were heterosexual, 5% gay or lesbian, 1% bisexual, 1% 'other,' and 3% preferred not to say. Data on sexuality were missing for 12% of respondents.

Of those who were ordained, two fifths (39%) of respondents were of incumbent status and 28% curates.

<sup>41</sup> Excludes those opting out, or for whom valid email addresses were not available.

<sup>42</sup> *Ministry Statistics 2018*, Research & Statistics Unit, Church of England.

Figure 3.1b respondent roles

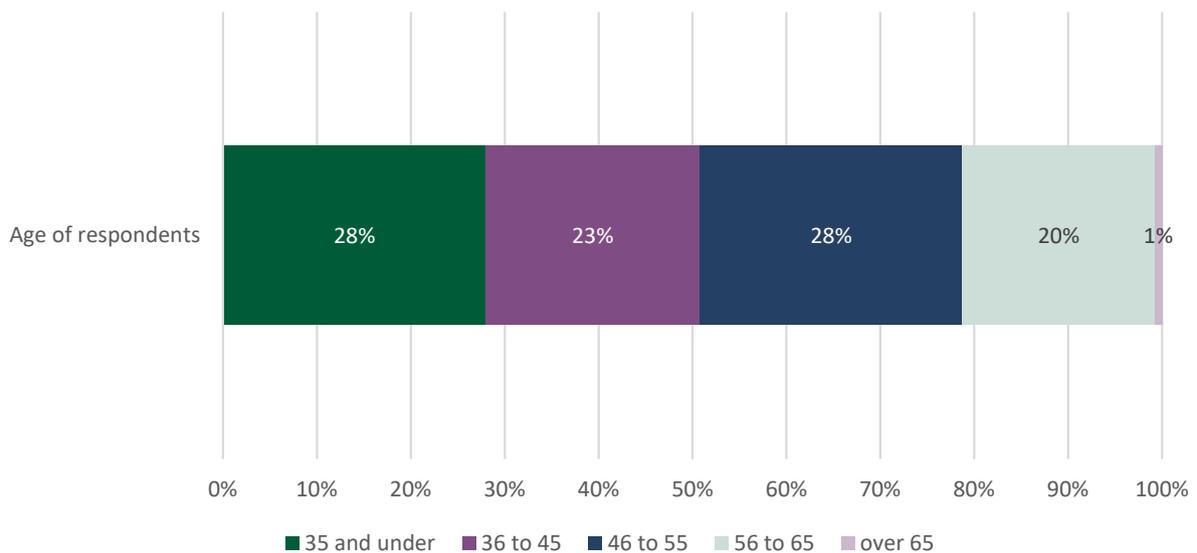


### 3.2. Ordinands

Of the 232 ordinands who participated in Wave 1, 92 took part in Wave 2 as ordinands and a further 62 as newly ordained clergy. An additional 21 ordinands took part in the survey for the first time, giving a total of 113 ordinand responses.

57% of ordinands responding were female. 96% were of white ethnic origin and 4% BAME. Ethnicity data were missing for 5% of ordinands.

Figure 3.2a Age profile of ordinand respondents



## 4. Analysis

The analysis for this report sought to focus on five research questions:

1. How can ministerial effectiveness be measured?
2. Is there an association between mode of training and ministerial effectiveness?
3. Does the relationship a curate has with their training incumbent influence wellbeing?
4. Does participation in support and development activities affect wellbeing or effectiveness?
5. Are there specific transitions that might influence wellbeing, such as ordination or becoming an incumbent for the first time?

Following is a summary of the findings. Details of the statistical tests used can be found in Appendix 1.

### 4.1. Ministerial effectiveness

#### 4.1.1. Using the ministerial effectiveness items as a scale

Using the framework described above, in Wave 2 a series of questions was developed to explore the flourishing of the ministries of the respondents. The full set of questions can be found in Appendix 2.

For the purposes of the questionnaire, items were divided into four sets of statements:

1. Relationships with God
2. Relationships with each other (within the church or other ministry context)
3. Relationships with others (outside the church or other ministry context)
4. Ways of working.

For each statement, clergy were asked:

1. How well the statement described the *context of their ministry* (be it their church, chaplaincy, TEI or so on);
2. How far their own ministry has had a *positive impact* on this in their current context (this might be through personal involvement or by enabling or encouraging other people);
3. How far IME Phase 1 and Phase 2 (if completed) had *prepared* them in this area.

Initial analysis sought to investigate whether there were different dimensions to ministerial effectiveness. Do clergy flourish in some areas but not others, or is it more the case that if a clergy person is effective in one area they will likely be effective in all areas? The aspects of context of ministry, the impact the clergy person had in their ministry and how far IME 1 and 2 had prepared them were each explored independently. The 31 items in each of the three categories (context, impact and IME training) were subjected to principal components analysis (PCA). For detailed information about this please see Appendix 1.

The overwhelming finding was that for each of the three aspects of effectiveness, if a person reported effectiveness in one area such as relationships in the church context, they were likely to report effectiveness in other areas, such as ways of working. This said, within this there was some nuance with certain subtleties of effectiveness emerging.

The analysis revealed meaningful clusters of items which, whilst similar to those used in the original design of the questionnaire, do have some subtle differences. The question items are grouped into their subscales in the diagrams below: in each subscale, if respondents responded positively or negatively to one of the items, they were likely to respond similarly to the other items.<sup>43</sup>

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<sup>43</sup> To see how the items relate to the characteristics of public ministers set out in 'Ministry for a Christian Presence in Every Community,' see Appendix 3

# I. How well does the statement describe the context of your ministry?

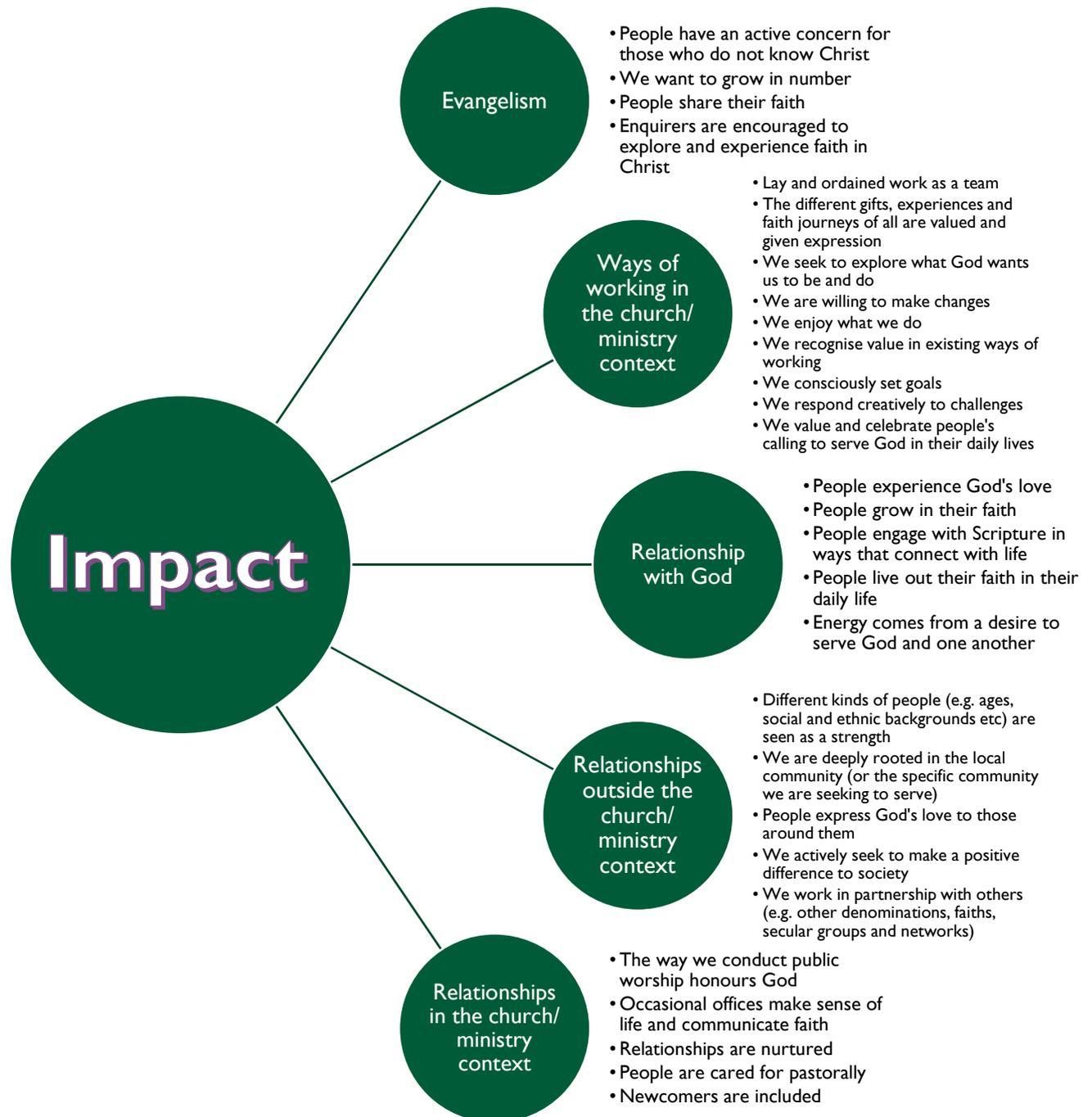
Context responses split into four groups, which can roughly be categorised as:

1. Relationship with God and sharing faith
2. Ways of working in the church
3. Relationships in the church context
4. Relationships outside the church context



## 2. How far has your own ministry had a positive impact on this in your current context?

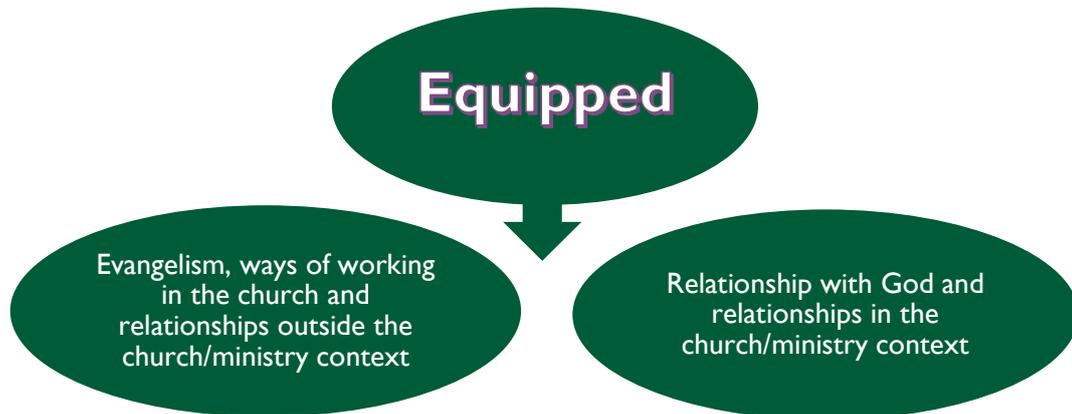
Impact responses split into five similar groups, the only difference being a clear splitting of the 'relationship with God and sharing faith' group of statements into two separate ones ('evangelism' and 'relationship with God').



### 3. How far have IME 1 and 2 prepared you in this area?

Responses to how far IME had equipped clergy arranged into two groups with one seemingly outward focussed and one focussed inside the church:

1. Evangelism, relationships outside the church and ways of working;
2. Relationships with God and within the church.



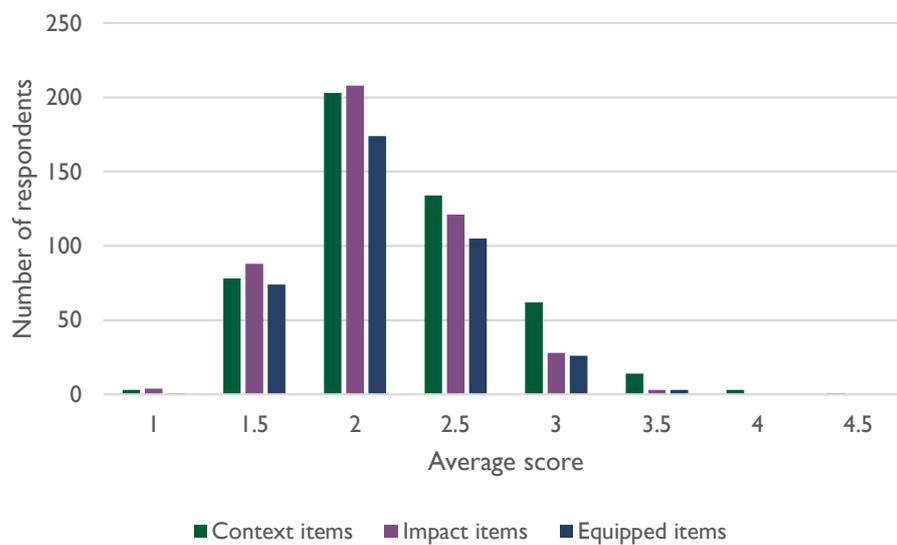
- People have an active concern for those who do not know Christ
- We want to grow in number
- People share their faith
- Enquirers are encouraged to explore and experience faith in Christ
- Lay and ordained work as a team
- The different gifts, experiences and faith journeys of all are valued and given expression
- We seek to explore what God wants us to be and do
- We are willing to make changes
- We enjoy what we do
- We recognise value in existing ways of working
- We consciously set goals
- We respond creatively to challenges
- We value and celebrate people's calling to serve God in their daily lives
- Different kinds of people (e.g. ages, social and ethnic backgrounds etc) are seen as a strength
- We are deeply rooted in the local community (or the specific community we are seeking to serve)
- People express God's love to those around them
- We actively seek to make a positive difference to society
- We work in partnership with others (e.g. other denominations, faiths, secular groups and networks)

- People experience God's love
- People grow in their faith
- People engage with Scripture in ways that connect with life
- People live out their faith in their daily life
- Energy comes from a desire to serve God and one another
- The way we conduct public worship honours God
- Occasional offices make sense of life and communicate faith
- Relationships are nurtured
- People are cared for pastorally
- Newcomers are included

## 4.1.2. Ministerial effectiveness findings

Respondents in general were overwhelmingly positive in their responses to the ministerial effectiveness items, with 90% of respondents having an average score showing agreement with the items. In this scale, agreement with a statement indicates the respondent is positive about the ministry context, their impact and how prepared they felt. In Figures 4.1.2a-c below a score of 2.5 or below demonstrates 'agreement.' Not all clergy responded to all of the equipped items, as reflected in Figure 4.1.2a. It is unclear whether this was because respondents felt the items were not applicable or they were not sure how to answer. Respondents were in general most positive about their impact and least positive about how IME had prepared them.<sup>44</sup>

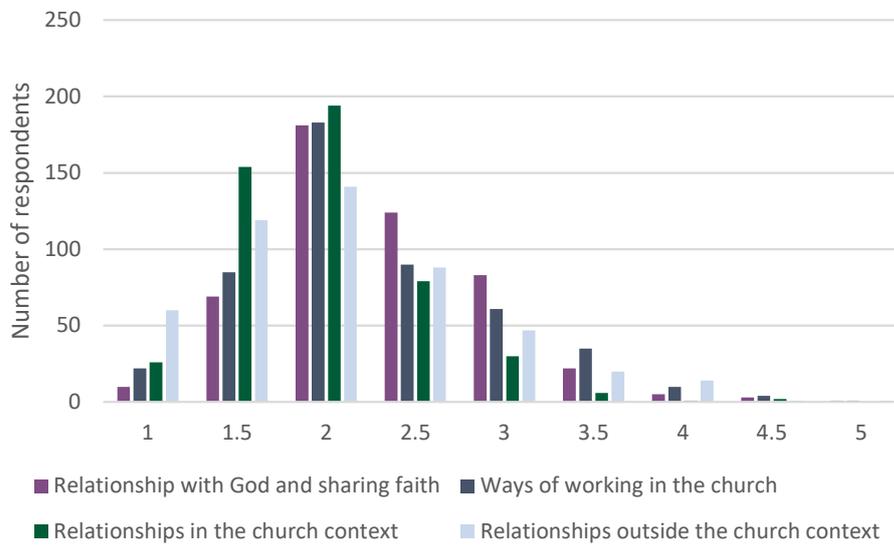
Figure 4.1.2a Average scores ranging from 1: strongly agree (positive) to 5: strongly disagree (negative)



<sup>44</sup> Note that the data is self-reported so may include some respondent bias.

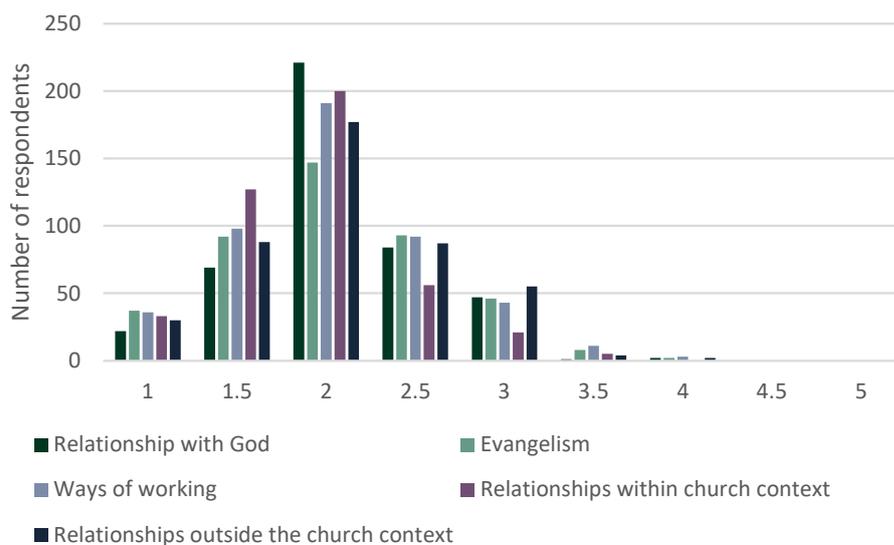
Looking in more detail at the context subscales (groups of statements) that emerged, respondents were most positive about relationships within the church or ministry context and least positive about the quality of relationships with God and the sharing of faith.

Figure 4.1.2b Ministry context sub scales ranging from 1: strongly agree (positive) to 5: strongly disagree (negative)



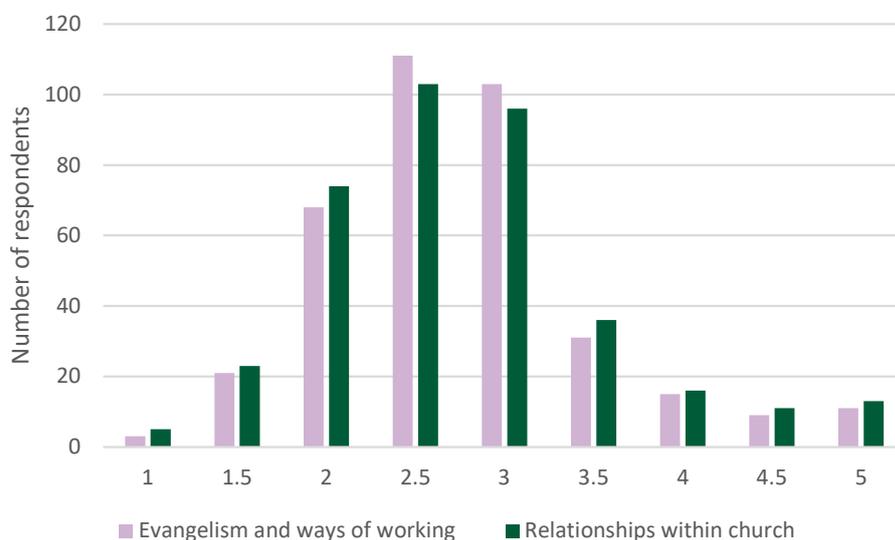
Looking in more detail at the impact subscales, respondents were most positive about their impact on relationships in the church context.

Figure 4.1.2c Impact sub scales ranging from 1: strongly agree (positive) to 5: strongly disagree (negative)



Looking in more detail at the subscales relating to how far ordained ministers feel equipped by their formal formation, respondents were more positive about IME preparing them in aspects of evangelism and ways of working than in relationships within their church or ministry context.

Figure 4.1.2d Equipped sub scales ranging from 1: strongly agree (positive) to 5: strongly disagree (negative)



## 4.2. Mode of training and wellbeing and ministerial effectiveness

*Is there an association between (a) mode of training and (b) wellbeing and ministerial effectiveness?*

Clergy were split into three groups based on their mode of training: residential, non-residential and context-based. The three groups were compared on the five summary aspects of wellbeing (physical, mental, relational, financial and vocational wellbeing), and overall aspects of ministerial effectiveness. Statistical tests were conducted to see if there were any differences in responses between each of the three groups.

Firstly, considering wellbeing, there was no difference between any of the training groups on physical, relational or vocational wellbeing. There was a difference between groups on mental wellbeing, with those trained non-residentially reporting higher mental wellbeing than those trained residentially. However, whilst the difference was statistically significant, it was small. The sample size for those trained contextually makes it difficult to know if the difference in reported wellbeing as shown in Table 4.2b below is meaningful. See section 4.6 for further discussion of mental wellbeing.

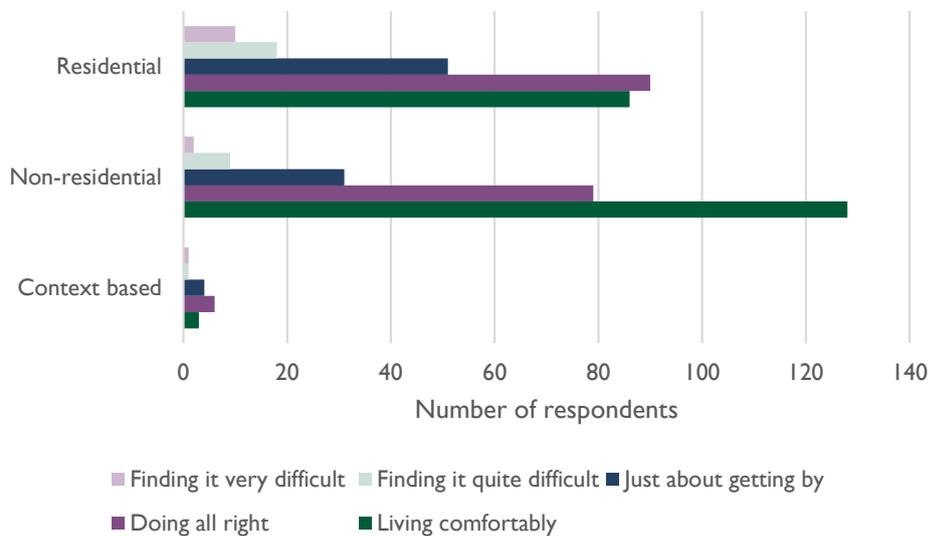
Table 4.2a. Mental wellbeing of respondents split by mode of training<sup>45</sup>

	Number of respondents	Average mental wellbeing score
Context-based	16	52.2
Non-residential	265	49.3
Residential	270	46.5

<sup>45</sup> Mental wellbeing was assessed using the Warwick Edinburgh Mental Wellbeing Scale. Whilst there is no cut-off score that can indicate good or poor mental wellbeing, scores below 40 are generally thought to indicate low wellbeing. The average for the UK population is 51.

There was also a difference between groups on financial wellbeing, with those who had trained residentially being more likely to report lower financial wellbeing than those trained non-residentially. Again, the sample size for those trained contextually makes it hard to draw conclusions.

Figure 4.2a. Financial wellbeing of respondents by mode of training



It is interesting to note here that in Wave I there were similar findings of residential training being associated with lower mental wellbeing, though analysis showed that relatively lower levels of mental wellbeing were also associated with stipendiary ministry, incumbency and full-time ministerial roles, and younger age. These categories closely overlap with training mode, and causality was not established. The further analysis section in this report explores this in more depth.

There was no significant difference between modes of training on ministerial effectiveness, using the average score of items on how far clergy felt their own ministry has had a positive impact in their current context, and then secondly looking at how far clergy felt equipped by IME Phase 1/2.

### 4.3. The Curate – Training Incumbent relationship

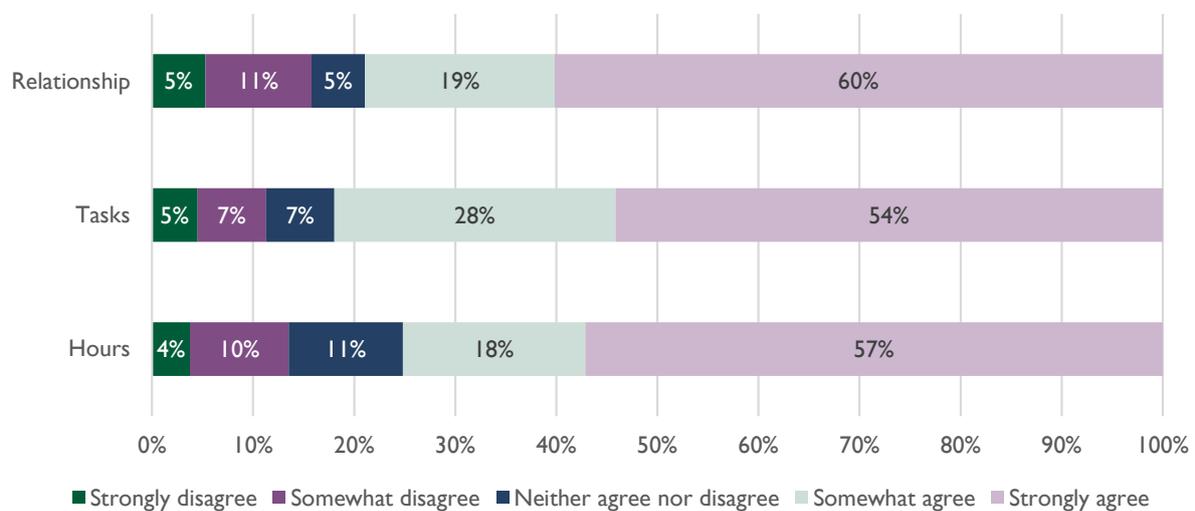
*Does the relationship a curate has with their training incumbent influence wellbeing and ministerial effectiveness?*

Curates were asked about their relationship with their training incumbent, and similarly training incumbents were asked about their relationship with their curate. Respondents for whom the question was appropriate were asked to rate the following statements on a five-point scale ranging from “strongly disagree” to “strongly agree”:

- Overall, I am satisfied with the quality of my relationship with my Training Incumbent (curates only);
- The tasks assigned to me by my Training Incumbent help me to grow as a minister (curates only);
- The number of hours my Training Incumbent expects me to work feels appropriate (curates only);
- Overall, I am satisfied with the quality of my relationship with my Curate (training incumbents only).

Curates were generally positive about all aspects of the training incumbent relationship, which echoes the findings of Wave 1, with 79% responding positively about their relationship with their training incumbent (76% in Wave 1), 82% responding positively about tasks assigned (80% in Wave 1) and 75% responding positively about hours expected (77% in Wave 1).

Figure 4.3a The training incumbent relationship



Analysis sought to explore whether responses to these statements related to wellbeing. Both the quality of the training incumbent relationship and satisfaction with the tasks assigned by the training incumbent were associated with mental wellbeing, with high satisfaction being associated with high wellbeing. Vocational wellbeing was associated with all three aspects of the training incumbent relationship, with high satisfaction being associated with high wellbeing. Relational wellbeing was associated with satisfaction with tasks assigned, with high satisfaction being associated with high wellbeing. Whilst the correlations were statistically significant, they were only small associations, indicating other factors beyond the training incumbent relationship influence wellbeing. There did not seem to be a significant association between financial or physical wellbeing and satisfaction with the training incumbent relationship.

Looking at ministerial effectiveness in terms of curates feeling they have had a positive impact in their context, there was a small significant correlation between effectiveness and both satisfaction with the quality of the training incumbent relationship and the tasks assigned, with high satisfaction associated with higher effectiveness. There was no significant correlation between effectiveness in terms of clergy feeling equipped by IME I and satisfaction with the training incumbent relationship.

Whilst these correlations demonstrated some relationship between the training incumbent relationship and effectiveness, further analysis (see section below) was conducted to explore how much this satisfaction might be affecting effectiveness. When all three aspects of the training incumbent relationship were considered together in how much they impacted respondents' scores on effectiveness or wellbeing, their influence was negligible, suggesting that satisfaction with the quality of relationship with one's TI, perception that the tasks assigned by the TI help one to grow as a minister, and appropriate number of hours expected by the TI are only a small contributing factor to most curates' effectiveness and wellbeing.

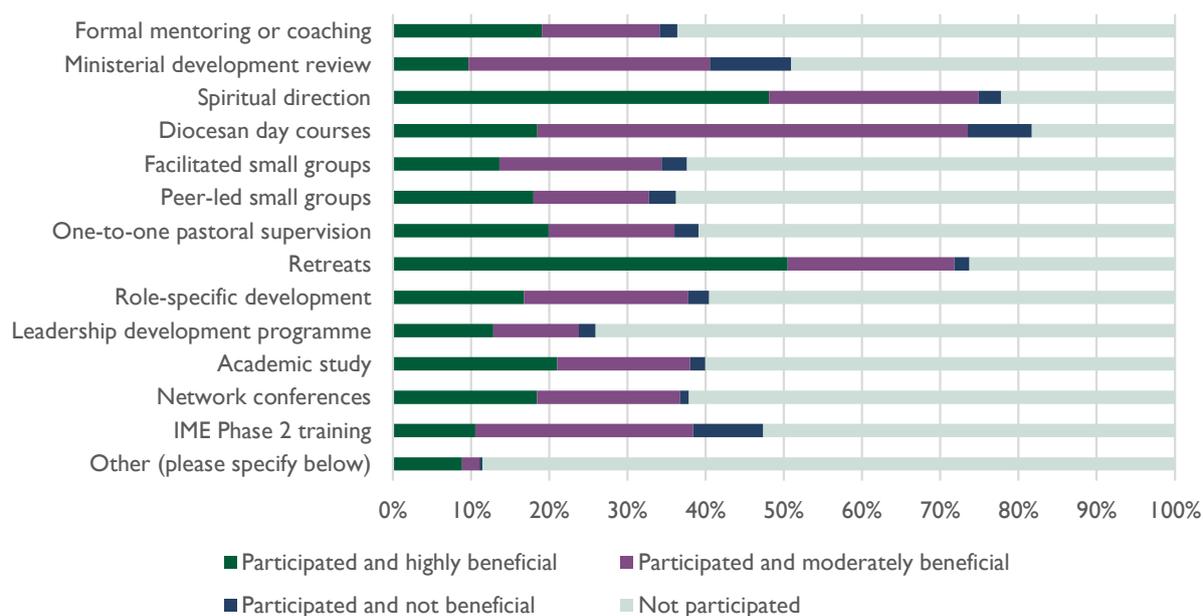
## 4.4. Support and development activities and their impact on wellbeing and effectiveness

*Does participation in support and development activities make a difference to wellbeing or effectiveness?*

Respondents were asked about which sources of development they had participated in over the last 12 months and how beneficial those activities were. Almost all participants had participated in some of the following development activities:

- Formal mentoring or coaching
- Ministerial development review (MDR)
- Spiritual direction
- Diocesan day courses
- Facilitated small groups
- Peer-led small groups
- One-to-one pastoral supervision
- Retreats
- Role-specific development
- Leadership development programme
- Academic study
- Network conferences
- IME Phase 2 training

Figure 4.4a Participation in support and development activities



Analysis focussed on the kinds of activities that could be included under the term ‘pastoral supervision’ as described in the General Synod Covenant for Clergy Care and Wellbeing consultation document<sup>46</sup> (the categories included in our analysis were: formal mentoring or coaching; spiritual direction; facilitated small groups; peer-led small groups; one-to-one pastoral supervision; retreats). All but 24 participants (5%) had participated in some kind of pastoral supervision support over the last 12 months, so analysis focussed on whether there was a difference in wellbeing between those who had found it highly beneficial and those who had not.

There was a small but statistically significant correlation between mental wellbeing and the number of types of highly beneficial pastoral supervision support activities participated in, with higher wellbeing associated with participation in a greater range of highly beneficial support. The same was true for vocational wellbeing, but there was no significant correlation between participation in support activities and other forms of wellbeing. Looking at support variables individually, no one form of support seemed to particularly influence mental wellbeing.

Similarly, there was a small but statistically significant correlation between effectiveness in terms of clergy having a positive impact on their context and the number of highly beneficial support activities participated in, with higher effectiveness associated with a higher number of types of highly beneficial support accessed.

Detailed analysis of Ministerial Development Review indicated that participation rates were much lower than in Wave 1<sup>47</sup> (51% participated in Wave 2 compared to 85% in Wave 1), and of those who did participate answers were slightly less favourable (80% found it highly or moderately beneficial in Wave 2, compared to 90% in Wave 1). Further analysis indicated there could be some relationship between whether the MDR was perceived as highly beneficial or not beneficial by the respondent, and ministerial effectiveness. However, whilst the findings were statistically significant, they were small so this should be treated with caution.

<sup>46</sup> ‘A Covenant for Clergy Care and Wellbeing: First Draft for Consultation’

<https://www.churchofengland.org/sites/default/files/2018-10/A%20Covenant%20for%20Clergy%20Care%20and%20Wellbeing%20Consultation.pdf>

<sup>47</sup> MDR is only required every 2 years and some Wave 2 respondents were only very recently ordained.

## 4.5. Change in wellbeing

*Are there specific transitions that might influence wellbeing, such as ordination or becoming an incumbent for the first time?*

The duplication of questions between Wave 1 and Wave 2 makes it possible to look at changes in wellbeing over time. Looking first at mental wellbeing, overall there was no change in this aspect of wellbeing over the two years. Respondents were then grouped according to any transitions they had experienced over the two years:

- Ordination;
- First Assistant Minister post;
- First Incumbency;
- Other change (for example changing post, or moving from stipendiary to self-supporting ministry).

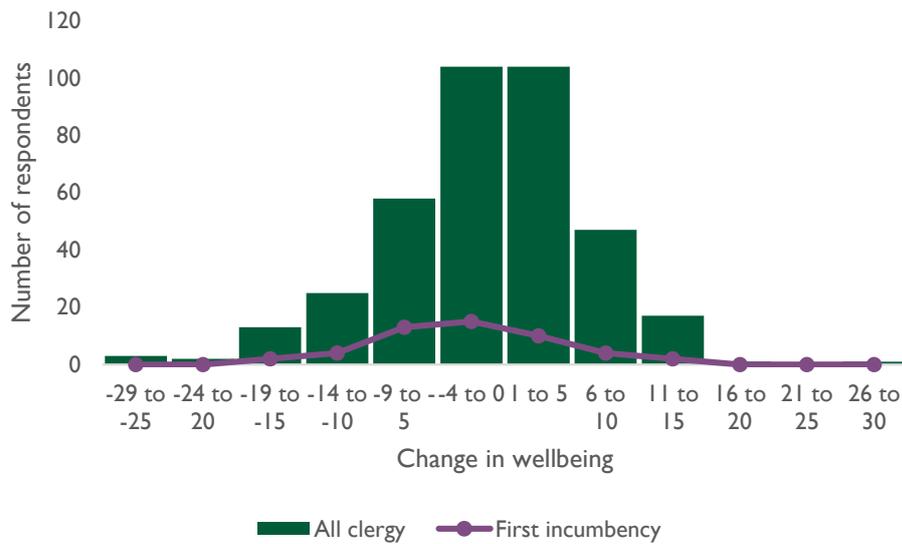
Analysis found that there were no significant changes in mental wellbeing at points of transition except when respondents took up their first incumbency, where mental wellbeing scores took a fall from an average of 52 in Wave 1 to 50 in Wave 2. Mental wellbeing was assessed using the Warwick Edinburgh Mental Wellbeing Scale. This scale has been used in a study in Scotland by Cleland *et al.* (2016)<sup>48</sup> examining the impact of life events on mental wellbeing. Cleland *et al.* found that scores were 2.5 points lower for those who had just moved house, but 4.3 points higher for those who had just experienced a new job or promotion. The study did not examine the impact of both life events happening simultaneously. The drop in wellbeing for clergy entering their first incumbency in some ways echoes that of people experiencing a house move, though a 'promotion' to incumbency cannot be directly compared to a 'promotion' in secular job roles in terms of the impact on mental wellbeing.

Just under half of those who had experienced a drop in mental wellbeing score of 10 or more points between Wave 1 and Wave 2 provided a comment to explain their answers. Two fifths of the comments were personal/home-life related reasons, a quarter were about the demands and stresses of the role, and nearly a third related to a lack of support or relationship issues within the church hierarchies. All of those who had seen an increase in their mental wellbeing score of 10 or more points had a score of 50 or lower in Wave 1.

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<sup>48</sup> Cleland, C., A. Kearns, C. Tannahill & A. Ellaway (2016), 'The Impact of Life Events on Adult Physical and Mental Health and Well-Being: Longitudinal analysis using the GoWell health and well-being survey,' *BMC Research Notes* 9 (470).

Figure 4.5a Change in mental wellbeing score for all clergy and those transitioning into their first incumbency

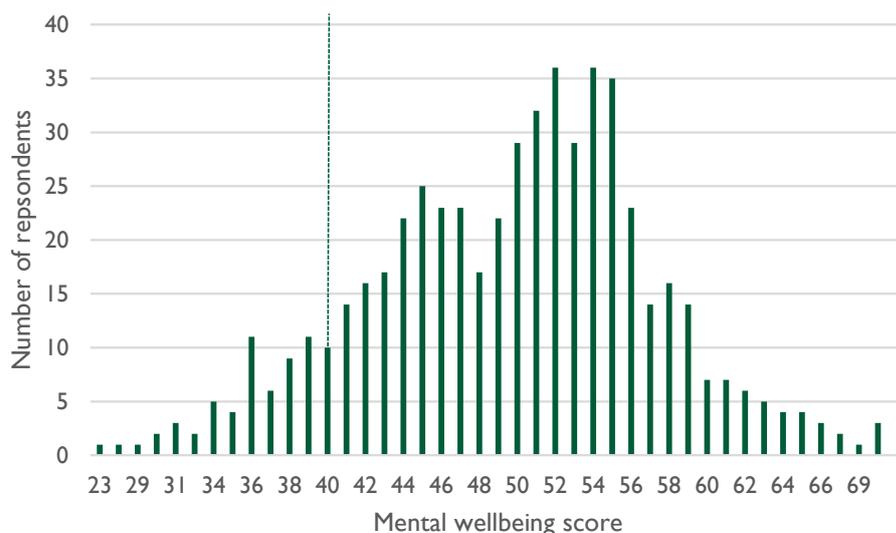


Looking at other indicators of wellbeing, there were no significant differences in financial or relational wellbeing between the two waves. However, there was a small drop in physical and vocational wellbeing when looking at all participants, though no noticeable change at points of transition.

#### 4.6. A note on mental wellbeing

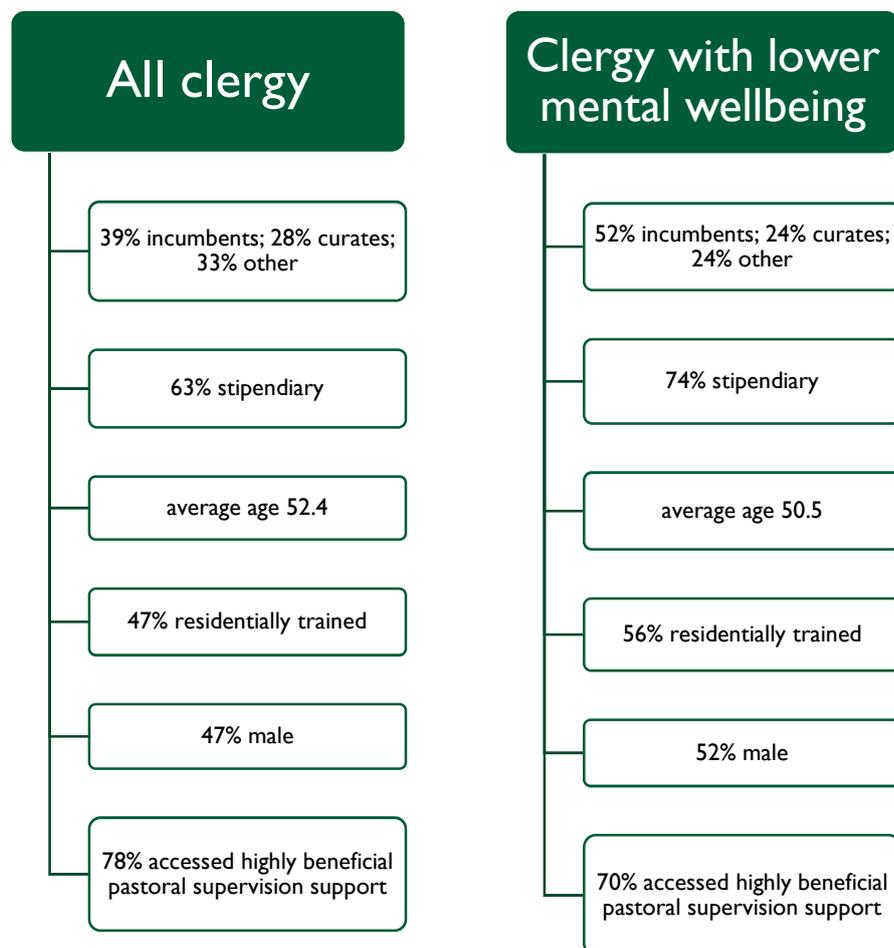
Mental wellbeing was assessed using the Warwick Edinburgh Mental Wellbeing Scale. This scale has been used extensively and so clergy scores can be benchmarked against the population<sup>49</sup>. The distribution of Living Ministry scores mirrors that of the population, with a median score of 51. Whilst there is no cut-off score that can indicate good or poor mental wellbeing, scores below 40 are generally thought to indicate low wellbeing, and 12% of clergy scored 40 or lower.

Figure 4.6a Mental wellbeing scores



<sup>49</sup> Tennant, R., L. Hiller, R. Fishwick, S. Platt, S. Joseph, S. Weich, J. Parkinson, J. Secker & S. Stewart-Brown (2017), 'The Warwick-Edinburgh Mental Well-Being Scale (WEMWBS): Development and UK Validation,' *Quality of Life Research* 26 (5): 1129-1144.

Looking further at the 12% with low scores there were some subtle differences between this group and respondents as a whole; however, the differences were not statistically significant so cannot be considered as conclusive.



## 4.7. Further analysis

### *Flourishing of the ministry (ministerial effectiveness)*

To further explore these research questions, analysis was conducted to consider what it is that seems to be contributing to the scores on ministerial effectiveness. Looking first at curates, if we consider together a number of factors that could be associated with effectiveness, which of them has a significant impact? The factors considered were:

- satisfaction with the training incumbent relationship;
- tasks assigned by the training incumbent;
- hours expected by the training incumbent;
- whether curates had been trained residentially or not;
- mental wellbeing; and
- whether their ministry context is flourishing (based on ministerial effectiveness items).

Of all these factors, the only one that seemed to be related to ministerial effectiveness was whether the context within which the curates were working was flourishing. However, both these factors form part of the ministerial effectiveness section of the survey, which may influence responses.

Secondly, considering clergy who are in roles other than curacy, what factors might be contributing towards effectiveness? The factors considered were:

- age;
- years since ordination;
- whether clergy had been trained residentially or not;
- mental wellbeing; and
- pastoral supervision support accessed.

The only factor that contributed in a statistically significant way to scores in effectiveness was mental wellbeing. When the model was adjusted to look at the impact of participation in highly beneficial pastoral supervision support activities this too contributed significantly, suggesting that effectiveness is associated with both mental wellbeing and accessing highly beneficial support, though causation cannot be established. The impact explains only 12% of the variation in scores so these factors are relatively small contributors to effectiveness.

### *Flourishing of the person (wellbeing)*

Further analysis was conducted to consider what contributes to the scores on mental wellbeing. Again, looking first at curates, if we consider together a number of factors that could be associated with mental wellbeing, which of them has a significant impact? The factors considered were:

- satisfaction with the training incumbent relationship;
- tasks assigned;
- hours expected;
- mode of training;
- whether their ministry context is flourishing (based on ministerial effectiveness items); and
- whether they felt they had a positive impact on that.

In section 4.3 above, a small but significant association was found between elements to the training incumbent relationship and wellbeing. Whilst there is some association, when considered together as part of a model, none of the factors in this model seem to be significant contributors to the variation of scores in mental wellbeing. This indicates that there are no simple answers to the wellbeing of curates, but is also likely a sign that curates in the main were positive about their wellbeing and with the small sample size it is difficult to see how these factors might be influencing wellbeing.

Secondly, considering clergy who are in roles other than curacy, what factors might be contributing towards mental wellbeing? The factors considered were:

- age;
- years since ordination;
- mode of training;
- remuneration;
- effectiveness in terms of clergy having a positive impact on their context; and
- whether highly beneficial pastoral supervision support was accessed.

The two factors that contributed in a statistically significant way towards scores in mental wellbeing were effectiveness and mode of training, with higher effectiveness being associated with higher wellbeing and residential training being associated with lower wellbeing. Again, it is not possible to establish causation; however, once these two factors were accounted for, other factors did not contribute significantly.

The Wave 1 report noted that those who had trained residentially were more likely to be younger, stipendiary and in incumbent roles, so any relationship between training mode and wellbeing could be

masking the relationships between wellbeing and age, remuneration and role. To explore this further, age, remuneration and role were looked at together and independently from mode of training, as factors that could influence wellbeing. Age on its own, whilst related to wellbeing, with older clergy more likely to have higher mental wellbeing, did not explain much of the variation in wellbeing scores. Role on its own also did not explain much of the variation in mental wellbeing scores. When a simple category of remuneration (stipendiary or not) was substituted for mode of training (residential or non-residential) in the analysis both were equally influential factors in explaining the variation in wellbeing scores. However, when both remuneration and mode of training were considered together, they explained a little more of the variation in wellbeing scores. The table below illustrates this finding. It is not simply the case that mode of training is a proxy measure for younger, stipendiary incumbents. Rather, mode of training and remuneration are both related to mental wellbeing. However, the differences are small and further research is required to understand what could be underlying this finding. It does not mean that clergy trained non-residentially will always have higher levels of mental wellbeing than clergy trained residentially: we know from the qualitative data, for example, that clergy who retain full-time jobs as well as church responsibilities, most of whom will have trained non-residentially, often face substantial challenges to their mental health.

**Table 4.7a Average mental wellbeing scores by mode of training and remuneration<sup>50</sup>**

	Not stipendiary*	Stipendiary	Total
Non-residentially trained	51.1	49.4	50.4
Residentially trained	51.1	48.3	48.6
Total	51.1	48.6	49.5
Base	197	338	535

\* Includes all respondents not in receipt of a stipend, e.g. self-supporting or house-for-duty ministers, employed clergy and clergy with permission to officiate.

## 4.8. Ordinands

113<sup>51</sup> ordinands took part in the survey, 92 of whom had participated in Wave 1 and 2 for the first time. Two respondents had temporarily suspended their training.

Ordinands were largely positive in their responses on wellbeing, with an average score of 50.2 for mental wellbeing, which mirrors both ordained and wider population scores. Where respondents had provided wellbeing scores in Wave 1, a comparison revealed there was no significant change in wellbeing over the 2 years. Responses to physical, relational and financial wellbeing were also generally positive. Responses to the question on physical health seemed to be slightly less positive in Wave 2 than in Wave 1.

<sup>50</sup> Mental wellbeing was assessed using the Warwick Edinburgh Mental Wellbeing Scale. Whilst there is no cut-off score that can indicate good or poor mental wellbeing scores below 40 are generally thought to indicate low wellbeing.

<sup>51</sup> An additional 28 respondents reported they had completed their ordination training so were directed to the Wave 2 survey for ordained clergy. 16 went on to complete this.

Figure 4.8a Physical wellbeing of ordinands

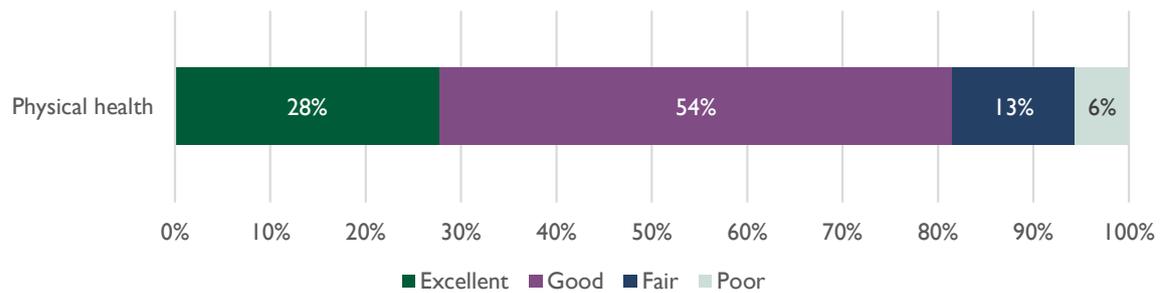


Figure 4.8b Relational wellbeing of ordinands

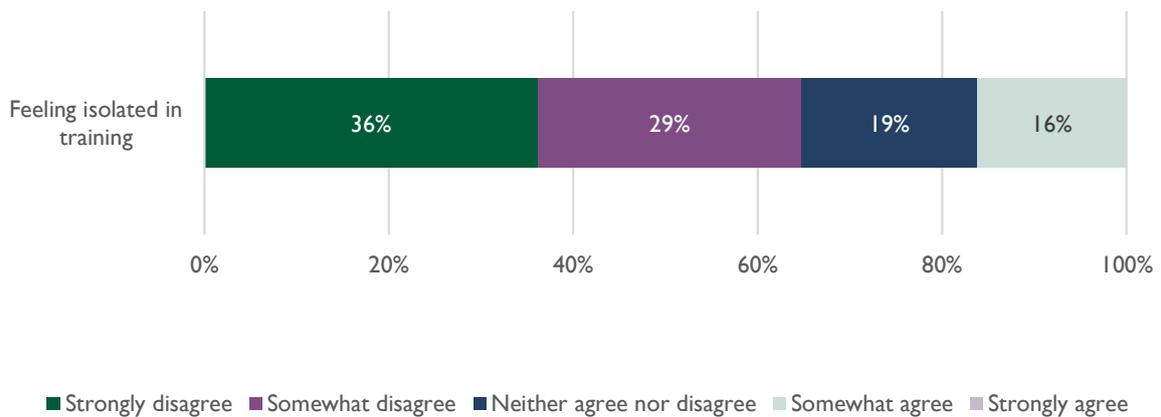
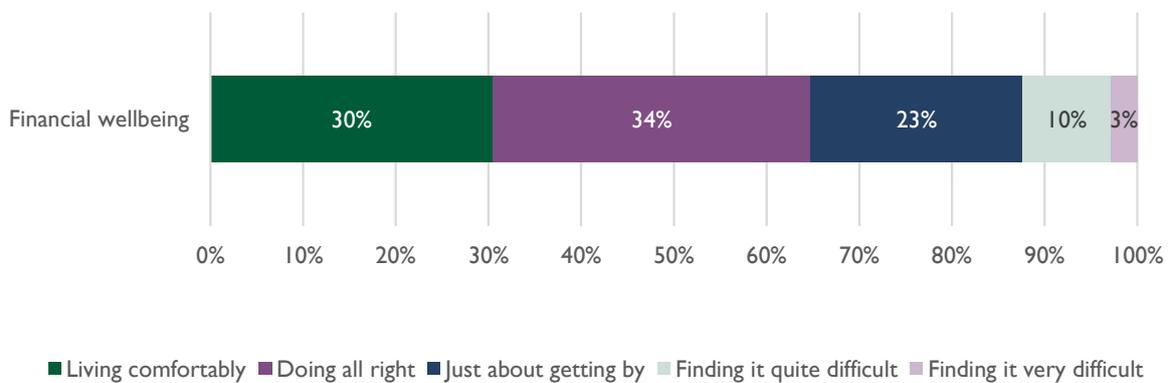


Figure 4.8c Financial wellbeing of ordinands



Respondents were asked about their expectations for their first role after curacy (see Table 4.8a). The majority of ordinands were expecting to go into parish ministry, and for 72% their answer was the same as in Wave I. Of those expecting to take on parish roles when asked in Wave I, six had changed their expectations to non-parochial roles, mostly chaplaincy. A similar number had switched expectations the other way from chaplaincy to parish ministry.

**Table 4.8a Expectations for first role after curacy Wave 2 and Wave 1 by type of ministry**

Type of ministry	% respondents selecting this type of ministry in Wave 2*	Of those who selected this type of ministry in Wave 2, % who had also selected this in Wave 1
Parish ministry	86%	72%
Chaplaincy	32%	59%
Theological education	7%	93%
Ministry in secular employment	8%	93%
Pioneer ministry	13%	79%
Diocesan role	7%	83%
Don't know	5%	88%
Other (please specify)	5%	
Base	111	86

\* Respondents were able to select multiple items.

Respondents were asked about what type of church they expected to be in. Noting that the categories were altered between Wave 1 and Wave 2, three quarters of respondents (where they had answered in both waves) had changed expectations. The table below illustrates how expectations had changed between the waves.

**Table 4.8b Expectations for first role after curacy Wave 2 and Wave 1 by type of church**

Wave 1 Church type	Single-church benefice		Multi-church benefice		Church plant		Extra-parochial place		Fresh Expression		Other (please specify)		Total
	Diff	Same	Diff	Same	Diff	Same	Diff	Same	Diff	Same	Diff	Same	
Chaplaincy	1		1						1		1		4
Church plant	4					4			2		1		11
Fresh Expression	1									2			3
Local Ecumenical Partnership				2									2
Single-church benefice		13	1		2				1		2		19
Multi-parish benefice	4		17		1						1		23
Single-parish multi-church benefice	4		3						1		1		9
Other (please specify)	2		1									3	6
Don't know	5		5					1					11
Total	21	13	30	3	4	1	5	2	6	3			88

## 6. Conclusions

This analysis has looked at the flourishing of clergy in terms of both their wellbeing and their ministerial effectiveness, and for ordinands their wellbeing. Following are the key findings:

### 5.1. Ministerial effectiveness

Whilst there are different aspects to ministerial effectiveness, in general if clergy are positive in their perceptions of one area of effectiveness they are likely to respond positively in other areas, for example if they strongly agreed with the statement ‘people grow in their faith,’ they were likely to strongly agree with other statements such as ‘people are cared for pastorally.’ Responses in the main were positive in each area of context, impact and equipping. This said, clergy were most positive about their impact on ministry and least positive about how equipped they felt by IME Phases 1 and 2. Within ministerial effectiveness as a whole there were some patterns that emerged from their answers, with responses clustering around themes such as ‘ways of working in the church/ministry context’ or ‘sharing faith.’ Clergy were most positive about the quality of relationships within their church or ministry context and their impact on that, but this was one of the aspects of ministry for which they felt least equipped by IME.

It is unclear from this survey what might contribute to the ministerial effectiveness of curates. For other clergy, the two factors that seem to be related are accessing highly beneficial support and positive levels of mental wellbeing, although these do not explain all the variation in responses. 95% of clergy had participated in some kind of pastoral supervision support (broadly conceived) over the last 12 months. Clergy who felt the support they had accessed had been beneficial were more likely to be positive about their ministerial effectiveness. Clergy who were positive about their mental wellbeing were positive about their ministerial effectiveness, though this analysis cannot establish if the association is causal (or, if it is, in which direction). Mode of training did not seem to be an influencing factor in ministerial effectiveness, in terms of either their impact on their ministry context or how equipped they felt by IME phase 1/2.

### 5.2. Wellbeing

Clergy were generally positive about their wellbeing. There were some subtle patterns, with those who were positive about their ministerial effectiveness also being positive about their mental wellbeing. Those who had been trained non-residentially were more positive about their mental and financial wellbeing than those who had trained residentially, as were those who were not stipendiary compared to those in stipendiary roles. There was some association between mental and vocational wellbeing and participation in a range of highly beneficial pastoral supervision support activities, though further analysis found this is only a small contributing factor to wellbeing. The same was true when looking at the age of respondents: whilst older respondents tended to respond more positively to questions about mental wellbeing, when considered on its own it did not explain much of the variation in wellbeing scores.

Between the two waves of the Living Ministry surveys, those who had moved into their first incumbency tended to experience a small drop in wellbeing when compared to respondents overall. Looking at other indicators of wellbeing, there were no significant differences in financial or relational wellbeing between the two waves. However, there was a small drop in physical and vocational wellbeing when looking at all participants, though no noticeable change at points of transition. Analysis of the group of respondents with particularly low mental wellbeing revealed a subtly different profile to respondents as a whole, but differences were not statistically significant.

The analysis revealed some other tentative associations between wellbeing and training incumbent relationships for curates, with higher satisfaction with the relationship tending to be associated with higher wellbeing. However, the contribution to mental wellbeing seems to be small. This indicates that there are no simple answers to the wellbeing of curates, but is also likely a sign that curates in the main were positive about their wellbeing and with the small sample size it is difficult to see how these factors might be influencing wellbeing.

Ordinands were generally positive about their wellbeing, with no significant changes in wellbeing between Wave 1 and Wave 2.

### 5.3. Interpreting the findings: a note on subjectivity

The Living Ministry survey comprises a mixture of ‘objective’ and ‘subjective’ items. Wellbeing and ministerial effectiveness were measured in this survey using subjective statements where respondents were asked to indicate how far they agree or disagree. Similarly, respondents were asked how beneficial they had found support activities using subjective statements. However, other items such as mode of training and role are largely objective. It is not surprising that the items most related to each other were those where respondents provided subjective responses, with some respondents tending to answer positively across the board and others negatively. As is the case with all surveys of this nature, it is difficult to determine how far the relationship between different items is influenced by the respondents’ tendency to perceive things positively or negatively, or by other unidentified contextual factors. This tension does not invalidate the findings, as it is clear that there is a relationship between how clergy perceive their wellbeing and how they perceive their effectiveness. Further light could be shed on this by exploring ministerial effectiveness from different perspectives, for example using indicators such as attendance figures or eliciting perceptions of congregations, colleagues, partners or senior clergy; however, each of these will have similar epistemological limitations. It may be that, rather than considering subjective perceptions as a problem or barrier, it is precisely this subjectivity that is key to understanding flourishing in ordained ministry.

## Appendix I: Statistical analysis

### 4.1. Ministerial effectiveness

#### 4.1.1. Using ministerial effectiveness items as a scale

The 31 items of the ministerial effectiveness scale were subjected to 3 separate principal components analyses looking at each of the 3 sets of responses in turn:

1. how well the statement described the context of their ministry (be it their church, chaplaincy, theological institution or so on);
2. how far their own ministry has had a positive impact on this in their current context (this might be through personal involvement or by enabling or encouraging other people);
3. and how far IME Phase 1 and Phase 2 (if completed) had prepared them in this area.

#### PCA I. Context

The 31 items of the ministerial effectiveness scale were subjected to principal components analysis (PCA) using SPSS version 14. Prior to performing PCA the suitability of data for factor analysis was assessed. Inspection of the correlation matrix revealed the presence of many coefficients of 0.3 and above. The Kaiser-Meyer-Olkin value was 0.931 exceeding the recommended value of 0.6 (Kaiser 1970, 1974)<sup>52</sup> and the Bartlett's Test of Sphericity (Bartlett, 1954)<sup>53</sup> reached statistical significance, supporting the factorability of the correlation matrix.

Principal components analysis revealed the presence of 6 components with eigenvalues exceeding 1, explaining 31.4 per cent, 5.3 per cent, 4.9 per cent, 3.9 per cent, 3.6 per cent, and 3.4 per cent of the variance respectively. An inspection of the scree plot revealed a clear break after the first component. To aid in interpretation Varimax rotation was performed. The rotated solution revealed the presence of simple structure (Thurstone, 1947)<sup>54</sup>, with 4 components showing a number of strong loadings, in many cases only loading substantially onto one component. The results of this analysis support the use of effectiveness items as one general scale, but also the potential to use subsets of the scale to look at different aspects of effectiveness separately.

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<sup>52</sup> Kaiser, H. (1970), 'A Second Generation Little Jiffy,' *Psychometrika* 35: 401-415; Kaiser, H. (1974), 'An Index of Factorial Simplicity,' *Psychometrika* 39: 31-36.

<sup>53</sup> Bartlett, M. S. (1954), 'A Note on the Multiplying Factors for Various Chi Square Approximations,' *Journal of the Royal Statistical Society* 16 (Series B): 296-298.

<sup>54</sup> Thurstone, L. L. (1947), 'Multiple Factor Analysis,' Chicago: University of Chicago Press.

## Flourishing context items sub scales

### Group 1 – Relationship with God and sharing faith

- People experience God's love (Rel\_God\_1)
- People grow in their faith (Rel\_God\_2)
- People engage with Scripture in ways that connect with life (Rel\_God\_3)
- People live out their faith in their daily life (Rel\_God\_4)
- Energy comes from a desire to serve God and one another (Rel\_God\_5)
- People have an active concern for those who do not know Christ (Rel\_ext\_2)
- People share their faith (Rel\_ext\_4)
- People express God's love to those around them (Rel\_ext\_6)

### Group 2 – Ways of working in the church

- Lay and ordained work as a team (Rel\_Int\_5)
- We want to grow in number (Rel\_ext\_3)
- Enquirers are encouraged to explore and experience faith in Christ (Rel\_ext\_5)
- We seek to explore what God wants us to be and do (Ways\_work\_1)
- We are willing to make changes (Ways\_work\_2)
- We consciously set goals (Ways\_work\_5)
- We respond creatively to challenges (Ways\_work\_6)

### Group 3 – Relationships in the church context

- The way we conduct public worship honours God (Rel\_God\_7)
- Occasional offices make sense of life and communicate faith (Rel\_God\_8)
- Relationships are nurtured (Rel\_Int\_2)
- People are cared for pastorally (Rel\_Int\_3)
- Newcomers are included (Rel\_Int\_4)

- The different gifts, experiences and faith journeys of all are valued and given expression (Rel\_Int\_7)
- We enjoy what we do (Ways\_work\_3)
- We recognise value in existing ways of working (Ways\_work\_4)
- We value and celebrate people's calling to serve God in their daily lives (Ways\_work\_7)

#### Group 4 – Relationships outside the church

- Different kinds of people (e.g. ages, social and ethnic backgrounds etc) are seen as a strength (Rel\_Int\_1)
- We are deeply rooted in the local community (or the specific community we are seeking to serve) (Rel\_ext\_1)
- We actively seek to make a positive difference to society (Rel\_ext\_7)
- We work in partnership with others (e.g. other denominations, faiths, secular groups and networks) (Rel\_ext\_8)

## PCA 2. Impact

The 31 items of the ministerial effectiveness scale were subjected to principal components analysis (PCA) using SPSS version 14. Prior to performing PCA the suitability of data for factor analysis was assessed. Inspection of the correlation matrix revealed the presence of many coefficients of 0.3 and above. The Kaiser-Meyer-Olkin value was 0.917 exceeding the recommended value of 0.6 (Kaiser 1970, 1974)<sup>55</sup> and the Bartlett's Test of Sphericity (Bartlett, 1954)<sup>56</sup> reached statistical significance, supporting the factorability of the correlation matrix.

Principal components analysis revealed the presence of 7 components with eigenvalues exceeding 1, explaining 29.2 per cent, 5.5 per cent, 4.6 per cent, 4.3 per cent, 4.1 per cent, 3.5 per cent and 3.3 per cent of the variance respectively. An inspection of the scree plot revealed a clear break after the first component. To aid in interpretation Varimax rotation was performed. The rotated solution revealed the presence of simple structure (Thurstone, 1947)<sup>57</sup>, with 5 components showing a number of strong loadings, in many cases only loading substantially onto one component. The results of this analysis support the use of effectiveness items as one general scale, but also the potential to use subsets of the scale to look at different aspects of effectiveness separately.

<sup>55</sup> Kaiser, H. (1970), *op cit*; Kaiser, H. (1974), *op cit*.

<sup>56</sup> Bartlett, M. S. (1954), *op cit*.

<sup>57</sup> Thurstone, L. L. (1947), *op cit*.

## Effectiveness positive impact items

### Group 1 – ways of working

- We seek to explore what God wants us to be and do (Ways\_work\_1)
- We are willing to make changes (Ways\_work\_2)
- We enjoy what we do (Ways\_work\_3)
- We recognise value in existing ways of working (Ways\_work\_4)
- We consciously set goals (Ways\_work\_5)
- We respond creatively to challenges (Ways\_work\_6)
- We value and celebrate people's calling to serve God in their daily lives (Ways\_work\_7)

### Group 2 – Relationship with God

- People experience God's love (Rel\_God\_1)
- People grow in their faith (Rel\_God\_2)
- People engage with Scripture in ways that connect with life (Rel\_God\_3)
- People live out their faith in their daily life (Rel\_God\_4)
- Energy comes from a desire to serve God and one another (Rel\_God\_5)

### Group 3 – Relationships within church context

- The way we conduct public worship honours God (Rel\_God\_7)
- Occasional offices make sense of life and communicate faith (Rel\_God\_8)
- Relationships are nurtured (Rel\_Int\_2)
- People are cared for pastorally (Rel\_Int\_3)
- Newcomers are included (Rel\_Int\_4)
- Lay and ordained work as a team (Rel\_Int\_5)
- The different gifts, experiences and faith journeys of all are valued and given expression (Rel\_Int\_7)

#### Group 4 – Relationships outside the church context

- Different kinds of people (e.g. ages, social and ethnic backgrounds etc) are seen as a strength (Rel\_Int\_1)
- We are deeply rooted in the local community (or the specific community we are seeking to serve) (Rel\_ext\_1)
- People express God's love to those around them (Rel\_ext\_6)
- We actively seek to make a positive difference to society (Rel\_ext\_7)
- We work in partnership with others (e.g. other denominations, faiths, secular groups and networks) (Rel\_ext\_8)

#### Group 5 - Evangelism

- People have an active concern for those who do not know Christ (Rel\_ext\_2)
- We want to grow in number (Rel\_ext\_3)
- People share their faith (Rel\_ext\_4)
- Enquirers are encouraged to explore and experience faith in Christ (Rel\_ext\_5)

### PCA 3. IME 1/2 equipped

The 31 items of the ministerial effectiveness scale were subjected to principal components analysis (PCA) using SPSS version 14. Prior to performing PCA the suitability of data for factor analysis was assessed. Inspection of the correlation matrix revealed the presence of many coefficients of 0.3 and above. The Kaiser-Meyer-Olkin value was 0.971 exceeding the recommended value of 0.6 (Kaiser 1970, 1974)<sup>58</sup> and the Bartlett's Test of Sphericity (Bartlett, 1954)<sup>59</sup> reached statistical significance, supporting the factorability of the correlation matrix.

Principal components analysis revealed the presence of 3 components with eigenvalues exceeding 1, explaining 53.3 per cent, 4.5 per cent, and 3.8 per cent of the variance respectively. An inspection of the scree plot revealed a clear break after the first component. To aid in interpretation Varimax rotation was performed. The rotated solution revealed the presence of simple structure (Thurstone, 1947)<sup>60</sup>, with 2 components showing a number of strong loadings, in many cases only loading substantially onto one component. The results of this analysis support the use of effectiveness items as one general scale, but also the potential to use subsets of the scale to look at different aspects of effectiveness separately.

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<sup>58</sup> Kaiser, H. (1970). A second generation Little Jiffy. *Psychometrika*, 35, 401-415; Kaiser, H. (1974). An index of factorial simplicity. *Psychometrika*, 39, 31-36.

<sup>59</sup> Bartlett, M. S. (1954). A note on the multiplying factors for various chi square approximations. *Journal of the Royal Statistical Society*, 16 (Series B), 296-298.

<sup>60</sup> Thurstone, L. L. (1947). *Multiple factor analysis*. Chicago: University of Chicago Press.

## Effectiveness “IME equipped me” items

### Group 1 – Evangelism, relationships outside the church and ways of working

- Newcomers are included (Rel\_Int\_4)
- Lay and ordained work as a team (Rel\_Int\_5)
- The different gifts, experiences and faith journeys of all are valued and given expression (Rel\_Int\_7)
- We are deeply rooted in the local community (or the specific community we are seeking to serve) (Rel\_ext\_1)
- People have an active concern for those who do not know Christ (Rel\_ext\_2)
- We want to grow in number (Rel\_ext\_3)
- People share their faith (Rel\_ext\_4)
- Enquirers are encouraged to explore and experience faith in Christ (Rel\_ext\_5)
- People express God's love to those around them (Rel\_ext\_6)
- We actively seek to make a positive difference to society (Rel\_ext\_7)
- We work in partnership with others (e.g. other denominations, faiths, secular groups and networks) (Rel\_ext\_8)
- We seek to explore what God wants us to be and do (Ways\_work\_1)
- We are willing to make changes (Ways\_work\_2)
- We enjoy what we do (Ways\_work\_3)
- We recognise value in existing ways of working (Ways\_work\_4)
- We consciously set goals (Ways\_work\_5)
- We respond creatively to challenges (Ways\_work\_6)
- We value and celebrate people's calling to serve God in their daily lives (Ways\_work\_7)
- Administration is efficient (Ways\_work\_8)

### Group 2 – Relationships with God and within the church

- People experience God's love (Rel\_God\_1)
- People grow in their faith (Rel\_God\_2)
- People engage with Scripture in ways that connect with life (Rel\_God\_3)
- People live out their faith in their daily life (Rel\_God\_4)
- Energy comes from a desire to serve God and one another (Rel\_God\_5)

- Children and young people are nurtured in their faith (Rel\_God\_6)
- The way we conduct public worship honours God (Rel\_God\_7)
- Occasional offices make sense of life and communicate faith (Rel\_God\_8)
- Different kinds of people (e.g. ages, social and ethnic backgrounds etc) are seen as a strength (Rel\_Int\_1)
- Relationships are nurtured (Rel\_Int\_2)
- People are cared for pastorally (Rel\_Int\_3)
- Children and young people are helped to contribute (Rel\_Int\_6)

#### 4.1.2. Ministerial effectiveness findings

##### Comparing scores on the 3 scales

3 paired sample t-tests were conducted to look at the difference in scores between context, impact and equipped average scores. There was a statistically significant difference between scores on each of the scales. Impact scores (M=1.86 SD=0.41) were more positive than Context scores (M=1.99 SD=0.51;  $t(451)=-7.3$ ,  $p<0.01$ ) and equipped scores ((M=2.54 SD=0.76;  $t(382)=16.7$ ,  $p<0.01$ ); and Context scores were also more positive than Equipped scores ( $t(382)=12.2$ ,  $p<0.01$ ).

##### Comparing scores for sub scales

A one-way between-groups analysis of variance was conducted to explore the difference between scores for each of the sub scales on Context items. There was a statistically significant difference at the  $p<0.05$  level in scores for the 4 sub scales [ $F(3, 1968) = 31.93$   $p<0.01$ ]. Despite reaching statistical significance the actual difference in the mean scores between the groups was relatively small. The effect size, calculated using eta squared, was 0.05. Post-hoc comparisons using Tukey HSD test indicated that the mean score for sub scale 3 were significantly more positive than for all other sub scales ( $p<0.01$ ); the scores for sub scale 1 were significantly less positive than 3 ( $p<0.01$ ) and 4 ( $p<0.01$ ).

A one-way between-groups analysis of variance was conducted to explore the difference between scores for each of the sub scales on Impact items. There was a statistically significant difference at the  $p<0.05$  level in scores for the 5 sub scales [ $F(4, 2225) = 14.58$   $p<0.01$ ]. Despite reaching statistical significance the actual difference in the mean scores between the groups was relatively small. The effect size, calculated using eta squared, was 0.03. Post-hoc comparisons using Tukey HSD test indicated that the mean score for sub scale 3 were significantly more positive than for each of the other sub scales ( $p<0.01$ ). The other sub scales were not significantly different to each other.

A paired samples t-test was conducted to look at the difference between scores for the two Equipped sub scales. There was a statistically significant differences, with scores for sub scale 1 being significantly more positive than for sub scale 2 ( $t(365)=-2.35, p=0.019$ ).

Table 6 below details the mean scores for each sub scale, with superscript numbers showing which sub scales they were significantly different from. Note that a low score indicates a positive response.

**Table 6 mean scores for effectiveness sub scales**

Sub scale	Name	Mean	Standard deviation
Context sub scale 1	Relationship with God, sharing faith <sup>34</sup>	2.11	0.60
Context sub scale 2	Ways of working in the church <sup>3</sup>	2.06	0.70
Context sub scale 3	Relationships in the church context <sup>124</sup>	1.74	0.51
Context sub scale 4	Relationships outside the church context <sup>13</sup>	1.96	0.72
Impact sub scale 1	Ways of working in the church <sup>3</sup>	1.88	0.56
Impact sub scale 2	Relationship with God <sup>3</sup>	1.91	0.50
Impact sub scale 3	Relationships in the church context <sup>1245</sup>	1.70	0.46
Impact sub scale 4	Relationships outside the church context <sup>3</sup>	1.91	0.55
Impact sub scale 5	Evangelism <sup>3</sup>	1.94	0.58
Equipped sub scale 1	Evangelism, relationships outside the church, ways of working <sup>2</sup>	2.52	0.78
Equipped sub scale 2	Relationships with God, relationships within the church <sup>1</sup>	2.57	0.80

## 4.2. Mode of training and wellbeing and ministerial effectiveness

A series of chi-square tests of independence were performed to examine the relationship between wellbeing (physical, financial, relational and vocational) and mode of training (residential, non-residential and contextual). The relationships between physical, relational and vocational wellbeing with mode of training were all not significant, that is to say that wellbeing responses did not vary significantly with mode of training. The relationship between financial wellbeing and mode of training was, however, significant,  $X^2(8, N = 519) = 25.89, p < .01$ . Those who had trained residentially were more likely to report lower financial wellbeing than those in non-residential training.

A one-way between-groups analysis of variance was conducted to explore the impact of mode of training on mental wellbeing, as measured by the Warwick Edinburgh Mental Wellbeing Scale (WEMWBS). The 14 items in the survey can be combined to give a single score of overall mental wellbeing. A low score can indicate depression. Subjects were divided into 3 groups according to their training mode (residential, non-residential and contextual). There was a statistically

significant difference at the  $p < 0.05$  level in WEMWBS for the 3 groups [ $F(2, 548) = 5.159, p = .006$ ]. Despite reaching statistical significance the actual difference in the mean scores between the groups was quite small. The effect size, calculated using eta squared, was 0.02. Post-hoc comparisons using the Tukey HSD test indicated that the mean score for clergy trained residentially [ $M = 46.46, SD = 12.33$ ] was significantly different [ $p = 0.013$ ] from those trained non-residentially [ $M = 49.29, SD = 10.82$ ]. The scores for those trained contextually [ $M = 52.19, SD = 5.46$ ] did not differ significantly from the other two groups.

A one-way between groups analysis of variance was conducted to explore the impact of mode of training on ministerial effectiveness, firstly looking at clergy impact on their context, and then at how equipped they felt. The training groups were not statistically significantly different to each other.

### 4.3. The Training Incumbent relationship

The relationship between satisfaction with the training incumbent relationship and wellbeing was investigated using a series of Pearson product-moment correlation coefficients (for mental wellbeing and ministerial effectiveness items) and Spearman's rank order correlations (for physical, relational, financial and vocational wellbeing items).

#### Wellbeing

- There was a small correlation between mental wellbeing and both satisfaction with the quality of the training incumbent relationship and the tasks assigned, with high satisfaction associated with high wellbeing.
- There was a small correlation between respondents' relational wellbeing (agreeing they had someone to confide in) and satisfaction with the tasks assigned by their training incumbent, with high satisfaction associated with high relational wellbeing.
- There was a small correlation between vocational wellbeing and both satisfaction with the quality of the training incumbent relationship, the tasks assigned, and hours expected, with high satisfaction associated with high wellbeing.
- There was no significant correlation between financial or physical wellbeing and satisfaction with the training incumbent relationship.

#### Ministerial effectiveness

- There was a small correlation between effectiveness in terms of clergy having a positive impact on their context and both satisfaction with the quality of the training incumbent relationship and the tasks assigned, with high satisfaction associated with higher effectiveness.
- There was a small correlation between whether their ministry context is flourishing and satisfaction with the quality of the training incumbent relationship, the tasks assigned, and hours expected with high satisfaction associated with higher effectiveness.

Whilst these correlations demonstrated some relationship between the training incumbent relationship and flourishing, further analysis (see section on models below) was conducted to explore how much this satisfaction might be affecting effectiveness and wellbeing.

**Table 7 Correlation coefficients for training incumbent relationship items, and wellbeing and ministerial effectiveness items**  
 Note: only statistically significant correlations are reported.

	Overall, I am satisfied with the quality of my relationship with my Training Incumbent	The tasks assigned to me by my Training Incumbent help me to grow as a minister	The number of hours my Training Incumbent expects me to work feels appropriate
Mental wellbeing (WEMBCS)	[r=.183*, n=150, p=0.025]	[r=.193*, n=150, p=0.018]	
Physical wellbeing			
Relational wellbeing		[r=-.206*, n=150, p=0.012]	
Financial wellbeing			
Vocational wellbeing	[r=.366** n=149, p<0.01]	[r=.50**, n=149, p<0.001]	[r=.299**, n=149, p<0.001]
Effectiveness impact	[r=-.251**, n=124, p=0.005]	[r=-.254**, n=124, p=0.004]	
Flourishing context	[r=-.289**, n=139, p=0.001]	[r=-.312**, n=139, p<0.001]	[r=-.190*, n=140, p=0.024]
Effectiveness IME equipped			

#### 4.4. Support and development and its impact on wellbeing

##### Support and Development and Pastoral supervision support

All bar 2 respondents had accessed some form of development/support. And only 24 respondents had not accessed any form of pastoral supervision (this includes any of the following: formal mentoring or coaching; spiritual direction; facilitated small groups; peer-led small groups; one-to-one pastoral supervision; and retreats) in the last 12 months. Therefore no analysis was conducted to look at the difference between those who had participated and those who hadn't.

There was a small but significant correlation between mental wellbeing and number of highly beneficial pastoral supervision support activities participated in, with higher wellbeing associated with higher participation in highly beneficial support. The same was true for vocational wellbeing, but not physical health, relational or financial wellbeing.

Similarly there was a small but significant correlation between whether their ministry context is flourishing, clergy having a positive impact on their context, and IME preparing them, and number of highly beneficial pastoral supervision support activities participated in.

**Table 8 correlation coefficients between wellbeing and ministerial effectiveness and number of highly beneficial pastoral supervision support activities participated in**

	Highly beneficial pastoral supervision support
Mental wellbeing (WEMBCS)	[r=0.098*, n=529, p=0.024]
Physical wellbeing	[r=-0.076, n=529, p=0.081]
Relational wellbeing	[r=-0.084, n=529, p=0.053]
Financial wellbeing	[r=-0.009, n=528, p=0.827]
Vocational wellbeing	[r=0.114**, n=529, p=0.009]
Flourishing impact	[r=-0.183**, n=451, p<0.01]
Flourishing context	[r=-0.133**, n=497, p<0.01]
Flourishing IME equipped	[r=-0.208**, n=382, p<0.01]

However, whilst these correlations reveal some relationship between participation in highly beneficial pastoral supervision support and wellbeing and flourishing their impact is small. See the section on models exploring flourishing.

Multiple linear regression was carried out to investigate whether any different types of support influenced mental wellbeing. Each support activity was added into the regression model as a binary variable with 1 indicating beneficial (highly or moderately) participation and 0 indicating not participating or non-beneficial participation. The regression model was not significant, no particular forms of support were particularly influential on mental wellbeing.

## Ministerial Development Review

A series of one-way between-groups analysis of variance were conducted to explore the impact of participating in Ministerial Development Review (MDR) on ministerial flourishing. Subjects were divided into 4 groups (Group 1 had participated and found it highly beneficial; Group 2 had participated and found it moderately beneficial; Group 3 had participated and found it not beneficial and Group 4 had not participated). Ministerial effectiveness was measured both as single constructs and as sub-constructs as per the effectiveness factor analysis.

- Context single construct: those who had participated in MDR and found it highly beneficial were significantly more likely to respond positively to effectiveness statements than those who had participated but not found it beneficial. Those who had participated in MDR and found it moderately beneficial were significantly more likely to respond positively to effectiveness statements than those who had participated but not found it beneficial.
- Context sub construct 1 – Relationship with God and sharing faith: no significant impact of MDR participation on effectiveness responses.
- Context sub construct 2 – Ways of working in the church: no significant impact of MDR participation on effectiveness responses.
- Context sub construct 3 – Relationships in the church context: those who had participated in MDR and found it highly beneficial were significantly more likely to respond positive to effectiveness statements than those who had participated but not found it beneficial. Those who had participated in MDR and found it moderately beneficial were significantly more likely to respond positive to effectiveness statements than those who had participated but not found it beneficial.
- Context sub construct 4 – Relationships outside the church: no significant impact of MDR participation on effectiveness responses.
- Impact average score: those who had participated in MDR and found it highly beneficial were significantly more likely to respond positively to effectiveness statements than those who had participated but not found it beneficial.
- Impact sub construct 1 – Ways of working: those who had participated in MDR and found it highly beneficial were significantly more likely to respond positively to effectiveness statements than those who had participated but not found it beneficial.
- Impact sub construct 2 – Relationship with God: those who had participated in MDR and found it highly beneficial were significantly more likely to respond positively to effectiveness statements than those who had participated but not found it beneficial.
- Impact sub construct 3 – Relationships within church context: those who had participated in MDR and found it highly beneficial were significantly more likely to respond positively to effectiveness statements than those who had participated but not found it beneficial. Those who had participated in MDR and found it moderately beneficial were significantly more likely to respond positively to effectiveness statements than those who had participated but not found it beneficial. Those who had participated in MDR and found it highly beneficial were significantly more likely to respond positively to effectiveness statements than those who had not participated.
- Impact sub construct 4 – Relationships outside church context: no significant impact of MDR participation on effectiveness responses.
- Impact sub construct 5 – Evangelism: no significant impact of MDR participation on effectiveness responses.
- IME equipped me average: no significant impact of MDR participation on effectiveness responses.

- IME sub construct 1 – Evangelisms, relationships outside the church and ways of working: no significant impact of MDR participation on effectiveness responses.
- IME sub construct 2 – Relationships with God and within the church: no significant impact of MDR participation on effectiveness responses.

Note with all of these the effect size is small, indicating that although there may be something of interest, this is not clear.

**Table 9 ANOVA results for Ministerial effectiveness scores grouped by participation in Ministerial Development Review**

Ministerial Development Review	Statistical result	Eta squared	Post Hoc Tukey HSD				Significance
			A. Participated highly beneficial	B. Participated moderately beneficial	C. Participated not beneficial	D Not participated	
Context single construct	[F(3, 492) = 3.802, p=0.01]	0.023 which is a small effect size	[M=1.85, SD = 0.46]	[M=1.94, SD = 0.45]	[M=2.15, SD = 0.56]	[M=2.02, SD = 0.54]	AC (p=0.017); BC (p=0.049)
Context sub construct 1 – Relationship with God and sharing faith	not significant						
Context sub construct 2 – Way of working in the church	[F(3, 485) = 3.366, p=0.019]	0.02 which is a small effect size	[M=1.85, SD = 0.58]	[M=1.98, SD = 0.62]	[M=2.21, SD = 0.78]	[M=2.11, SD = 0.73]	post hoc no sig diff
Context sub construct 3 – Relationships in the church context	[F(3, 486) = 5.414, p=0.001]	0.032 which is a small effect size	[M=1.58, SD = 0.49]	[M=1.69, SD = 0.43]	[M=1.96, SD = 0.59]	[M=1.77, SD = 0.54]	AC (p=0.001), BC (p=0.007)
Context sub construct 4 – Relationships outside the church	not significant						
Impact average score	[F(3, 446) = 3.368, p=0.019]	0.022 which is a small effect size	[M=1.74, SD = 0.39]	[M=1.82, SD = 0.37]	[M=1.98, SD = 0.47]	[M=1.89, SD = 0.43]	AC (p=0.030)
Impact sub construct 1 - ways of working	[F(3, 468) = 2.63, p=0.05]	0.017 which is a small effect size	[M=1.77, SD = 0.58]	[M=1.85, SD = 0.52]	[M=2.08, SD = 0.69]	[M=1.88, SD = 0.55]	AC (p=0.046)
Impact sub construct 2 - relationship with God	[F(3, 440) = 3.104, p=0.026]	0.021 which is a small effect size	[M=1.77, SD = 0.44]	[M=1.88, SD = 0.48]	[M=2.07, SD = 0.45]	[M=1.93, SD = 0.52]	AC (p=0.022)
Impact sub construct 3 - relationships within church context	[F(3, 436) = 5.215, p=0.002]	0.035 which is a small effect size	[M=1.53, SD = 0.43]	[M=1.64, SD = 0.4]	[M=1.85, SD = 0.51]	[M=1.74, SD = 0.49]	AC (p=0.005); AD(p=0.023); BC(p=0.035)
Impact sub construct 4 - relationships outside church context	not significant						
Impact sub construct 5 - evangelism	not significant						
IME equipped me average	significance not meaningful						
IME sub construct 1 – Evangelisms, relationships outside the church and ways of working	significance not meaningful						
IME sub construct 2 – Relationships with God and within the church	significance not meaningful						

## 4.5. Change in wellbeing

Linear regression was carried out to investigate the impact of transition on change in mental wellbeing, as measured by WEMBSC, between Wave 1 and Wave 2. The regression model overall was approaching significance demonstrating some impact of transition on mental wellbeing ( $R^2 = 0.025$   $p=0.052$ ) and it revealed that the transition into first incumbency had a negative impact on wellbeing (Wave 1 [ $M=51.98$ ,  $SD=6.27$ ] and Wave 2 [ $M=49.66$ ,  $SD=6.86$ ],  $\beta=-1.95$   $p=0.095$ ). However, it must be noted that the model explains only a small amount of the variance in change in wellbeing scores, so whilst transition to incumbency does appear to impact wellbeing, other factors are likely strong contributors too.

A second linear regression was carried out introducing participation in highly beneficial pastoral supervision support activities in the 12 months prior to Wave 2 to see if this had impacted the change in wellbeing. Adding this in did not improve the model indicating that the it was transition as opposed to accessing support driving the change in wellbeing.

Wilcoxon signed rank tests were conducted to explore other aspects of wellbeing (physical, relational, vocational and financial). There was a statistically significant decrease in physical wellbeing from Wave 1 ( $M=1.95$ ,  $SD=0.79$ ) to Wave 2 ( $M=2.03$ ,  $SD=0.76$ ,  $p=0.023$ ) for all participants, though no noticeable change at points of transition. There was a statistically significant drop in vocational wellbeing from Wave 1 ( $M=4.01$ ,  $SD=0.99$ ) to Wave 2 ( $M=4.01$ ,  $SD=10.8$ ,  $p=0.042$ ), again with no noticeable change at points of transition.

## 4.6. Mental wellbeing

The mental wellbeing variable was transformed into a binary variable with 1 indicating low mental wellbeing (using a score of 40 or below), and 0 indicating not-low mental wellbeing. A series of chi square tests of independence were conducted to explore the relationship between mental wellbeing and gender, role, remuneration, and mode of training. None of the tests were statistically significant, that is to say likelihood of being in the low wellbeing group was not seemingly dependent on gender, role, remuneration or mode of training. An independent samples t-test revealed no significant difference between wellbeing groups on age.

A logistic regression was conducted to explore these variables together, with the dependent binary variable of mental wellbeing and independent variables of age, gender, role, remuneration and mode of training. The model was not significant.

## 4.7. Further analysis: Models to explore what drives flourishing for curates and other clergy

### Curates

#### *Effectiveness*

Dependent variable: average score of effectiveness impact (how far they have had a positive impact in their context)

Independent variables:

- Q1 Overall, I am satisfied with the quality of my relationship with my Training Incumbent (ordinal: strongly agree to strongly disagree)
- Q2 The tasks assigned to me by my Training Incumbent help me to grow as a minister (ordinal: strongly agree to strongly disagree)
- Q3 The number of hours my Training Incumbent expects me to work feels appropriate (ordinal: strongly agree to strongly disagree)
- Mode of training (categorical: due to the small sample size for context based this is a binary variable, 1 indicating residentially trained and 0 not)
- Flourishing context items average score (continuous)

Multiple linear regression was carried out to investigate the relationship between flourishing in terms of clergy impact and satisfaction with the training incumbent relationship, tasks assigned, hours expected; and mode of training. The regression model was not significant. Adding mental wellbeing into the model did not reach significance.

A second multiple linear regression was carried out to investigate the relationship between flourishing in terms of clergy impact and satisfaction with the training incumbent relationship, tasks assigned, hours expected; mode of training; and flourishing context. The regression model was significant ( $p < 0.05$ ). The  $R^2$  value was 0.54 so 54% of the variation can be explained by these factors. The scatterplot of standardised predicted values versus standardised residuals showed that the data met the assumptions of homogeneity of variance and linearity and the residuals were approximately normally distributed. However, the only significant contributor to the model was flourishing context ( $p < 0.05$ ). Removing all variables except flourishing context reduced the  $R^2$  negligibly.

### *Wellbeing*

Dependent variable: Mental wellbeing as measured by WEMBSC

Independent variables:

- Q1 Overall, I am satisfied with the quality of my relationship with my Training Incumbent (ordinal: strongly agree to strongly disagree)
- Q2 The tasks assigned to me by my Training Incumbent help me to grow as a minister (ordinal: strongly agree to strongly disagree)
- Q3 The number of hours my Training Incumbent expects me to work feels appropriate (ordinal: strongly agree to strongly disagree)
- Mode of training (categorical: due to the small sample size for context based this is a binary variable, 1 indicating residentially trained and 0 not)
- Flourishing context items average score (continuous)
- Flourishing impact items average score (continuous)

Multiple linear regression was carried out to investigate the relationship between mental wellbeing and satisfaction with the training incumbent relationship, tasks assigned, hours expected; mode of training, flourishing context and flourishing impact. The regression model was not significant.

### **For other clergy**

#### *Effectiveness*

Dependent variable: average score of effectiveness impact (how far they have had a positive impact in their context)

Independent variables:

- Age (continuous)
- Years since ordination (continuous)
- Mode of Training (categorical: due to the small sample size for context based this is a binary variable, 1 indicating residentially trained and 0 not)
- Mental wellbeing using WEMBSC score (continuous)
- Pastoral supervision support accessed (binary with 1 to indicate participation in any support) / Highly beneficial pastoral supervision support accessed (binary with 1 to indicate highly beneficial participation in any support)

Multiple linear regression was carried out to investigate the relationship between flourishing in terms of clergy impact and age, years since ordination, mode of training, mental wellbeing, and whether pastoral supervision support was accessed. The regression model was significant ( $p < 0.05$ ). The  $R^2$  value was 0.097 so 10% of the variation can be explained by these factors. The scatterplot of standardised predicted values verses standardised residuals showed that the data met the assumptions of homogeneity of variance and linearity and the residuals were approximately normally distributed. However, the only significant contributor to the model was mental wellbeing ( $p < 0.05$ ). Removing all variables except mental wellbeing reduced the  $R^2$  negligibly.

A second multiple linear regression was carried out considering whether clergy had accessed pastoral supervision support that was highly beneficial, as opposed to just accessing the support. This regression model was also significant ( $p < 0.05$ ). The  $R^2$  value was 0.12 so 12% of the variation can be explained by these factors. Removing all factors except mental wellbeing and participation in highly beneficial pastoral supervision support resulted in the model being significant ( $p < 0.05$ ) with an  $R^2$  value of 0.12, therefore 12% of the variation can be explained by just these two factors.

#### *Wellbeing*

Dependent variable: Mental wellbeing as measured by WEMBSC

Independent variables:

- Age (continuous)
- Years since ordination (continuous)
- Mode of Training (categorical: due to the small sample size for context based this is a binary variable, 1 indicating residentially trained and 0 not)
- Highly beneficial pastoral supervision support accessed (binary with 1 to indicate highly beneficial participation in any support)
- Ministerial effectiveness (impact) (continuous)

Multiple linear regression was carried out to investigate the relationship between mental wellbeing as measured by WEMBSC and age, years since ordination, mode of training, ministerial effectiveness in terms of clergy having a positive impact on their context, and whether highly beneficial pastoral supervision support was accessed. The regression model was significant ( $p < 0.01$ ). The  $R^2$  value 0.14 so 14% of the variation can be explained by these factors. Two factors in the model were significant, ministerial effectiveness (beta = -5.23,  $p < 0.01$ ) and mode of training (beta = -2.11,  $p = 0.029$ ). Removing all other factors reduced the  $R^2$  negligibly. Excluding respondents whose training was context based, whilst reducing the mode of training beta coefficient slightly, did not change the findings.

A series of tests were conducted to investigate whether mode of training might be acting as proxy for age, remuneration and role (the assumption being that those residentially trained are more likely to be younger, stipendiary incumbents). A Pearson's correlation revealed age was correlated with mental wellbeing ( $r = 0.15^*$ ,  $p < 0.01$ ). A series of multiple linear regressions were carried out testing the model with the following factors:

- Age
- Mode of Training (categorical: due to the small sample size for context based this is a binary variable, 1 indicating residentially trained and 0 not)
- Ministerial effectiveness (impact) (continuous)
- Role
- Remuneration (binary with 1 to indicate stipendiary and 0 not stipendiary)

The best regression model included ministerial effectiveness, mode of training and remuneration. It was significant ( $p < 0.01$ ), and the  $R^2$  value was 0.15 so 15% of the variation can be explained by these factors. All three factors in the model were significant, effectiveness (beta = -5.29,  $p < 0.01$ ), mode of training (beta = -2.19,  $p = 0.01$ ) and remuneration (beta = -2.53,  $p < 0.01$ ). Excluding respondents whose training was context based, whilst reducing the beta coefficient for mode of training slightly, did not change the findings.

## 4.8. Ordinal

A paired samples t-test was conducted to look at changes in mental wellbeing between Wave 1 and Wave 2. There was no significant difference in scores between the waves. Wilcoxon signed rank tests were conducted to explore other aspects of wellbeing (physical, relational, and financial). There was a statistically significant decrease in physical wellbeing from Wave 1 (M=1.73, SD=0.60) to Wave 2 (M=1.96, SD=0.79,  $p < 0.01$ ). There was no statistically significant changes in other aspects of wellbeing.

## Appendix 2: Ministerial effectiveness survey items

In this penultimate section, we would like to learn about some of the outcomes of your ordained ministry so we can understand more about what can help you flourish.

The following four sets of statements ask you to try to assess the ministry in which you are involved. For each statement we would like you to use the drop-down box to indicate:

- How well the statement describes the context of your ministry (this might be your church, chaplaincy, theological institution or so on)
- How far your own ministry has had a positive impact on this in your current context (this might be through personal involvement or by enabling or encouraging other people)
- How far IME Phase 1 and Phase 2 have prepared you in this area (if you are currently in IME 2, please just tell us about IME 1)

If you have more than one ministerial role, please think about your primary role. If the statement is not relevant to your ministry, please choose 'not applicable.'

Flourishing ministries take lots of different shapes, sizes and time-scales, and there are many reasons why particular ministries may be assessed differently on the statements below. We are only interested in patterns across anonymised, aggregated data, not in individual responses. The information you give here will not be used to judge you personally in any way and all data will be anonymised before analysis.

	This describes the context of my ministry	My ministry has had a positive impact on this in my current context	IME 1/2 have equipped me to have a positive impact on this
<b>Relationships with God</b>			
People experience God's love			
People grow in their faith			
People engage with Scripture in ways that connect with life			
People live out their faith in their daily life			
Energy comes from a desire to serve God and one another			
Children and young people are nurtured in their faith			

The way we conduct public worship honours God			
Occasional offices make sense of life and communicate faith			

	This describes the context of my ministry	My ministry has had a positive impact on this in my current context	IME 1/2 have equipped me to have a positive impact on this
<b>Relationships with each other (internal relationships)</b>			
Different kinds of people (e.g. ages, social and ethnic backgrounds, and mental and physical abilities) are seen as a strength			
Relationships are nurtured			
People are cared for pastorally			
Newcomers are included			
Lay and ordained work as a team			
Children and young people are helped to contribute			
The different gifts, experiences and faith journeys of all are valued and given expression			

	This describes the context of my ministry	My ministry has had a positive impact on this in my current context	IME 1/2 have equipped me to have a positive impact on this
<b>Relationships with others (outward relationships)</b>			
We are deeply rooted in the local community (or the specific community we are seeking to serve)			
People have an active concern for those who do not know Christ			

We want to grow in number			
People share their faith			
Enquirers are encouraged to explore and experience faith in Christ			
People express God's love to those around them			
We actively seek to make a positive difference to society			
We work in partnership with others (e.g. other denominations, faiths, secular groups and networks)			

	This describes the context of my ministry	My ministry has had a positive impact on this in my current context	IME 1/2 have equipped me to have a positive impact on this
<b>Ways of working</b>			
We seek to explore what God wants us to be and do			
We are willing to make changes			
We enjoy what we do			
We recognise value in existing ways of working			
We consciously set goals			
We respond creatively to challenges			
We value and celebrate people's calling to serve God in their daily lives			
Administration is efficient			

## Appendix 3: Mapping the Living Ministry items to ‘Ministry for a Christian Presence in Every Community’

Characteristics of public ministers (Ministry for a Christian Presence)		Living Ministry effectiveness items
<b>Relational</b>	Communities of Christian practice – holy habits for all members	<p>Energy comes from a desire to serve God and one another</p> <p>People engage with Scripture in ways that connect with life</p> <p>Children and young people are nurtured in their faith</p> <p>Enquirers are encouraged to explore and experience faith in Christ</p> <p>Different kinds of people (e.g. ages, social and ethnic backgrounds, and mental and physical abilities) are seen as a strength</p> <p>People are cared for pastorally</p> <p>People grow in their faith</p> <p>The way we conduct public worship honours God</p>
	Engagement with the life of the world	<p>We are deeply rooted in the local community (or the specific community we are seeking to serve)</p> <p>We work in partnership with others (e.g. other denominations, faiths, secular groups and networks)</p> <p>We actively seek to make a positive difference to society</p> <p>The different gifts, experiences and faith journeys of all are valued and given expression</p> <p>We value and celebrate people's calling to serve God in their daily lives</p> <p>People live out their faith in their daily life</p>
<b>Missional</b>	Equip Church to be called, gathered, centred and sent, for evangelisation and transformation of society	<p>People engage with Scripture in ways that connect with life</p> <p>We want to grow in number</p> <p>People have an active concern for those who do not know Christ</p> <p>People share their faith</p> <p>Enquirers are encouraged to explore and experience faith in Christ</p> <p>People express God's love to those around them</p> <p>We actively seek to make a positive difference to society</p> <p>The different gifts, experiences and faith journeys of all are valued and given expression</p> <p>We value and celebrate people's calling to serve God in their daily lives</p> <p>People live out their faith in their daily life</p>
<b>Collaborative</b>	Enable and collaborate in discernment of God's presence and activity, build up the body, share in God's work	<p>We are deeply rooted in the local community (or the specific community we are seeking to serve)</p> <p>Relationships are nurtured</p> <p>We seek to explore what God wants us to be and do</p> <p>We consciously set goals</p> <p>We recognise value in existing ways of working</p> <p>Lay and ordained work as a team</p>

<p>The different gifts, experiences and faith journeys of all are valued and given expression</p> <p>Newcomers are included</p> <p>Different kinds of people (e.g. ages, social and ethnic backgrounds, and mental and physical abilities) are seen as a strength</p> <p>Children and young people are helped to contribute</p> <p>Occasional offices make sense of life and communicate faith</p> <p>We enjoy what we do</p> <p>We value and celebrate people's calling to serve God in their daily lives</p> <p>Administration is efficient</p> <p>People are cared for pastorally</p> <p>People grow in their faith</p>		
<p>People experience God's love</p> <p>People engage with Scripture in ways that connect with life</p> <p>People grow in their faith</p> <p>People share their faith</p> <p>The different gifts, experiences and faith journeys of all are valued and given expression</p> <p>Occasional offices make sense of life and communicate faith</p> <p>We value and celebrate people's calling to serve God in their daily lives</p> <p>People live out their faith in their daily life</p>	<p>Encourage growth in extent and strength of witness, forming disciples and evangelists</p>	
<p>We are deeply rooted in the local community (or the specific community we are seeking to serve)</p> <p>We seek to explore what God wants us to be and do</p> <p>We recognise value in existing ways of working</p> <p>We respond creatively to challenges</p> <p>We are willing to make changes</p>	<p>Discern needs of context</p>	<p><b>Diverse and adaptive</b></p>
<p>We work in partnership with others (e.g. other denominations, faiths, secular groups and networks)</p> <p>We respond creatively to challenges</p> <p>We are willing to make changes</p>	<p>Creative and courageous response</p>	

Note: some items appear in more than one category.



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