

Mapping the Wellbeing of Church of England Clergy and Ordinands



PANEL SURVEY WAVE I REPORT

June 2017

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.'¹ 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;
- Focussed qualitative studies reporting on specific topics or perspectives.

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

CONTENTS

Executive Summary.....	4
The Panel Study: Wave I	6
1. Introduction.....	6
2. Theoretical framework: flourishing in ministry.....	6
3. Method.....	7
4. Context.....	9
5. Sociodemographic profile: who took part in the survey?.....	14
6. Ministry profile: what kinds of ministry are the participants engaged in?	19
7. Financial and material wellbeing.....	39
8. Physical and mental wellbeing.....	47
9. Relationship wellbeing.....	60
10. Ministerial wellbeing	64
11. Conclusion.....	75

EXECUTIVE SUMMARY

Background

The aim of Living Ministry is to explore how different modes of training influence ordained ministers' future ministries in order to provide ongoing, consistent information relating to the work of the Church of England's Ministry Council. The overarching research question is: 'What enables ordained ministers to flourish in ministry?'. This is addressed through a longitudinal, mixed-methods approach, of which this is the report of the first wave of the panel survey.

Objectives and method

The objectives of the immediate study were to collect information relating to socio-demographics, ministry and wellbeing from four cohorts of clergy and ordinands through an online survey, in order to identify patterns and create a basis for the longitudinal research. The response rate was approximately 50%, with 761 responses received. The respondents are representative of the four cohorts but not of the whole population of clergy including those ordained in earlier decades.

Findings

Sociodemographic and ministerial characteristics

- Respondents have a fairly **narrow range of occupational backgrounds**, with 58% of respondents previously (or currently) working in education, health and social care, or church work.
- Young clergy are more likely to be married than the general population, with **extremely high rates of married male clergy** (73% under the age of 32, compared with 35% of women and 24% of UK 25-29 year olds overall). However, no gender differences were evident regarding the **likelihood of unmarried candidates marrying or remaining single** after ordination.
- **Current age and age at selection** are crucial characteristics, linked with sponsorship category, current ministerial role, mode of training, remuneration status, working time (full-time/part-time), type of church and theology. **Age and gender also interact**, with overall ages of female clergy higher than their male counterparts.
- **Clergy switch between different roles, remuneration statuses and working times**: they do not always end up doing what they expect to when they begin training.
- Higher numbers of current ordinands expect to **work in a church plant or Fresh Expression** immediately after curacy than those ordained in 2011 are currently doing (although numbers are too low to establish statistical significance). A disproportionately high number of context-based students expect to work in a church plant.

Wellbeing indicators

Overall in each domain, amongst the majority of respondents levels of reported wellbeing are positive. Analyses by sociodemographic and ministerial characteristics reveal the following relative differences:

- Ordinands report lower levels of financial wellbeing than ordained ministers, while higher levels of **financial wellbeing** are associated with ministers who are older, part-time, self-supporting and assistant/associate ministers.

- Those **without any income beyond that which they receive for their ministry** are far more likely to struggle financially. Retirement provision is a major concern.
- **Living accommodation tied to one's post or training** is reported as less adequate and more stressful than non-tied accommodation, and nearly two thirds of ordained ministers and over one third of ordinands live in tied accommodation.
- **Older respondents** reported relatively lower levels of physical health but higher levels of mental wellbeing.
- Relatively lower levels of **mental wellbeing** were associated with residential training, stipendiary ministry, incumbency and full-time ministerial roles, although these categories closely overlap and causality was not established.
- Older respondents and women reported relatively higher quality **relationships** and lower levels of **isolation**, while single people reported higher levels of isolation than married people.
- **Family and friends** were seen as the sources of support most beneficial to flourishing in ministry. However, there were also indications of obstacles to developing and maintaining these relationships, including a **lack of temporal, spatial and relational work boundaries**.
- **Relationships with diocesan senior staff** were generally reported as relatively low in quality (along with levels of diocesan pastoral support) but higher than relationships with employers.
- Higher levels of **autonomy** and (mainly diocesan) **support and development** were most strongly associated with incumbents and those in full-time ministerial roles.
- Older ministers tended to report greater **vocational clarity and fulfilment**. Barriers to vocational fulfilment included expectations or demands of others (particularly where gifts and skills were not recognised or utilised), an overload of day-to-day ministry tasks and churchmanship differences between the ordained minister and their context of ministry.
- The sources of **continuing ministerial development** most highly rated as beneficial were not those with the highest rates of participation.

Concluding comments

Overall, as well as highlighting specific areas of interest as outlined above, this first survey has drawn attention to the highly interrelated nature of the analytical categories. Characteristics such as age, gender, mode of training, role and remuneration should not be examined in isolation, but in recognition of the complex relationships between them. Age in particular has emerged as an influencing factor in most measures employed, and is associated with other categories such as gender and role.

Wellbeing differences between respondents trained residentially and those trained non-residentially were evident, although the close relationship between mode of training and other variables such as role and remuneration means that any effects may be explained by other factors. In addition, and yet to be explored, are the interconnections between the wellbeing domains. The findings from this initial survey will be explored in more depth through further waves of the quantitative and qualitative Living Ministry research.

THE PANEL STUDY: WAVE I

I. Introduction

Living Ministry is a longitudinal, mixed-methods research project aiming to understand what helps clergy to flourish in ministry. This, the first of the project's empirical reports, presents the findings of Wave I of the panel survey, which will be followed by an in-depth qualitative study and repeated every two years over a ten-year time span.

2. Theoretical framework: flourishing in ministry

Flourishing in ordained ministry incorporates two aspects: the flourishing of the person (wellbeing) and the flourishing of the ministry (ministerial outcomes). The two are inextricably intertwined and the relationship between them will be explored over the course of the research. We take as our starting point the flourishing of the person, therefore the first wave of the panel study was designed to elicit demographic data about the participants and their ministries, alongside information about their current wellbeing.

The concept of wellbeing has developed along several lines. The basic measure of *subjective wellbeing* is happiness, understanding wellbeing in terms of hedonism and life satisfaction. *Psychological wellbeing* adds in eudaemonic aspects of wellbeing, such as a sense of meaning, purpose and value, and relates this to the field of mental health. A wider strand of studies in wellbeing is often known as *quality of life*, which conceptualises wellbeing as multi-faceted, including but extending beyond psychological domains.

Various studies have examined factors contributing to wellbeing at work. Specific to clergy, Bloom et al.'s *US Flourishing in Ministry Project* bases its theoretical framework around hedonic wellbeing (daily happiness) and eudaemonic wellbeing (thriving) and points to factors relating to the two categories of relationships and role.² The Church of England *Experiences of Ministry Project*³ has assessed clergy wellbeing in four ways: emotional exhaustion and depersonalisation (two measures of burnout); general physical health; and psychological detachment. A range of factors contribute to these aspects of wellbeing, including type of role, age, gender, collegial support and calling clarity (2013 Respondent Report).

Developing a framework for assessing clergy wellbeing requires understanding the specific context of clergy lives while drawing on existing learning. Wider knowledge about wellbeing combined with analysis of qualitative data from interviews with ordained ministers revealed the following domains:

- Health (physical, mental and emotional);
- Relationships (including ecclesial, family, congregations, parishioners, colleagues and friends);
- Material and financial resources (including housing and household income);
- Agency and structures (for example equality, benefice structures and capacity to participate in diocesan or parachurch networks);
- Vocation (including vocational clarity, authenticity and spiritual and professional growth).

From this analysis emerged a broader and in some ways more complex narrative of wellbeing than those presented in other wellbeing-at-work approaches. For clergy, the boundaries of work (ministry) are not clearly defined in time, space, activity or relationship. Moreover, as expected, spirituality is

² Bloom, M. et al., (2013), *Flourishing in Ministry: Emerging research insights on the well-being of pastors*, Mendoza College of Business, University of Notre Dame.

³ <http://www.ministrydevelopment.org.uk/emproject>

clearly prominent in the ministers' narratives, with theological discourses around concepts such as sacrifice and failure influencing their understandings of wellbeing.

3. 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 with a briefer catch-up survey in the intervening years. It is important to recognise that the findings of the panel study are based on self-reported data and represent ministers' perceptions rather than any objective reality.

Four cohorts of clergy and future clergy ordained within the dioceses of the Church of England were invited by email to take part in the survey:

- Those ordained deacon in 2006 (and therefore well into their first or even second post);
- Those ordained deacon in 2011 (and likely to be in their first post after curacy);
- Those ordained deacon in 2015 (and therefore currently in curacy); and
- Those who started their initial ministerial education in 2016.

Lists of ordained ministers and contact details were obtained from Crockford's Clerical Directory,⁴ while ordinands were contacted via staff at their Theological Education Institutions (TEIs).

The total population of clergy and ordinands in these four cohorts was 1989. After removing those who had indicated a preference not to be contacted, had died, or for whom contact details were not available, 1670 people were invited to take part. This included an unknown but probably considerable number of clergy who are retired and no longer active in ministry, and those whose contact details were not valid and whom it was unable to trace, all of whom were not expected to respond. 787 responses were received, of which 26 were ineligible or incomplete, leaving a total of 761 respondents which approximates to a response rate of 50%, or 38% of the total cohort population. Responses broken down by cohort are set out in Table 3.1.

Table 3.1 Respondents by cohort (year of ordination to the diaconate)

Cohort	Total population (ordained in CofE and still alive)	Responses	Respondents as % of total cohort population
2006 (ordained)	499	144	29%
2011 (ordained)	519	178	34%
2015 (ordained)	497	207	42%
2016 (started training)	474	232	49%
Total	1989	761	38%

In addition, 15 respondents indicated that they were currently on temporary leave of more than one week (excluding annual leave). Of these, nine were on sick leave. There may be others on temporary leave who did not respond to the survey.

Two versions of the survey were created in order to recognise the different situations of ordained ministers and ordinands.⁵ Questions took a range of formats and were designed to elicit the following:

⁴ 167 had no email address listed; 103 had requested not to be contacted by the National Church Institutions; 15 were deceased.

⁵ The research instruments can be accessed at <http://www.ministrydevelopment.org.uk/living-ministry-research-methods>.

- Sociodemographic information about the respondent;
- Information about the respondent's ordained ministry and training;
- Information about the respondent's current wellbeing, based on the five domains comprising the model described above.

In order to keep the surveys to a manageable size, existing demographic and ministerial data from records held by the National Church Institutions (NCIs) were also drawn on. It was therefore necessary to request the name of the respondent so that the relevant data could be linked. Following standard NCIs practice, the survey was administered by the Research & Statistics Unit, and all identifying information was removed before the responses were passed to Living Ministry researchers for analysis. To protect the identity of respondents further, all analysis was carried out on an aggregate level instead of considering individual cases and the raw data has not been shared beyond the research team.

Note on variables used for analysis

For the purposes of this analysis, key variables have been classified as follows:

Age: The predominant measure employed is age at selection, for which the current Bishops' Regulations categories have been employed, i.e. 31 and under, 32-54 and 55 and over.⁶ Current age has also been used where appropriate.

Role: Two variables have been explored, the first relating to remuneration and the second to role title. These are both complex areas, and the diversity is represented towards the beginning of the analysis. Thereafter, the remuneration categories employed are: stipendiary; self-supporting; holding permission to officiate; and employed, and the role categories are: Incumbent-Status; Assistant/Associate; Chaplain; Diocesan/ National Church Institution (NCI) Role; Specialist (including Pioneer, Theological Educator, and Minister in Secular Employment); and 'Other'.

Training mode: The three currently recognised categories of residential, non-residential and context-based training have been employed, based on Ministry Division classifications. These categories mask a great deal of fluidity and diversity between and among these modes; however, they are the ones used nationally for administrative purposes and therefore the most helpful for analysis.

Note on analytical approach

It is important to note that our overall approach was descriptive as we aimed at providing a generic picture of the cohorts involved in the study. Because of the specifics of those cohorts we cannot generalise to the whole clergy population. Not all selected cohort members participated in the study, so our analysis is still based on a sample. Therefore, all statistical testing carried out in the report is linked to how much our findings are representative of the four cohorts and not the whole clergy population.

Where we mention statistical significance, we use a p value being less than or equal to the 5% chosen significance level (less than 1 in 20 chance of being wrong) to reject the null hypothesis (i.e. that there is no relationship or difference between the variables) and accept that our sample gives reasonable evidence to support the alternative hypothesis (i.e. that there is a relationship or difference between the variables). It does *not* imply a 'meaningful' or 'important' difference: that is for readers to decide when considering the real-world relevance of the results. Where appropriate we used a range of statistical techniques and tests, including chi-square, t-tests, ANOVA, logistic and linear regression models.

⁶ The age bands were revised in 2011 (see the historical context below), and will change again as the new *Resourcing Ministerial Education* funding arrangements take place from September 2017.

4. Context

Historical context

The members of our four cohorts have pursued a vocation to ordained ministry during a period of church history that has seen ongoing change, both within and without. The majority of the earliest cohort started training in 2003 or 2004, and many would have sensed the first inkling of calling several years earlier. The period in question has encompassed the rise of global cultural and religious tensions manifest in Islamist terrorism; the enormous influx of refugees and migrants into Europe; increasing fears about environmental damage and climate change; and economic growth followed by financial crisis, along with rapid advances in communications, in particular the development of social media and mobile technology. The UK social context has been characterised by public sector and welfare cuts following the financial crisis, growing support for right-wing politics, an ageing population, increasing awareness of mental health issues and high-profile sexual abuse cases, along with advances of women in the workforce and increasing rights for same-sex partners, first through civil partnerships and then marriage.

During this time the Church of England has seen two new Archbishops of Canterbury, Rowan Williams in 2002 and Justin Welby in 2013, along with its first black Archbishop of York, John Sentamu, from 2005. Under this leadership the church has sought to hold together the broad theological convictions of its members, particularly in relation to gender and sexuality. All the members of our cohorts completed the discernment process in the period since women first entered the priesthood in 1994; however, only the latter two cohorts started training after the episcopate was opened to women in 2014 on the basis of mutual flourishing, as set out in the Five Guiding Principles.⁷ Same-sex relationships have not been accepted within the church to the same extent as in wider society, and the church continues to discuss this issue. While these debates have caused tension within the Anglican Communion, reflecting varying perspectives in different areas of the world, the past decade has seen strengthening relations with the Roman Catholic Church at a senior leadership level. The church has also responded to changes in Government labour regulations by introducing Common Tenure in 2011, which confers on clergy office holders some of the rights of employees.

Overall – and masking enormous diversity – Church of England attendance rates over recent years have continued a post-war trend of gradual decline, with usual Sunday attendance falling by 14% between 2005 and 2015 to 752,000. While ordination rates have remained buoyant at about 460-560 per year since 2000, in recent years an ageing clergy population has led to a fall in absolute clergy numbers, as retirements outnumber ordinations.⁸ To counter this, and as part of a wider programme of 'Renewal and Reform', the church has set a target to increase vocations by 50% on 2002-12 average numbers by 2020. There is a particular emphasis on young (especially female) vocations and ethnic minority vocations, the former having fallen from 65% of recommended candidates in 1965 being under the age of 25 to 15% under the age of 30 in 2001. The decrease in the proportion of younger candidates was contributed to by the introduction of non-stipendiary ministry in 1970 and the ordination of women from 1987 (as deacons) and 1994 (as priests), both of which boosted overall clergy numbers. It subsequently rose to 25% of candidates under 30 in 2014, following the appointment of a Young Vocations Adviser.

Church of England policy regarding selection and formation for ordained ministry has undergone some changes over the past two decades, along with the shape of formation itself. In 1997 the official sponsorship categories were changed from Stipendiary and Non-Stipendiary Minister to Stipendiary/Non-Stipendiary and Permanent Non-Stipendiary Minister, and then in 2007 to the current

⁷ House of Bishops (2014), *House of Bishops' Declaration on the Ministry of Bishops and Priests – Guidance Note from the House*, General Synod Paper GS Misc 1077.

⁸ See Church of England Research & Statistics (2016), *Ministry Statistics in Focus: Stipendiary clergy projections 2015-2035*.

categories of Incumbent and Assistant Minister, along with Pioneer Minister, Potential Theological Educator and Minister in Secular Employment. In 2011 the funding arrangements and Bishops' Regulations governing training routes for individuals were modified, resulting in candidates over the age of 50 no longer receiving pooled maintenance grants, while the cut-off age for candidates receiving three years of residential training was raised from 30 to 32. Two years later the Common Awards scheme was introduced, standardising academic formation across most TEIs through a unified structure accredited by Durham University.

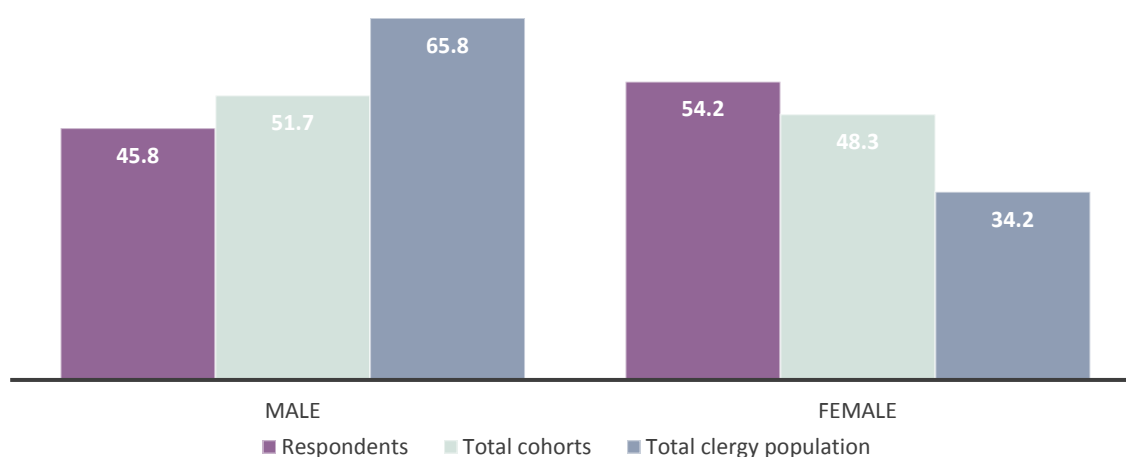
The nature of theological education for ordained ministry has undergone significant developments over the past 40 years. Residential colleges have existed since the nineteenth century, while part-time 'non-residential' courses were introduced in the 1970s with the advent of non-stipendiary ordained ministry. The third mode of training recognised today is known as 'context-based', which is full-time training combining college-based study with a long-term church context. The first context-based students commenced training in 2011, therefore the category is relevant to our latter two cohorts only, with 28 of those ordained in 2015 trained in this way and 64 students entering this mode of training in 2016.

Demographic context

Measured using key indicators of gender, age, diocese and mode of training, the survey respondents represent a good cross-section of the four cohort years; however, it is less representative of the clergy population as a whole. Figures 4.1-4.4 demonstrate how the respondents are located within these wider contexts.

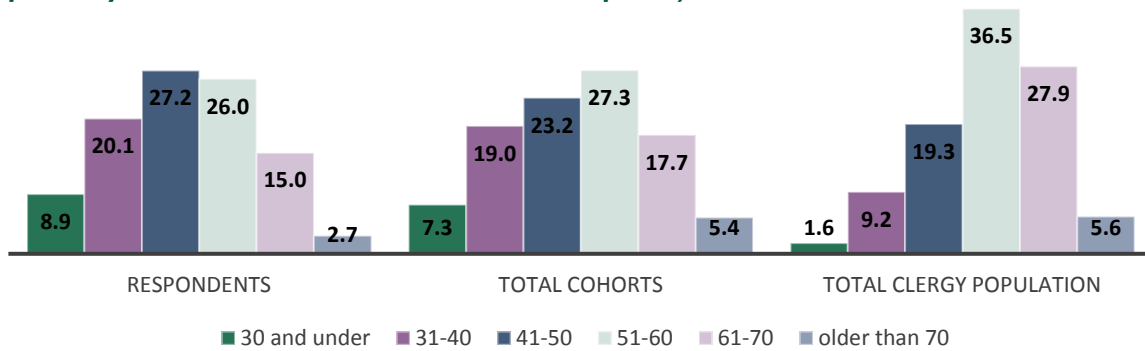
Although the numbers of women and men in the four cohorts are roughly equal, the overall clergy population is still predominantly male (Fig. 4.1), reflecting the relatively recent admittance of women to ordained ministry. In the context of the cohorts, women are very slightly overrepresented within the respondents to the survey.

Figure 4.1 Gender, all cohorts (total clergy population includes stipendiary, non-stipendiary and ordained local ministers and chaplains), %



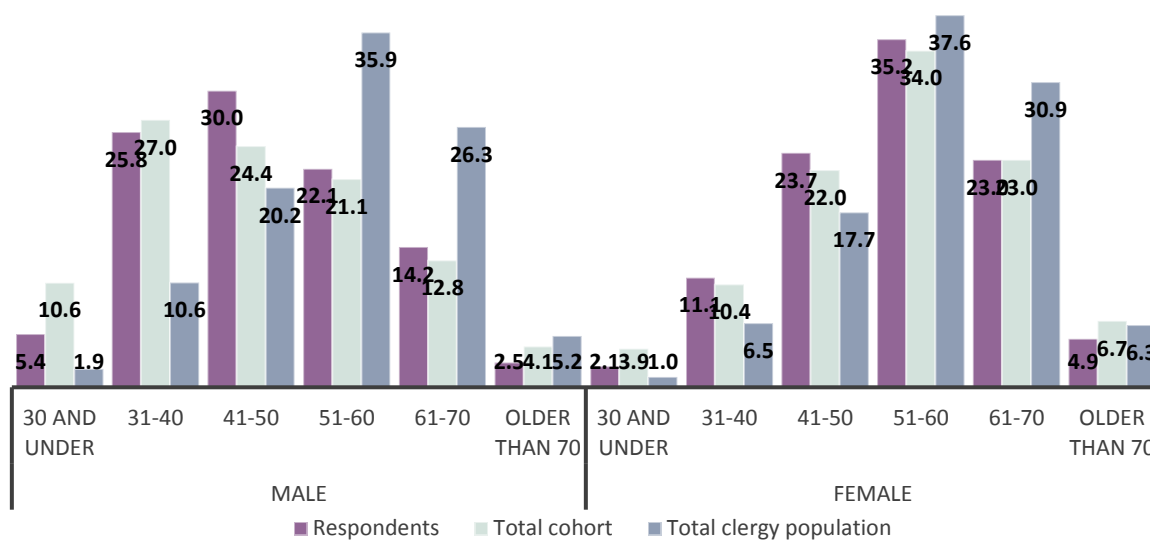
Split by current age (Fig. 4.2), as would be expected given that they are relatively recent cohorts, the age profile of the study group is younger than that of the total clergy population (this would be even more marked if the total clergy population included retired clergy and those with permission to officiate). Those aged up to 50 are slightly more represented within our respondents than the over-fifties.

Figure 4.2 Current age, all cohorts (total clergy population includes stipendiary, non-stipendiary and ordained local ministers and chaplains), %



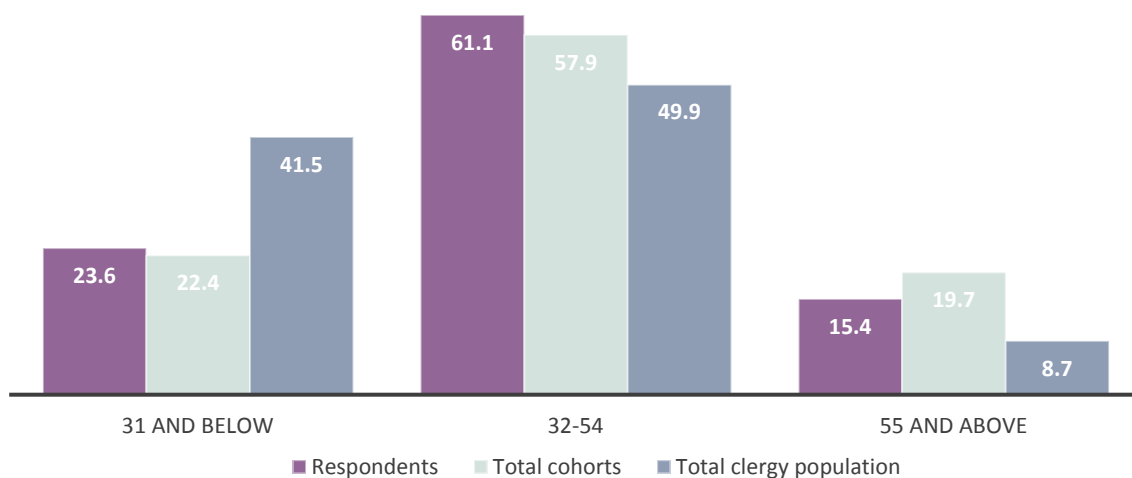
However, combining age and gender reveals differences between the age profiles of men and women (Fig. 4.3). While the total clergy population follows a similar pattern for both sexes, with a slightly older female population, the men in the cohorts are significantly younger than the women: 62% of the men are under 51 compared with only 36.3% of the women. Given the natural ageing process, a younger age profile in recent cohorts would be expected when compared with the entire clergy population. While this is the case for the men, the effect is far less pronounced for the women, indicating that women tend to enter training at a higher age than their male counterparts.

Figure 4.3 Current age and gender, all cohorts (total clergy population includes stipendiary, non-stipendiary and ordained local ministers and chaplains), %



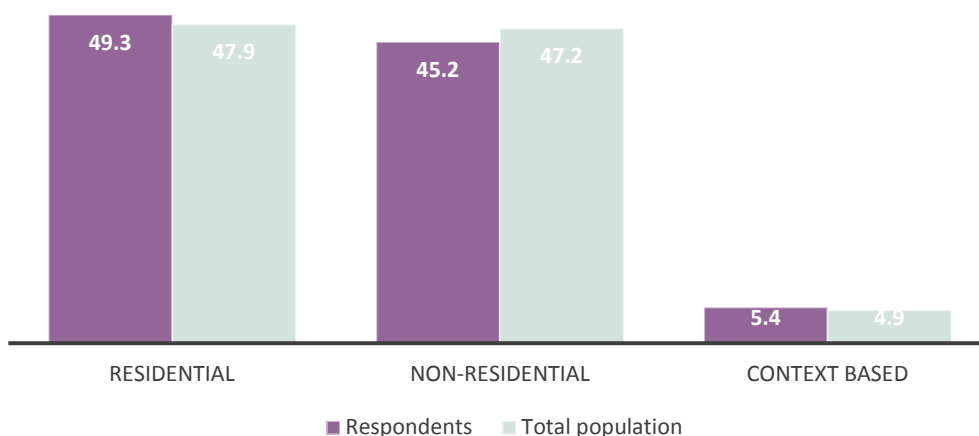
Considering the age at which people were selected for training (Fig. 4.4) reduces the effect of ageing on the differences between our respondents and the wider population. It does not eliminate it entirely: the significantly lower proportion of young people recommended for ordained ministry in our cohorts probably illustrates a combination of the fall in numbers of young vocations towards the end of the twentieth century and the effect of clergy ordained later in life retiring and passing away. As a representation of the four cohorts, the respondents provide a good spread of age ranges, with a slightly lower response from those ordained over the age of 50 as would be expected from a generation moving into retirement.

Figure 4.4 Age at selection (ordinands: training start age), all cohorts (total clergy population includes stipendiary, non-stipendiary and ordained local ministers and chaplains), %



The three modes of training are well represented within our respondents (Fig. 4.5). As noted above, context-based training was only an option for the two most recent cohorts, those ordained in 2015 and those who started training in 2016, hence the far lower numbers in this category. Data are not available to perform a comparison with the entire clergy population.

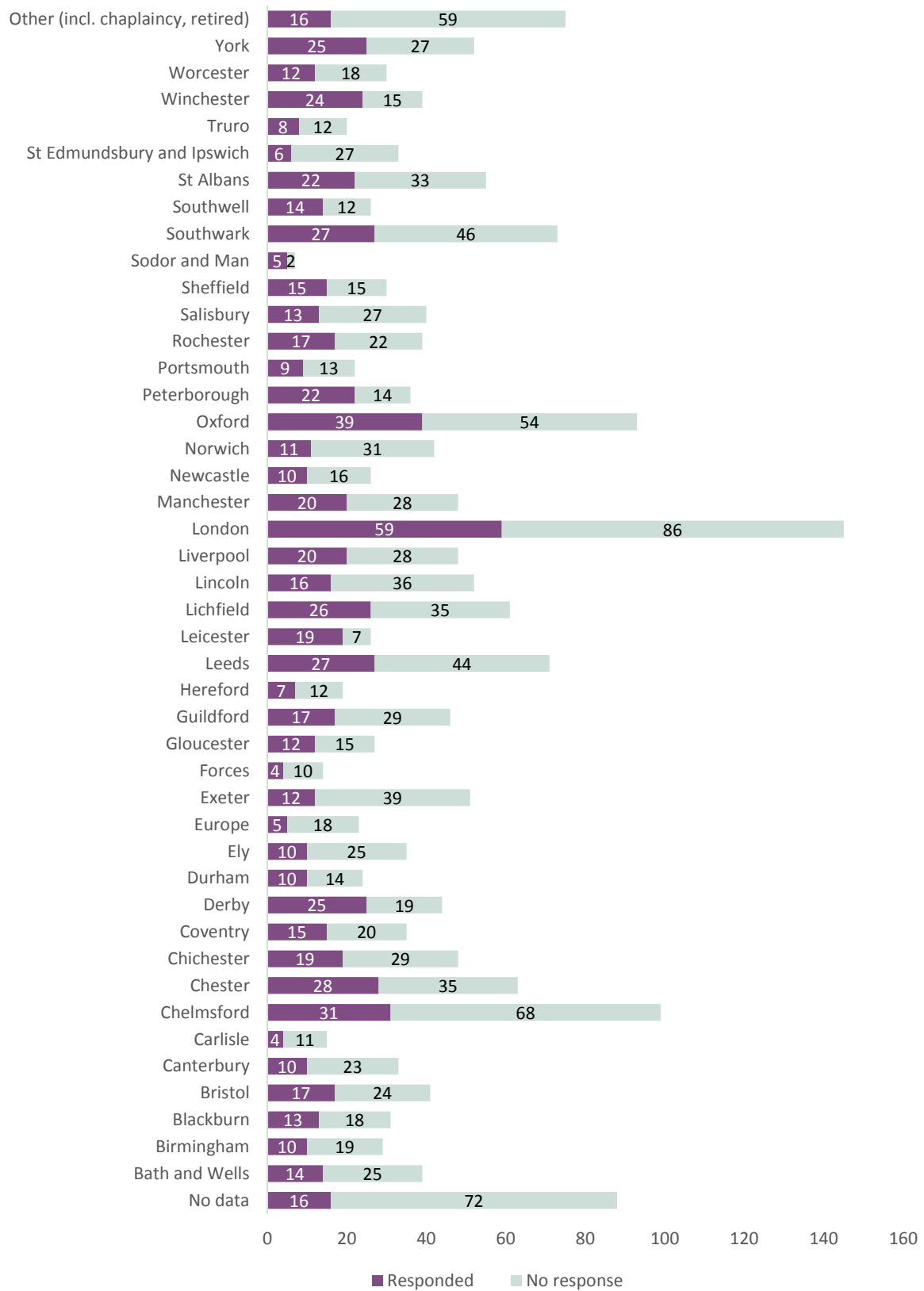
Figure 4.5 Respondents by mode of training, all cohorts, %



Statistical testing shows that those who responded to the survey include a slightly higher proportion of ordained ministers and ordinands who trained contextually, are younger and are more likely to be female, compared to the total population of the four cohorts.

Finally, Figure 4.6 illustrates participation rates by diocese, showing numbers of responses alongside those who did not respond or whom we were unable to invite. Respondents included clergy/ordinands from every diocese (including Europe), as well as from the Armed Forces and clergy not attached to a diocese.

Figure 4.6 Respondents by diocese, all cohorts



5. Sociodemographic profile: who took part in the survey?

Ethnic group and gender

92% of respondents identified their ethnic background as White British. There were no significant differences between the cohorts, with a small increase in those who did not identify as White British between the 2006 and 2011 cohorts. Overall 46% of our respondents were female and there were no significant differences between the cohorts with regards to gender.

Marital status and children

Marital status is the characteristic showing most variation between the sexes (Fig. 5.1). In all current-age categories men are more likely to be married than women, but the difference is particularly striking among those under the age of 32. While the proportion who are married is higher for both sexes than for the general population (census data report that in 2014 14% of 20-29 year olds and 24% of 25-29 year olds were married), it is markedly greater for men, at 72.7%, compared with 35% of women. This is reflected in the percentages of households containing children under the age of 16 (Fig 5.2), where a higher proportion of men under the age of 55 (and particularly under the age of 32) than their female counterparts report having children at home.

In the older categories, women are more likely to be divorced than men and less likely to be in a civil partnership (Fig. 5.1). Statistical testing suggests that there are differences between male and female clergy with regards to their marital status; however, the impact of age on marital status is more pronounced for females than for males. All differences with regards to gender and age and the number of children in a household were statistically significant. Further analysis is recommended (if data are available) to assess how far these proportions reflect the wider marital status patterns of Christian women and men.

Figure 5.1 Marital status by gender and current age, all cohorts, %

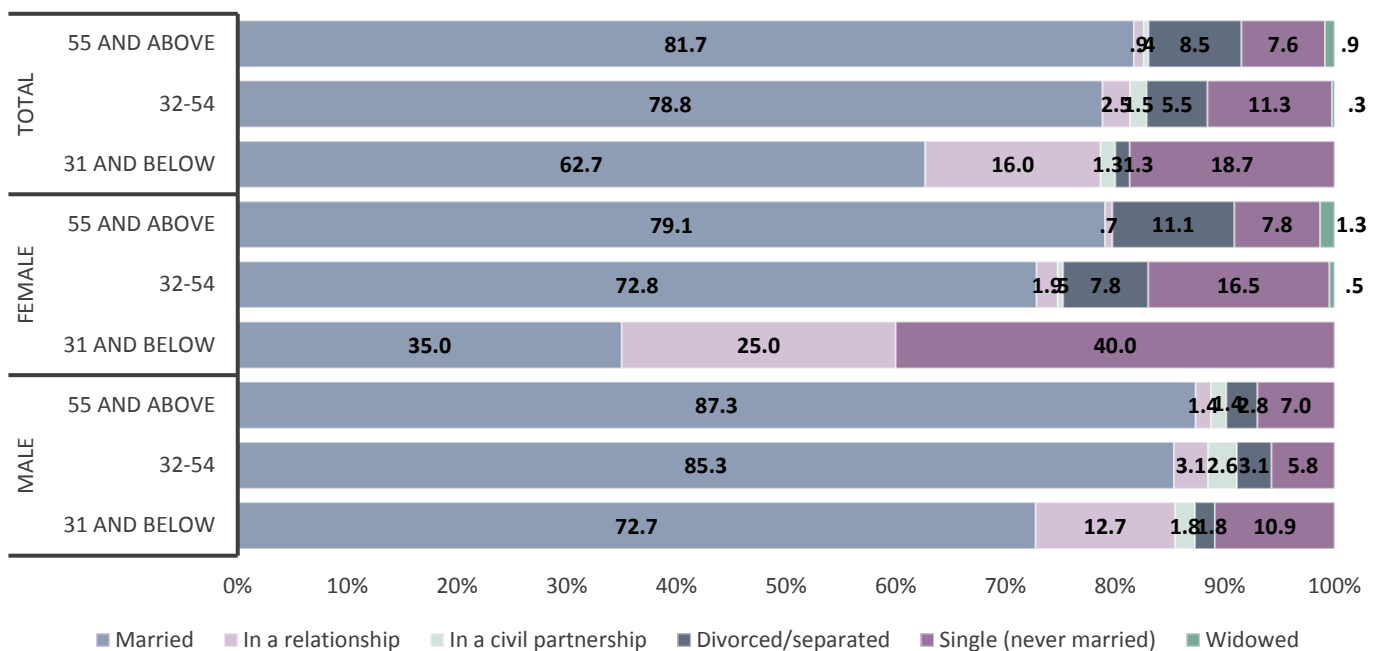
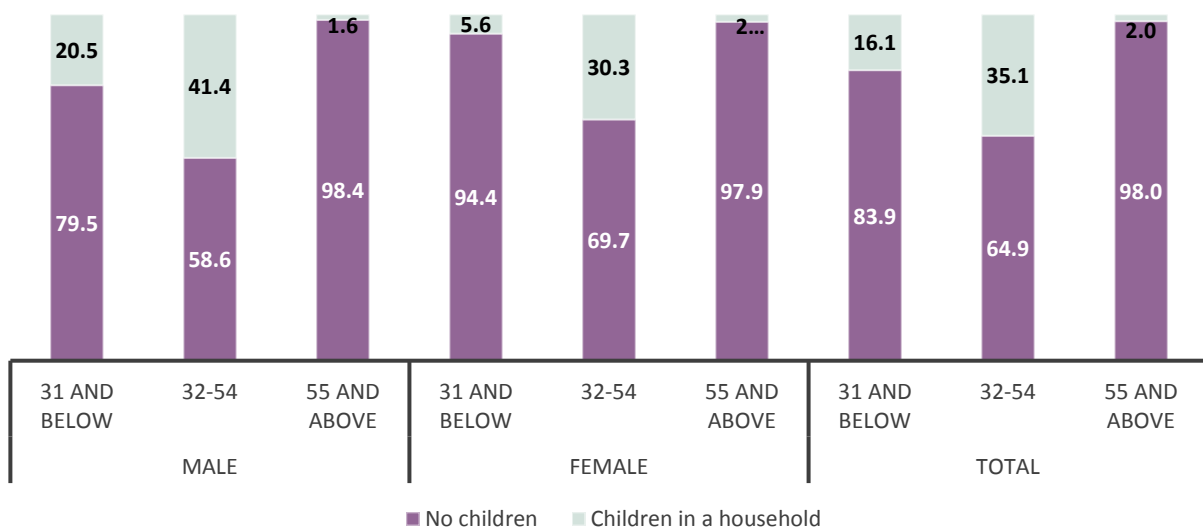


Figure 5.2 Households with children under 16 by gender and current age, all cohorts, %



Considering marital status at selection, in the youngest age band we find almost exactly the same number of unmarried men and women (23 and 22 respectively), although nearly four times as many married men (45) as women (12). Of those who were unmarried at the point of selection, very similar proportions have since married (approximately 50%) or remained single (approximately 30%) (Table 5.1), indicating that widespread concerns that ordination reduces the likelihood of marriage for young women in particular may be unfounded. The same is not true for those aged 32-54, where women outnumber men in all marital status categories. In this group, 90% of women who were unmarried at selection remain single. Numbers of unmarried men in this age group are too low to draw even tentative conclusions, but there is no evidence of proportional differences between the sexes.

Based on these data, in summary:

- At the point of selection, unmarried women outnumber unmarried men in all age groups;
- At selection, married men outnumber married women among those under the age of 37;
- There is no evidence of gender differences in the likelihood of those who were unmarried at selection remaining single 5-14 years later (although men are more likely than women to be married at the point of selection);
- Among people unmarried at selection, those aged 32 or over are more likely to remain single 5-14 years later than those aged under 32.

Table 5.1 Current marital status by gender for respondents who were aged 54 or under and unmarried at selection, 2006, 2011, 2015 cohorts (including totals married at selection for comparison)

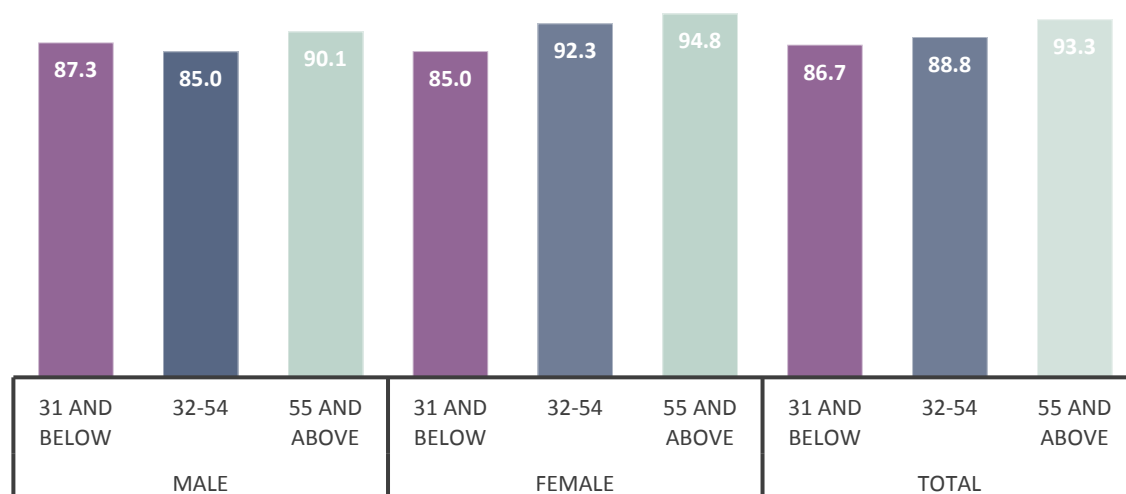
			Current marital status				Total unmarried at selection	Total married at selection
			Single (never married)	In a relationship	Married	Civil Partnership		
31 and under	M	N	7	4	11	1	23	45
	%	%	30.4%	17.4%	47.8%	4.3%		
32-36	F	N	7	3	11	1	22	12
	%	%	31.8%	13.6%	50.0%	4.5%		
37-41	M	N				1	1	26
	%	%				100.0%		
42-46	F	N	6	1	1		8	10
	%	%	75.0%	12.5%	12.5%			
47-54	M	N	2			1	3	19
	%	%	66.7%			33.3%		
Total	F	N	8				8	26
	%	%	100.0%					
Total	M	N			1	1	2	25
	%	%			50.0%	50.0%		
Total	F	N	6	1			7	37
	%	%	85.7%	14.3%				
Total	M	N	3	1			4	27
	%	%	75.0%	25.0%				
Total	F	N	7				7	61
	%	%	100.0%					
Total			46	10	24	5	85	288

Percentages may not sum due to rounding. No respondents who were unmarried at selection are currently divorced or widowed.

Sexuality

Overall 90% of respondents identified as heterosexual, 4% as gay or lesbian, 2% as bisexual and 4% preferred not to answer this question. Differences in sexuality between men and women (Fig. 5.3) were not statistically significant.

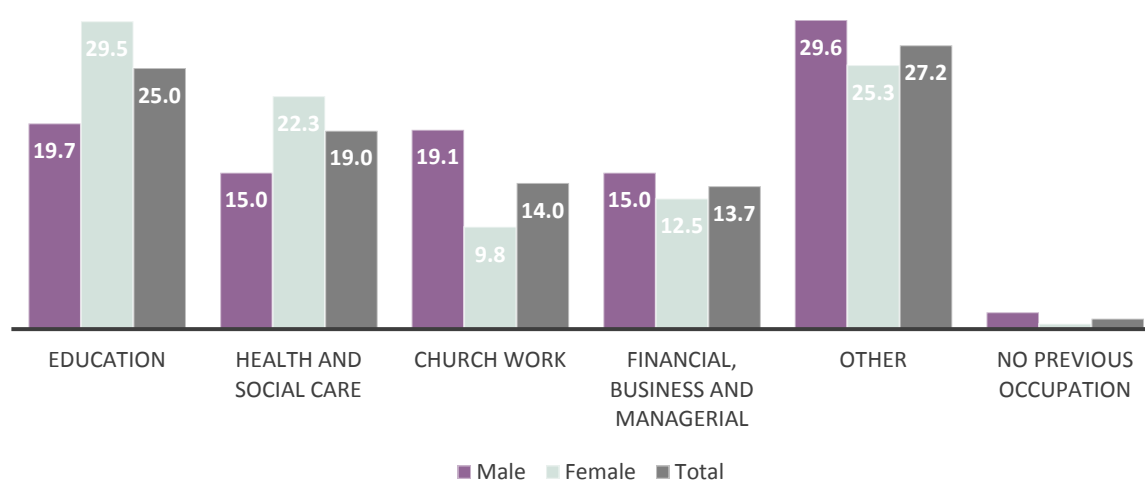
Figure 5.3 Heterosexual identification by gender and current age, all cohorts, %



Occupation

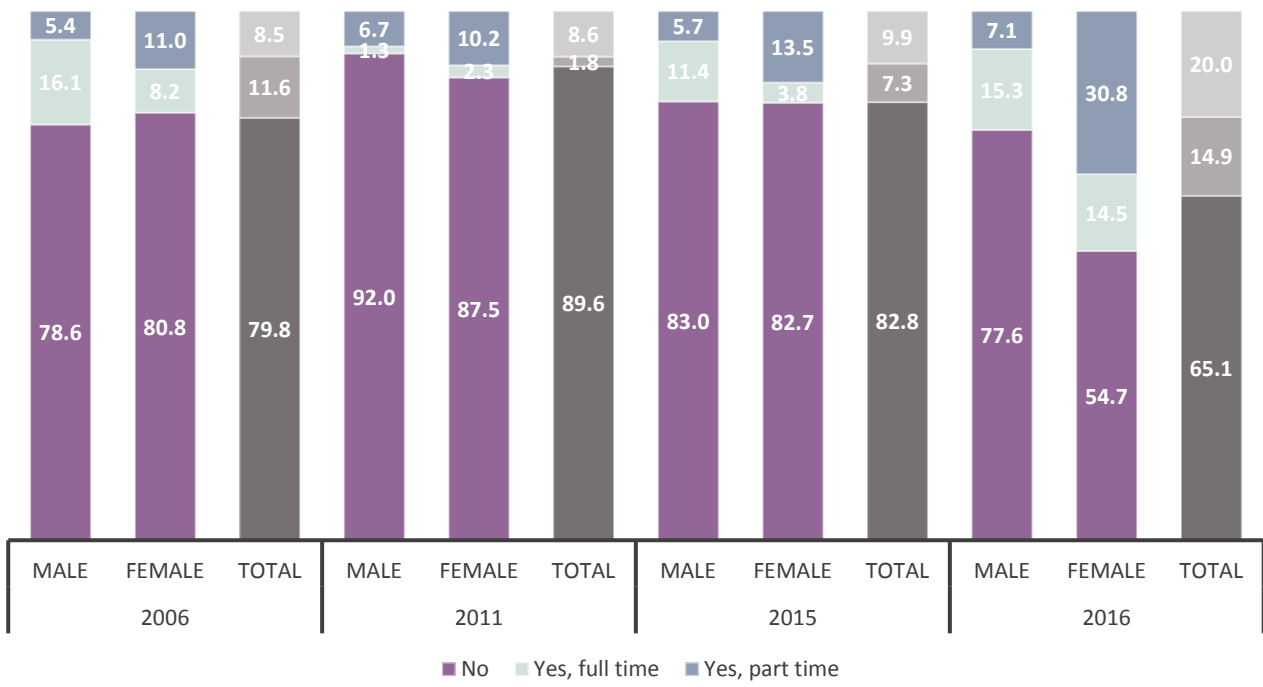
Respondents were asked about their main previous occupation before training for ordained ministry, and any current occupation they hold alongside their ministry or training. More than half the respondents (58%) previously worked in education, health and social care, or church work (Fig. 5.4). A higher proportion of women have a background in education or health and social care, while more men reported a previous church position. The latter category comprised a range of roles, for example Pastoral Assistant, Church Secretary and Youth Worker. These differences were statistically significant.

Figure 5.4 Previous occupation by gender, all cohorts, %



78% of respondents did not have another job alongside their ministry or training, 9% said they had another full time job and 12% reported having another part time job. As expected, higher rates of ordinands than ordained ministers mentioned another job (Fig. 5.5). Among ordained ministers, men were more likely to report an additional full-time job while women were more likely to report a part-time job; among ordinands this difference is minimal for full-time work but much more highly pronounced for part-time work (30.8% of women compared with 7.1% of men). The 2011 cohort reported fewer additional occupations than the other respondents, which does not reflect higher numbers of self-supporting ministers (Table 6.2). The differences for female respondents with regards to the job alongside their ministry and cohort were statistically significant at 5%, but for male respondents only at 10%. The differences between male and female groups were statistically significant.

Figure 5.5 Job alongside ministry by cohort and gender, all cohorts, %



6. Ministry profile: what kinds of ministry are the participants engaged in?

As well as personal sociodemographic information, participants were asked about the kinds of ministry in which they were (or expected to be) engaged. In this section we use our three key variables of gender, age and mode of training to consider the kinds of ministry respondents were originally sponsored for, what they are currently doing, whether and how they are remunerated, whether their role is full time or part time, the type of church(es) in which they minister and the theological outlook of themselves and their church(es). Because they are still in training, the 2016 cohort was asked about their expectations of their first post immediately following their curacy. This corresponds with the current role of the 2011 cohort, allowing comparison between current expectations and reality.

Sponsored ministry

Table 6.1 shows the numbers of respondents sponsored for different kinds of ministry in each of the four cohorts (2006, 2011 and 2015 represent years of ordination, while 2016 is the year the respondents entered training). In 2007 the guidelines were modified so that non-stipendiary ministry was no longer a sponsorship category. Since then, this label has and continues to be used by many interchangeably with assistant ministry, although it is common for the latter to be stipendiary; however, this may account for the lower number of assistant ministers sponsored among our 2006 cohort. Otherwise, numbers have remained largely stable with the exception of the most recent cohort, which has seen slightly more candidates sponsored for incumbency (although the differences are not statistically significant), and fewer for assistant ministry (where the differences are statistically significant).

Table 6.1 Ministry for which respondents were originally sponsored (multiple choice) by cohort (valid N=740)

		2006	2011	2015	2016	Total
Incumbency	N	94	117	140	170	521
	%	68.1%	66.9%	67.6%	77.3%	70.4%
Assistant Ministry	N	20	53	66	29	168
	%	14.5%	30.3%	31.9%	13.2%	22.7%
Pioneer Ministry	N	4	9	6	-	19
	%	2.9%	5.1%	2.9%	-	2.6%
Potential Theological Educator	N	10	13	11	18	52
	%	7.2%	7.4%	5.3%	8.2%	7.0%
Ministry in Secular Employment	N	9	6	2	4	21
	%	6.5%	3.4%	1.0%	1.8%	2.8%
Non-Stipendiary Ministry	N	14	-	-	-	14
	%	10.1%	-	-	-	1.9%
Ordained Local Minister	N	8	24	11	18	61
	%	5.8%	13.7%	5.3%	8.2%	8.2%
Total		138	175	207	220	740

Percentages do not sum to 100 because multiple categories may be selected.

Breaking the overall total for each sponsorship category down by gender and age reveals variation between the ministry types. The proportion of women sponsored for assistant ministry is twice as high as that of men, and women were also more likely to be sponsored for non-stipendiary, ordained local and pioneer ministry, and less likely to be sponsored for incumbency or as a potential theological educator (Fig. 6.1). Here, the intersection with age at selection is crucial. Virtually all candidates under the age of 32 were sponsored for incumbency, while 76.6% of candidates aged 55 or over were sponsored for assistant ministry and 28% for ordained local ministry (Fig. 6.2). This accounts for a large part of the variation between the sexes, given that only 13.6% of our female respondents were under 32, compared with 35.6% of the men, and nearly twice as many women as men were over 54. A similar effect is seen among potential theological educators, for which a relatively high proportion of younger candidates were sponsored.

Figure 6.1 Sponsored ministry by gender, all cohorts, %

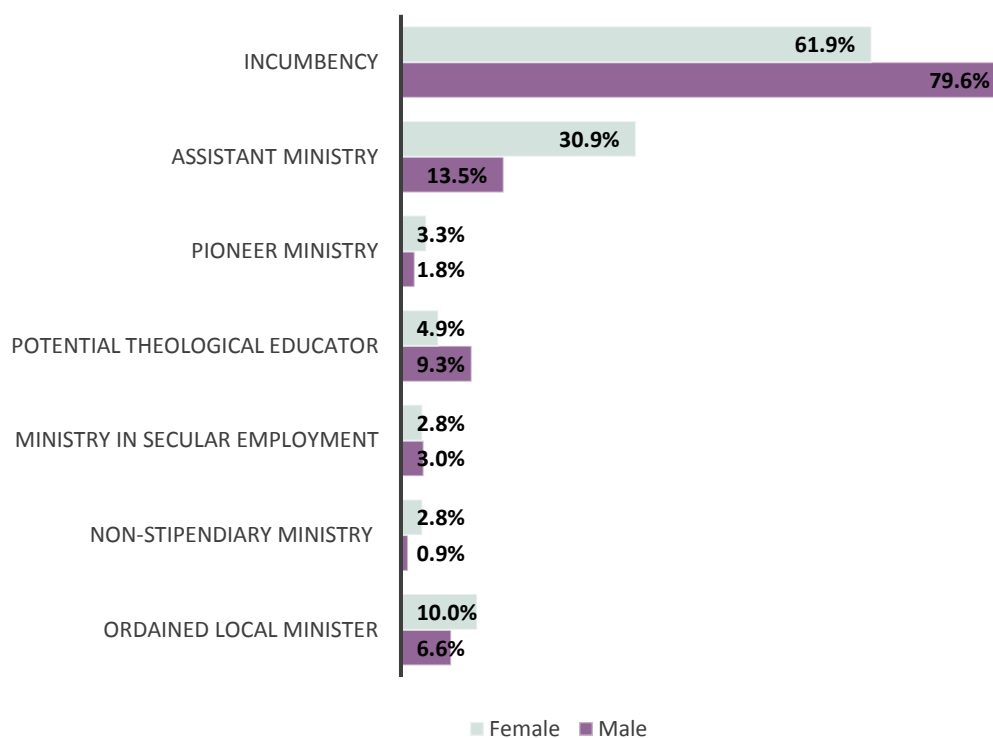
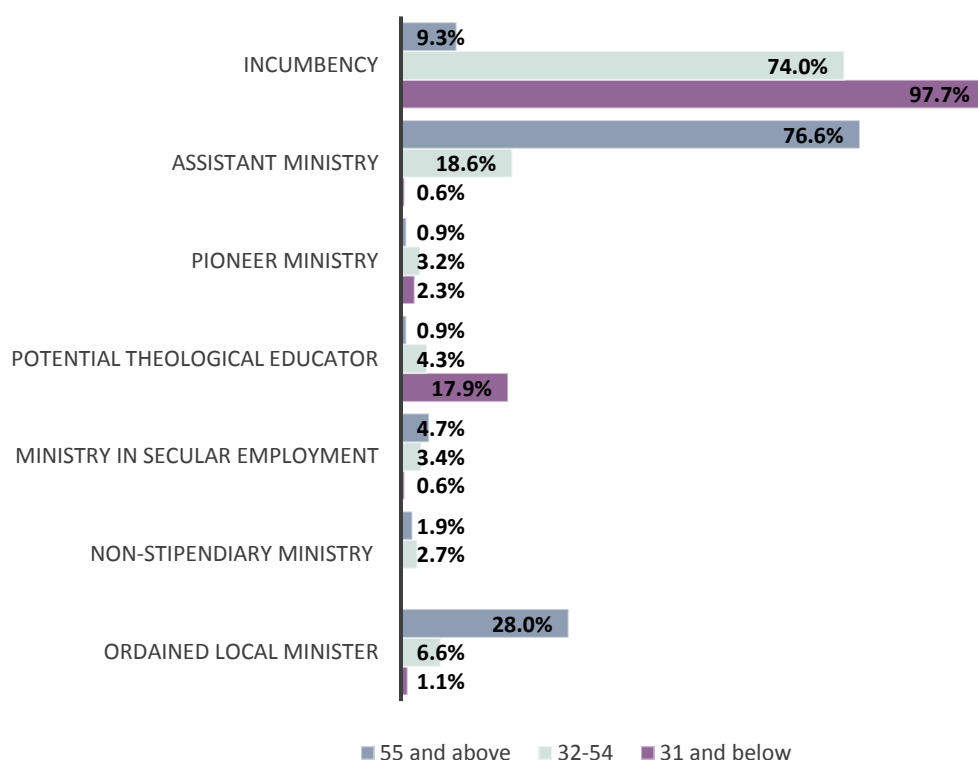


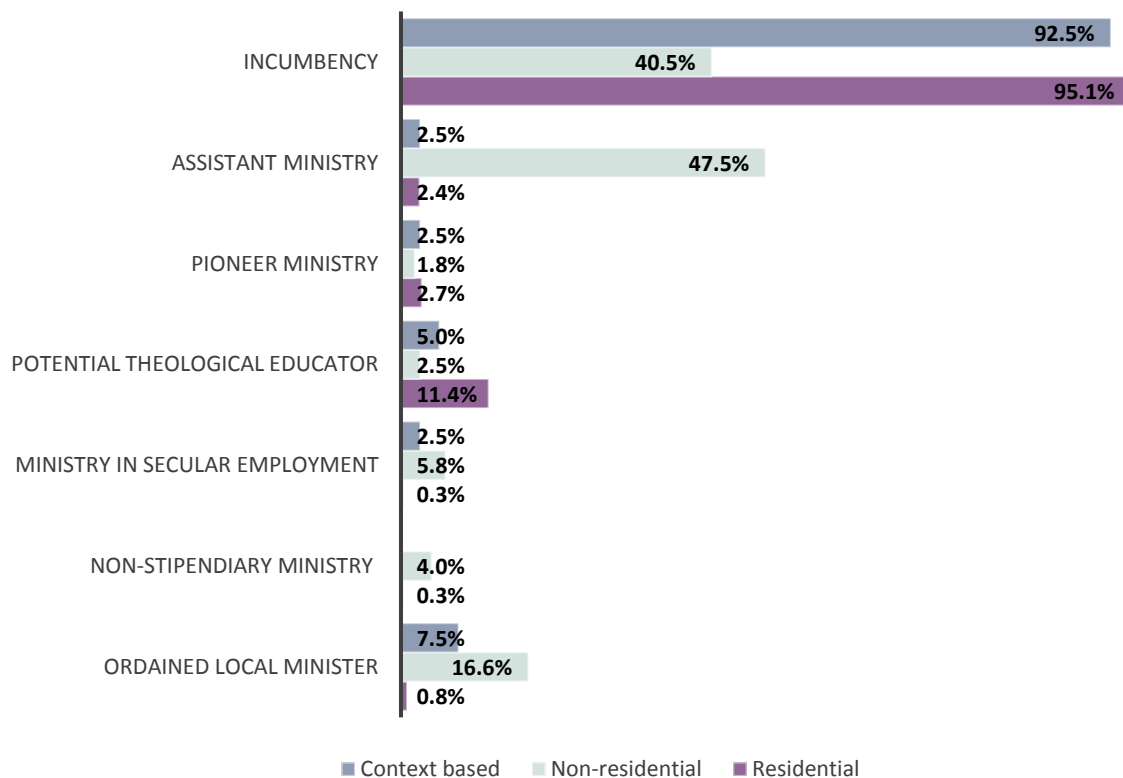
Figure 6.2 Sponsored ministry by age at selection, all cohorts, %



Age at selection also helps to explain the relationship between ministry sponsorship category and mode of training. Current Bishops’ Regulations determine each individual’s formational pathway based on age, theological education and experience of ministry. Candidates under the age of 32 and without a theology degree usually receive three years’ full-time residential or context-based training, while candidates over the age of 32 receive two years’ residential or three years’ non-residential training. For candidates over the age of 55, bishops may at their discretion decide on a different kind or duration of training, without recourse to the Candidates’ Panel. Given that 97.7% of under-32s and 74% of 32-54s are sponsored for incumbency, the high proportion of incumbency-sponsored residential ordinands is to be expected (Fig. 6.3). Within the non-residential sector, 41.1% of respondents were sponsored for incumbent ministry.

It is unlikely that 7.5% of context-based ordinands were sponsored for ordained local ministry (Fig. 6.3). This figure probably comes from differing understandings of these categories (‘context-based’ or ‘ordained local ministry’).

Figure 6.3 Sponsored ministry by mode of training, all cohorts, %



Since gender, age and mode of training correlate with each other, we tested all three factors using a binary logistic regression and exploring the likelihood of an individual to be sponsored for incumbency. As the model suggests, age and mode of training have a statistically significant impact: younger individuals and those who participate in residential or context-based training are more likely to be sponsored for incumbency (as would be expected given the Bishops’ Regulations). Gender does not have a statistically significant impact once controlled for age and mode of training.

Remuneration

Respondents were asked about their current (or, for the 2016 cohort, expected) remuneration status. There is little variation between the ordained cohorts beyond, as expected, higher proportions of those retired or with permission to officiate (PTO) among the 2006 cohort, and lower proportions of these along with those with ‘employed’ status among the 2015 cohort, which consists almost entirely of curates (Table 6.2). For further analysis the categories were narrowed to four: stipendiary; self-supporting (including house-for-duty); employed; and PTO (including retired, active in ministry). Ordained ministers may hold multiple roles, therefore numbers do not sum to 100%.

Table 6.2 Current remuneration status (multiple choice), all cohorts (valid N=743)

		Cohort			Total ordained	2016 (expectations)
		2006	2011	2015		
In receipt of a stipend	N	78	115	134	327	166
	%	56.5%	67.3%	66.0%	63.9%	71.9%
In a self-supporting role	N	34	42	68	144	61
	%	24.6%	24.6%	33.5%	28.1%	26.4%
In a house-for-duty role	N	6	10	-	16	14
	%	4.3%	5.8%	-	3.1%	6.1%
Retired, active in ministry	N	9	5	-	14	-
	%	6.5%	2.9%	-	2.7%	-
Retired, non-active in ministry	N	2	1	-	3	-
	%	1.4%	0.6%	-	0.6%	-
Holding Permission to Officiate	N	23	22	8	53	-
	%	16.7%	12.9%	3.9%	10.4%	-
Employed (e.g. as a Chaplain)	N	16	18	11	45	27
	%	11.6%	10.5%	5.4%	8.8%	11.7%

Considering the overall totals by gender reveals that a slightly higher proportion of men than women were in receipt of a stipend (72.3% versus 59.5%), while a higher proportion of women than men were in self-supporting roles or holding PTO (Table 6.3). This is consistent with women entering ministry at a later age and being less likely to hold incumbent positions, which are commonly (but not exclusively) stipendiary. Among our respondents, older candidates were less likely to be stipendiary and more likely to be self-supporting or holding PTO (Table 6.4). Employed ministry (such as chaplains and some diocesan and national roles) did not follow the same age/gender pattern: while younger ministers were more likely to be employed than older ones (Table 6.4), men were slightly less likely than women to be employed (Table 6.3).

Analysis by mode of training indicates a similar story, with residentially trained clergy more likely to be in stipendiary roles and non-residentially trained clergy more likely to be in self-supporting roles or holding PTO, while similar proportions (9.1%) were in employed roles (Table 6.5).

Table 6.3 Current remuneration status (multiple choice) by gender, 2006, 2011, 2015 cohorts (valid N=500)

		Male	Female
In receipt of a stipend	N	167	160
	%	72.3%	59.5%
In a self-supporting role (incl. a house-for-duty role)	N	47	96
	%	20.3%	35.7%
Employed (e.g. as a Chaplain)	N	20	25
	%	8.7%	9.3%
Holding Permission to Officiate (incl. retired active in ministry)	N	22	37
	%	9.5%	13.8%

Table 6.4 Current remuneration status (multiple choice) by age at selection, 2006, 2011, 2015 cohorts (valid N=497)

		31 and below	32-54	55 and above
In receipt of a stipend	N	101	217	7
	%	87.1%	70.9%	9.3%
In a self-supporting role (incl. a house-for-duty role)	N	5	80	57
	%	4.3%	26.1%	76.0%
Employed (e.g. as a Chaplain)	N	13	28	4
	%	11.2%	9.2%	5.3%
Holding Permission to Officiate (incl. retired active in ministry)	N	9	26	24
	%	7.8%	8.5%	32.0%

Table 6.5 Current remuneration status (multiple choice) by mode of training, 2006, 2011, 2015 cohorts (valid N=497)

		Residential	Non-residential	Context based
In receipt of a stipend	N	216	97	13
	%	88.9%	40.4%	92.9%
In a self-supporting role (incl. a house-for-duty role)	N	14	127	1
	%	5.8%	52.9%	7.1%
Employed (e.g. as a Chaplain)	N	22	22	-
	%	9.1%	9.2%	-
Holding Permission to Officiate (incl. retired active in ministry)	N	19	39	-
	%	7.8%	16.3%	-

Again here we tested all three main factors related to remuneration based on the results of bivariate analysis using a binary logistic regression and exploring the likelihood of an individual to be in receipt of a stipend. Similarly to the likelihood of being sponsored for an incumbency, age and mode of training have a statistically significant impact. Younger individuals and those who participate in residential or context-based training are more likely to be in receipt of a stipend. Gender is not significant when controlled for age and mode of training.

To compare the expectations of those at the beginning of their training with current reality, we asked the 2016 cohort about the kinds of ministry they envisaged entering immediately after curacy and compared this with the experiences of the 2011 cohort, most of whom are now in their first post. Overall, expectations were close to reality (see the 'Total' columns in Fig. 6.4), with the exception of PTO, which was not expected at this stage by any of the 2016 respondents although held by 15.7% of the 2011 cohort (note that multiple roles could be selected and PTO may be given in addition to another role).

A gender analysis reveals only slightly greater differences between expectations and reality for men than for women in the categories of self-supporting ministry and employed ministry, i.e. a marginally higher proportion of 2016 males expected to be in a self-supporting role or an employed role than was currently the case for 2011 males (Fig. 6.4). The differences are also small when considered from the perspective of age at selection (Fig. 6.5), with the largest difference, 66.7% of the 2011 cohort reporting being in self-supporting ministry compared with 90.6% of the 2016 cohort expecting this, explained largely by the lack of expectation of PTO ministry on the part of the 2016 cohort. The data do indicate, however, higher expectations of stipendiary ministry at first post by residentially trained members of the 2016 cohort than has been the experience of their 2011 counterparts. Even more pronounced is the higher proportion of non-residentially trained clergy in the 2011 cohort reporting stipendiary ministry, compared with the expectations of the 2016 cohort (Fig. 6.6).

Figure 6.4 Current remuneration status (2011 cohort) and remuneration expectations (2016 cohort) by gender, %

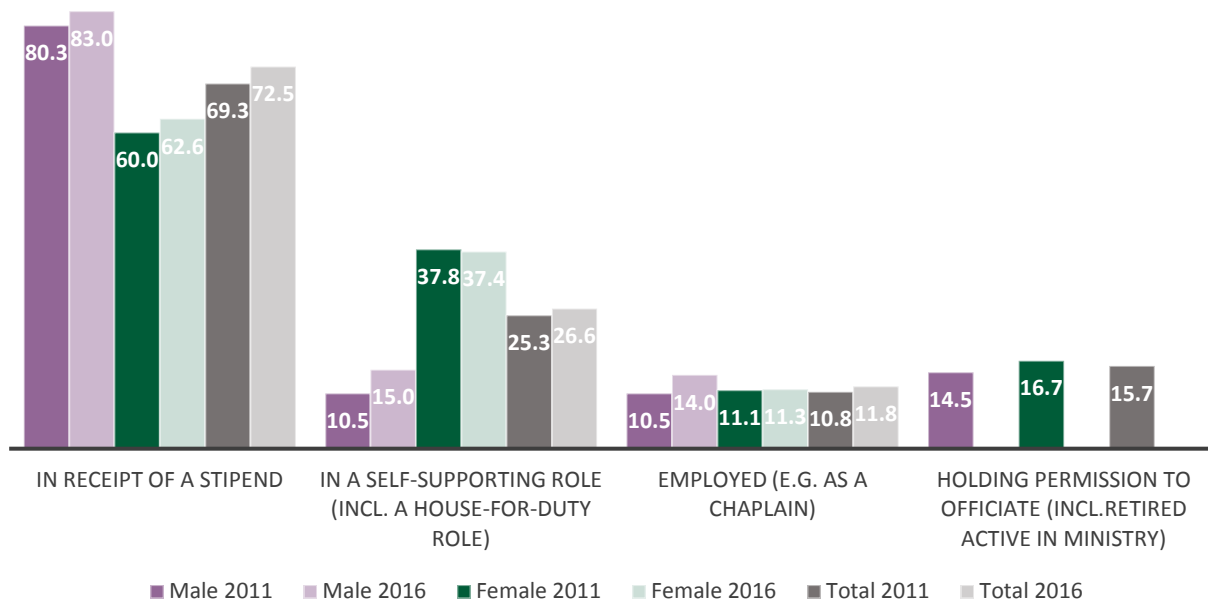


Figure 6.5 Current remuneration status (2011 cohort) and remuneration expectations (2016 cohort) by age at selection/start of training, %

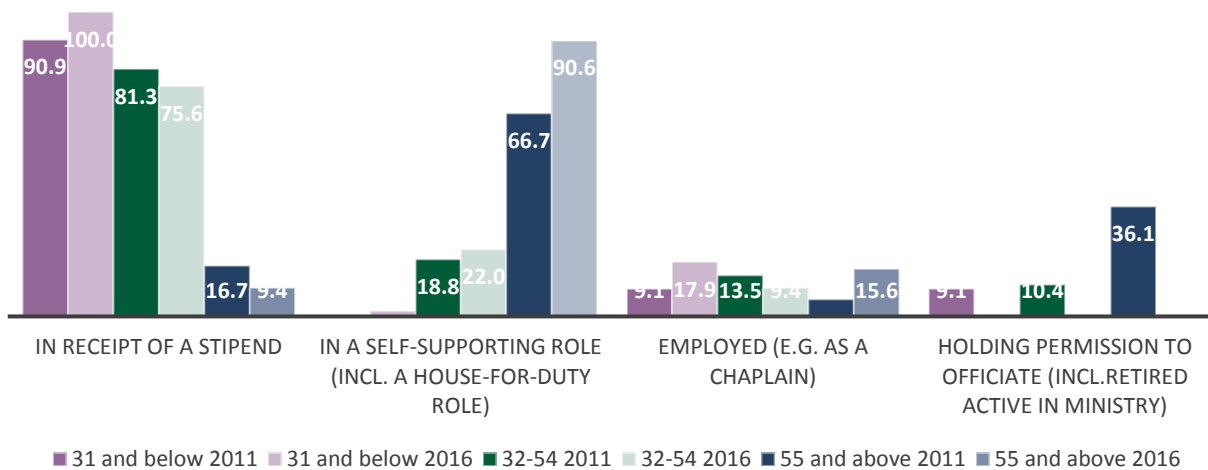
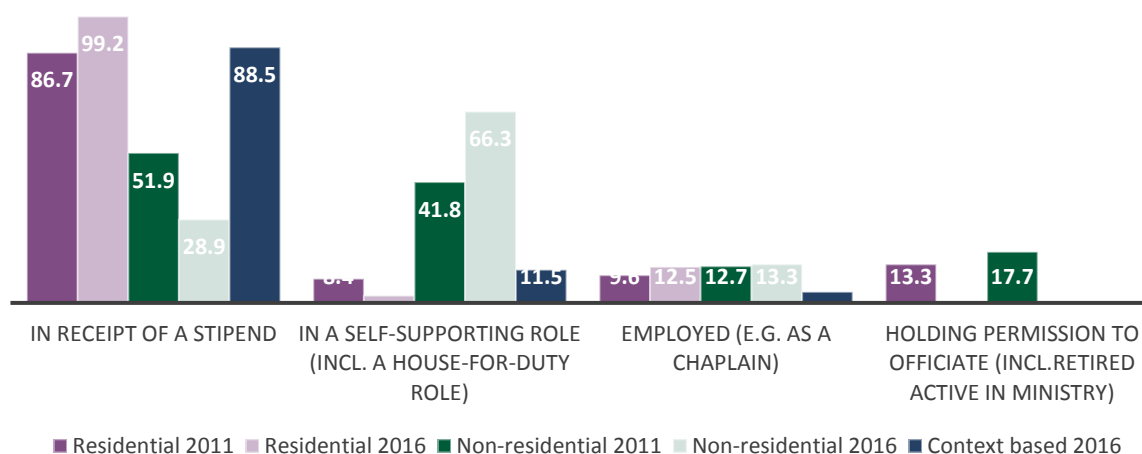


Figure 6.6 Current remuneration status (2011 cohort) and remuneration expectations (2016 cohort) by mode of training⁹, %



Role

Table 6.6 shows the range of roles performed by the respondents. This is a complex area, as not only can clergy hold multiple roles, but different roles may refer to the same position, for example ('Incumbent' and 'Team Rector'). The 2016 cohort was asked about their expectations of their first post immediately after curacy and was given a simplified list from which to select.¹⁰ For the purposes of further analysis, the roles were combined into six categories (Table 6.7): Incumbent-status (including Priest-in-Charge, Team Rector and Team Vicar); Assistant or Associate Minister (including Ordained Local Ministers (OLMs)); Chaplain; Diocesan or NCI Role; Specialist (including Ordained Pioneer Minister, Potential Theological Educator and Minister in Secular Employment); and Curate.

⁹ Because of low numbers of context-based trained clergy in the 2011 cohort, a valid comparison cannot be made for this mode of training.

¹⁰ Options for the 2016 cohort were: parish ministry; chaplaincy; theological education; ministry in secular employment; pioneer ministry; diocesan role; other.

Table 6.6 Current ministerial role(s) (multiple choice) by cohort

		Cohort				Total
		2006	2011	2015	2016 (expectations)	
Incumbent	N	54	64	-	-	118
	%	40.0%	37.2%	-	-	
Priest-in-Charge	N	14	35	1	-	50
	%	10.4%	20.3%	0.5%	-	
Team Rector	N	7	1	-	-	8
	%	5.2%	0.6%	-	-	
Team Vicar	N	8	10	-	-	18
	%	5.9%	5.8%	-	-	
Parish ministry	N	-	-	-	213	213
	%	-	-	-	93.4%	
Chaplain	N	31	29	25	79	164
	%	23.0%	16.9%	12.3%	34.6%	
Ordained Local Minister	N	3	8	6	-	17
	%	2.2%	4.7%	3.0%	-	
Assistant or Associate Minister	N	38	56	10	-	104
	%	28.1%	32.6%	4.9%	-	
Minister in Secular Employment	N	6	4	12	12	34
	%	4.4%	2.3%	5.9%	5.3%	
Ordained Pioneer Minister	N	3	9	10	31	53
	%	2.2%	5.2%	4.9%	13.6%	
Theological Educator	N	8	4	2	22	36
	%	5.9%	2.3%	1.0%	9.6%	
Diocesan Role	N	30	19	3	25	77
	%	22.2%	11.0%	1.5%	11.0%	
Employed by the National Church Institutions	N	-	3	-	-	3
	%	-	1.7%	-	-	
Curate	N	3	4	196	-	203
	%	2.2%	2.3%	96.6%	-	
Cathedral role	N	3	1	-	-	4
	%	2.2%	0.6%	-	-	
Rural/Area Dean	N	8	-	-	-	8
	%	5.9%	-	-	-	
Permission to Officiate	N	4	2	1	-	7
	%	3.0%	1.2%	0.5%	-	
Other	N	7	8	2	-	17
	%	5.2%	4.7%	1.0%	-	

Table 6.7 Current ministerial role(s) (multiple choice) by cohort, simplified categories

		Cohort			
		2006	2011	2015	2016 (expectations)
Expected role	Parish Ministry	N -	-	-	213
		% -	-	-	93.4%
Current role	Incumbent status (incl. priest-in-charge, team vicar, team rector)	N 71	99	1	-
		% 41.5%	57.9%	0.6%	-
	Assistant or Associate Minister (incl. OLM)	N 40	62	15	-
		% 34.2%	53.0%	12.8%	-
	Chaplain	N 31	29	25	79
		% 36.5%	34.1%	29.4%	34.6%
	Diocesan Role/NCI	N 30	21	3	25
		% 55.6%	38.9%	5.6%	11.0%
Specialist (Incl., Pioneer, Educator and MSE)	N 16	16	22	58	
	% 29.6%	29.6%	40.7%	25.4%	
Curate	N 3	4	196	-	
	% 1.5%	2.0%	96.6%	-	

Respondents with multiple roles were also asked to identify their primary role (Table 6.8). Excluding the 2015 cohort, of which almost all members were curates, we can see from Tables 6.7 and 6.8 that the vast majority of incumbent-status posts and most assistant/associate minister posts were considered primary roles, along with about half the chaplaincy posts, slightly over one third of the specialist posts and fewer than one in seven of the diocesan/NCI roles.

Table 6.8 Current ministerial role (primary role in case of more than one current role) by cohort, simplified categories, 2006, 2011, 2015 cohorts

		Cohort							
		2006		2011		2015		Total	
		N	%	N	%	N	%	N	%
Current role	Incumbent status (incl. priest-in-charge, team vicar, team rector)	70	53.0	94	55.6	-	-	164	32.4
	Assistant or Associate Minister (incl. OLM)	34	25.8	50	29.6	10	4.9	94	18.6
	Chaplain	18	13.6	10	5.9	2	1.0	30	5.9
	Curate	2	1.5	4	2.4	183	89.3	189	37.4
	Diocesan Role/NCI	4	3.0	3	1.8	1	.5	8	1.6
	Specialist (Incl., Pioneer, Educator and MSE)	4	3.0	8	4.7	9	4.4	21	4.2
	Total		132	100.0	169	100.0	205	100.0	506

Comparing current roles of the 2006 and 2011 cohorts with their sponsored ministry allows us to see the extent to which clergy six years and 11 years after ordination are occupied in the roles for which they were originally sponsored (Table 6.9). While the majority of those sponsored for incumbency and assistant ministry reported currently being in such positions (74% and 69.2% respectively), there is also evidence of a great deal of movement between categories. 18.6% of those sponsored for incumbency are currently in assistant positions (note that this encompasses a range of roles including senior posts in large churches), while 23.1% of those sponsored for assistant ministry report occupying incumbent-status roles. The low figure of 37.9% retaining OLM status is probably misleading, as respondents were able to provide multiple answers and some OLMs may have also given their current role as assistant or associate minister. Regarding the specialist ministries, around half of those sponsored for ordained pioneer ministry, a quarter of those sponsored with 'potential theological educator' status and over a quarter of those sponsored for ministry in secular employment are

currently engaged in those roles as either all or part of their ministry, although proportions should be taken lightly due to low numbers.

Table 6.9 Current ministerial role(s) by sponsored ministry, 2006, 2011 cohorts (valid N=293)

		Sponsored ministry							
		Incumbency	AM	OPM	TE	MSE	NSM	OLM	
Current role	Incumbent status (incl. priest-in-charge, team vicar, team rector)	N	151	15	4	16	4	4	4
		%	74.0%	23.1%	36.4%	69.6%	28.6%	33.3%	13.8%
	Assistant or Associate Minister (AM)	N	38	45	1	5	9	7	16
		%	18.6%	69.2%	9.1%	21.7%	64.3%	58.3%	55.2%
	Ordained Local Minister (OLM)	N		7	1				11
		%		10.8%	9.1%				37.9%
	Minister in Secular Employment (MSE)	N	4	5		1	4		2
		%	2.0%	7.7%		4.3%	28.6%		6.9%
	Ordained Pioneer Minister (OPM)	N	11		6				
		%	5.4%		54.5%				
	Theological Educator (TE)	N	7	1		6	1	2	
		%	3.4%	1.5%		26.1%	7.1%	16.7%	
Chaplain	N	35	17	3	4	3	4	6	
	%	17.2%	26.2%	27.3%	17.4%	21.4%	33.3%	20.7%	
Diocesan Role/NCI	N	38	7	3	5	2	3	5	
	%	18.6%	10.8%	27.3%	21.7%	14.3%	25.0%	17.2%	

Sponsored ministry percentages do not sum to 100% as respondents may hold more than one role.

Considering ministerial role by our three key variables of gender, age at selection and mode of training, we can see that women were more likely to be in assistant/associate roles, chaplaincies and diocesan roles, while a higher proportion of men reported occupying an incumbent-status role (Fig. 6.7). Those aged 55 or over at selection form the most distinctive age group, with only 13.6% in incumbent-status roles while 84.1% are in assistant/associate roles, compared with 64.9% and 27.6% of those aged 32-54 (Fig. 6.8). Regarding mode of training, those who underwent initial ministerial formation at a residential college were more likely to report current incumbency status, while those trained non-residentially were more likely to be in assistant/associate or chaplaincy roles (Fig. 6.9). Because context-based training is a relatively recent initiative, the vast majority of ordained respondents in this category are currently curates.

Figure 6.7 Current ministerial role(s) (multiple choice) by gender, simplified categories, 2006, 2011 cohorts, %

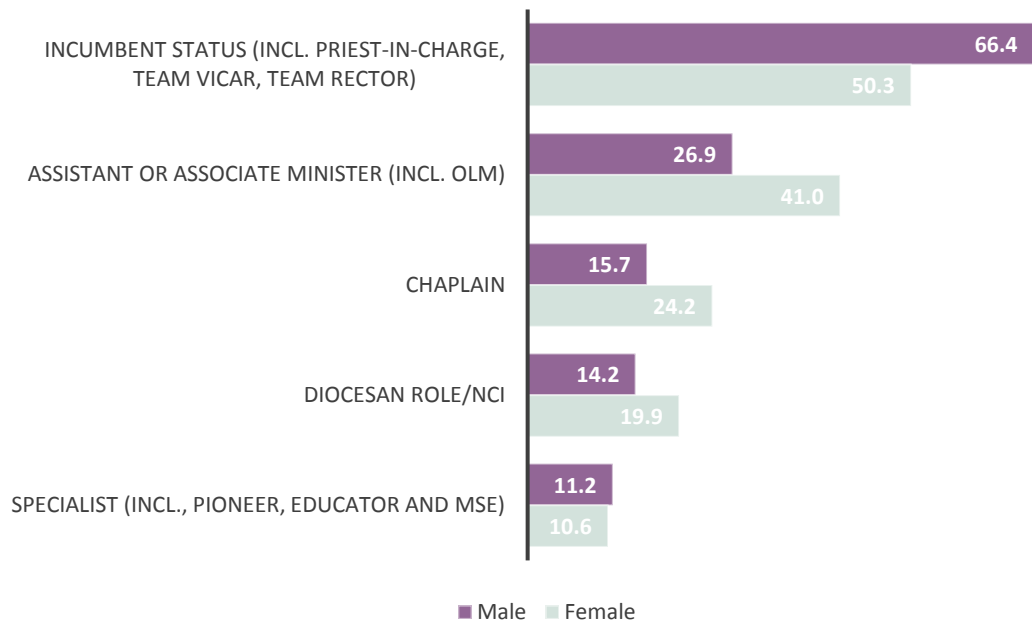


Figure 6.8 Current ministerial role(s) (multiple choice) by age at selection, simplified categories, 2006, 2011 cohorts, %

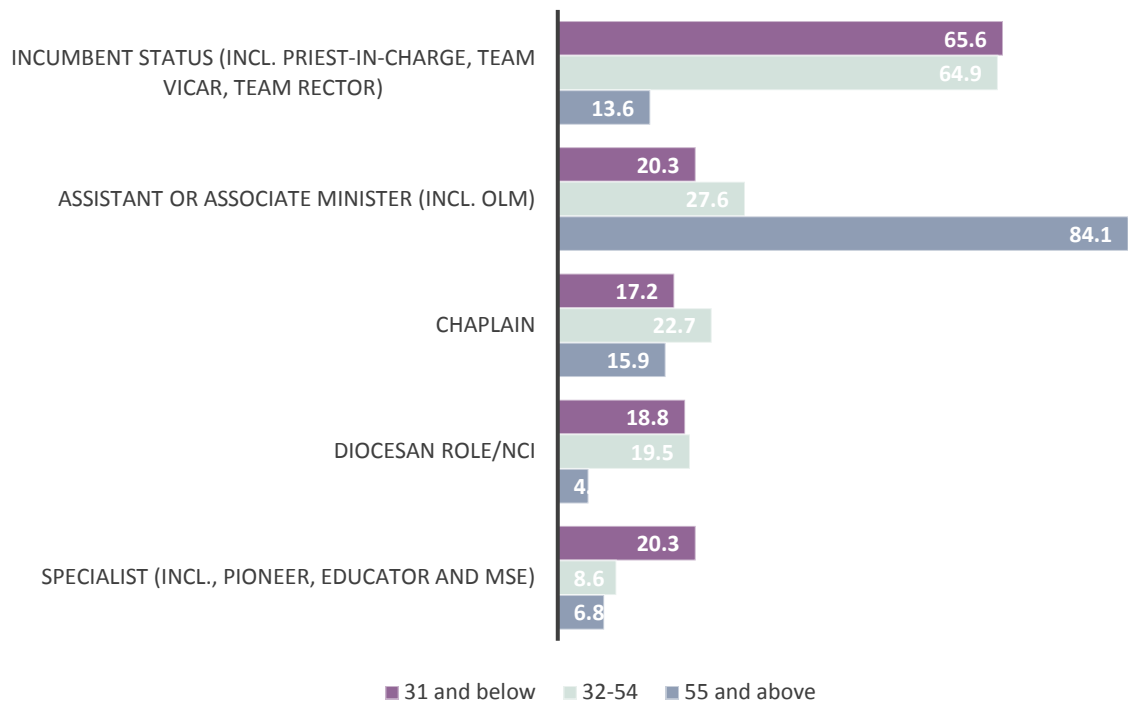
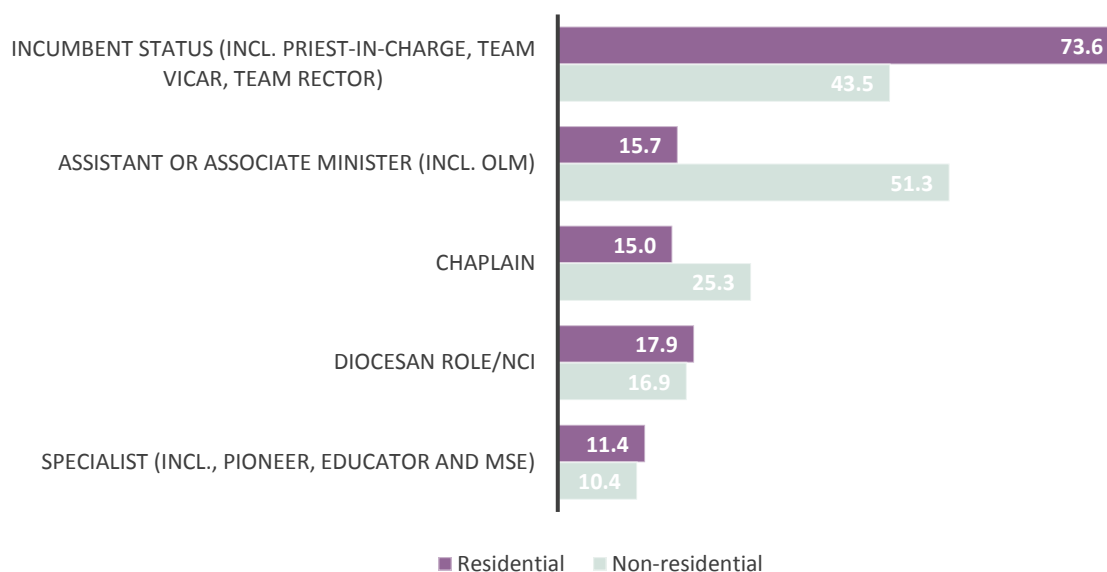


Figure 6.9 Current ministerial role(s) (multiple choice) by mode of training, simplified categories, 2006, 2011 cohorts, %



We used a binary logistic regression to investigate the likelihood of an individual of having a current ministerial role of incumbent status. Again, age and mode of training have a statistically significant impact: younger individuals and those who participate in residential training are more likely to be in an incumbent role. Here again, gender did not contribute to a model significantly when controlled for age and mode of training.

Working time

Considering proportions of clergy working full- or part-time, a chi-square test suggested a statistically significant relationship between cohort and working hours. This is seen mostly in the tendency towards part-time amongst the earliest (2006) group, which contained the greatest number of retired ministers (Fig. 6.10). The expectations of the 2016 cohort for their first post after curacy were slightly more inclined towards full-time ministry than was the experience of those currently at that stage (i.e. the 2011 cohort).

Broken down by gender (Fig. 6.11), a larger proportion of men than women reported being or expecting to be full-time (including multiple roles) across all the cohorts. The difference was a little lower among the 2006 respondents, where a higher proportion of men were part-time as compared with the other three cohorts. Analysis by age at selection (Fig. 6.12) demonstrates that, for all cohorts, those who were younger candidates were more likely to report current full-time ministry. In the under-32 category, the rates of full-time ministry appear to decline slightly as cohorts have been ordained longer, but in other age groups no similar trend is evident. From the perspective of training mode (Fig. 6.13), residentially trained clergy were more likely than non-residentially trained clergy to be full-time. A high proportion of 2016 ordinands (96.7%) expect to be in full-time ministry immediately after curacy, compared with the reality of full-time ministry for only 84.7% of their 2011 counterparts, while very few (1.7%) expect to be in part-time ministry, compared with 10.6% of the residentially-trained 2011 cohort. However, the comparison between the expectations of non-residential 2016 ordinands and the experiences of the 2011 cohort reveals a reverse dynamic, with more of the 2011 cohort in full-time posts and fewer in part-time posts than the 2016 cohort expect. Thus, rather than a shifting ministry landscape with fewer full-time jobs available, this indicates greater fluidity between categories than ordinands may expect.

Figure 6.10 Ministerial working time, all cohorts, % (valid N=747)

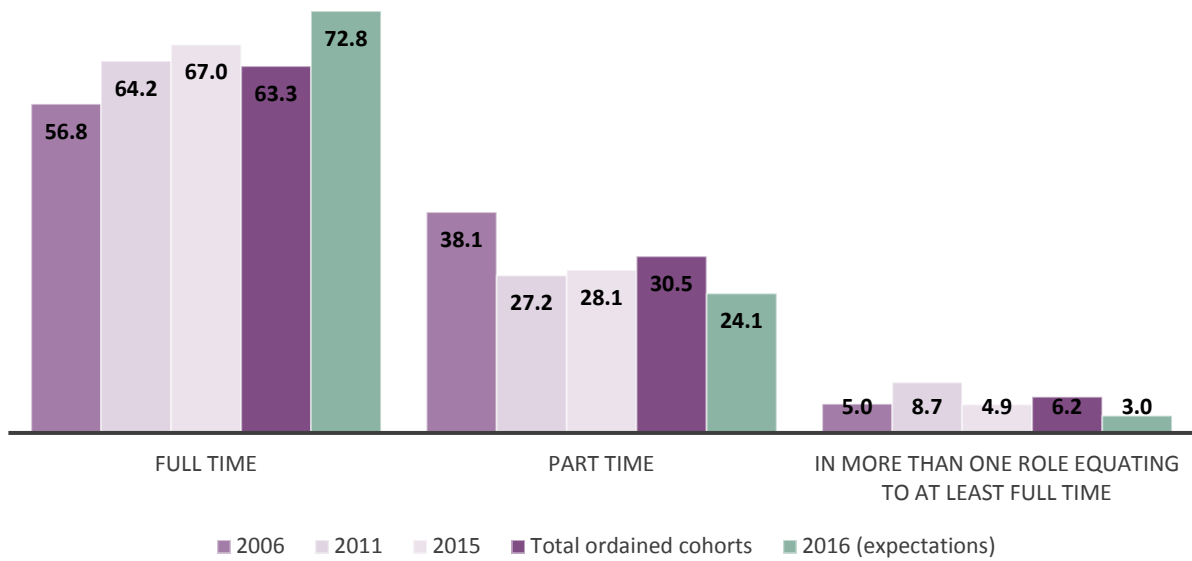


Figure 6.11 Ministerial working time (2016 expectations) by cohort and gender (full time and more than one role equating to at least full time combined), %

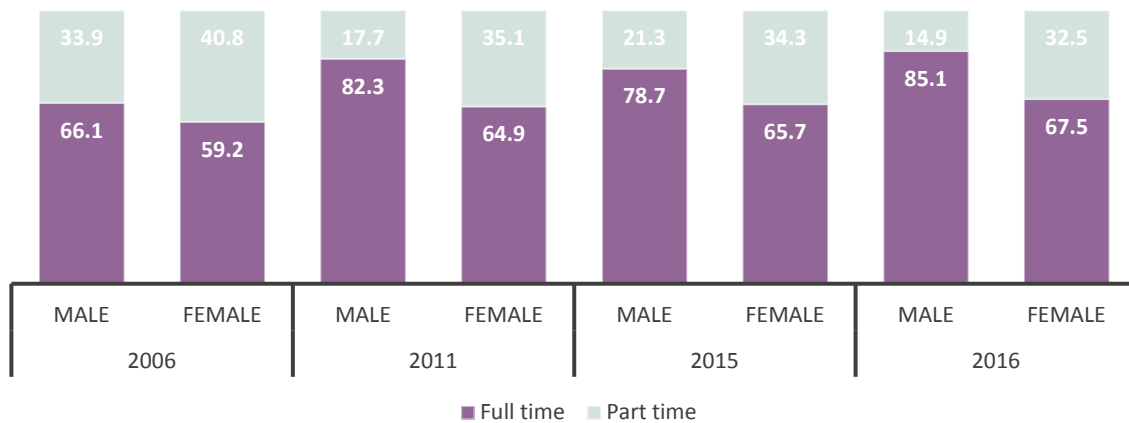


Figure 6.12 Ministerial working time (2016 expectations) by cohort and age at selection (full time and more than one role equating to at least full time combined), %

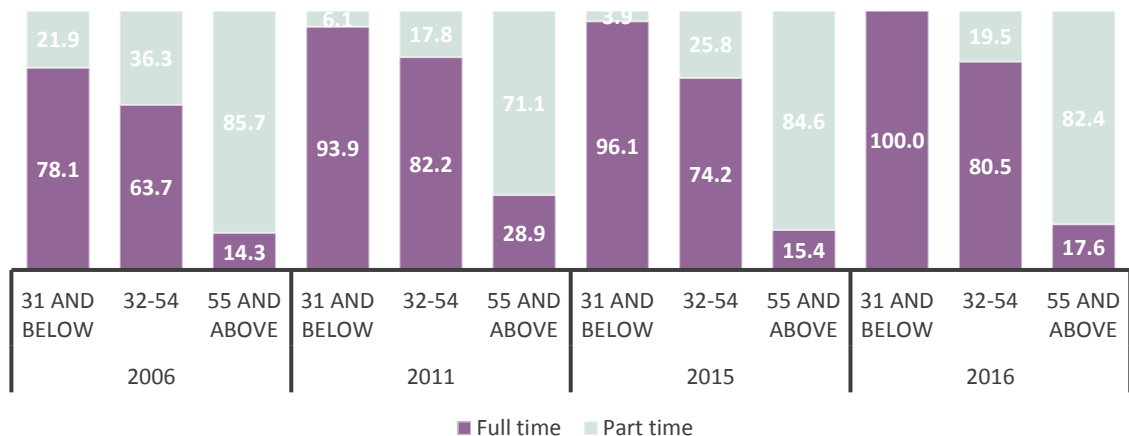
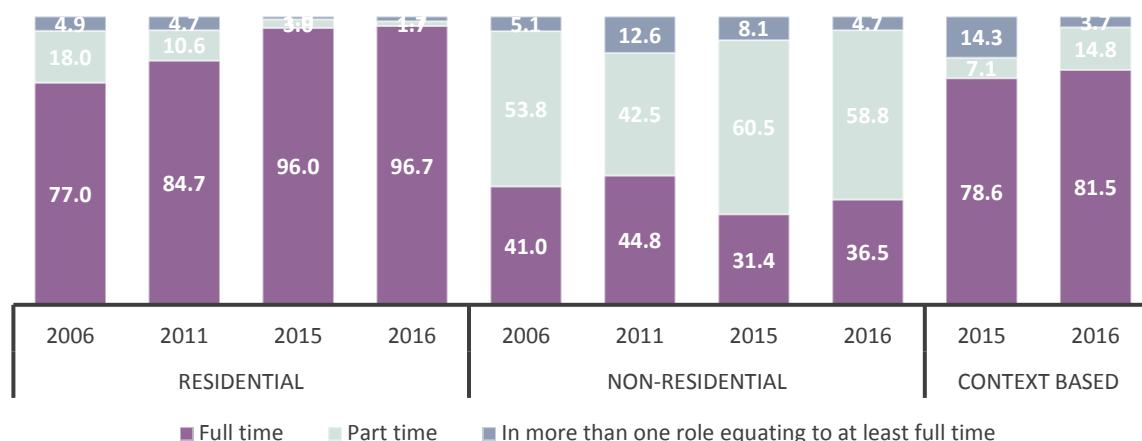


Figure 6.13 Ministerial working time (2016 expectations) by mode of training, all cohorts, % (valid N=731)

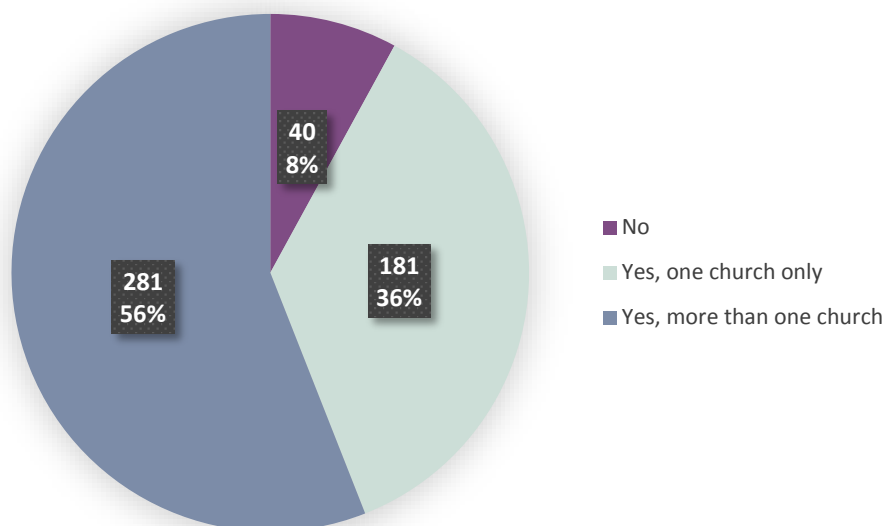


We used a binary logistic regression to investigate the likelihood of an individual of having a current full time ministerial role. Younger individuals and those who participated in residential training are more likely to be in a full time role. Here again, gender did not contribute to a model significantly when controlled for age and mode of training.

Church type

Ordained respondents were asked whether their role involved ministering in a church and, if so, about the kind of church they worked in. 8% reported that their role did not involve ministering in a church; 36% ministered in one church only and 56% ministered in more than one church (Fig. 6.14).

Figure 6.14 Does all or part of your role involve ministering in a church? If yes, do you minister in more than one church? By cohort, 2006, 2011, 2015 cohorts, % (valid N=502)



Regarding the type of church in which our respondents minister, curates are slightly more likely than other cohorts to report being in a single-church benefice (Table 6.10). The expectations of the 2016 cohorts regarding single-church and multi-parish benefices are fairly closely matched with the current experiences of the 2011 cohort; however, because the ordinands were not given the option of 'single-parish multi-church benefice' it is impossible to make an accurate comparison. Where differences regarding expectations are apparent (although inconclusive because of low numbers) is in relation to church plants and fresh expressions of church: a total of 30 ordinands (13.1%) indicated one of these as their expected context of ministry following curacy, compared with only 4 (2.7%) of the 2011

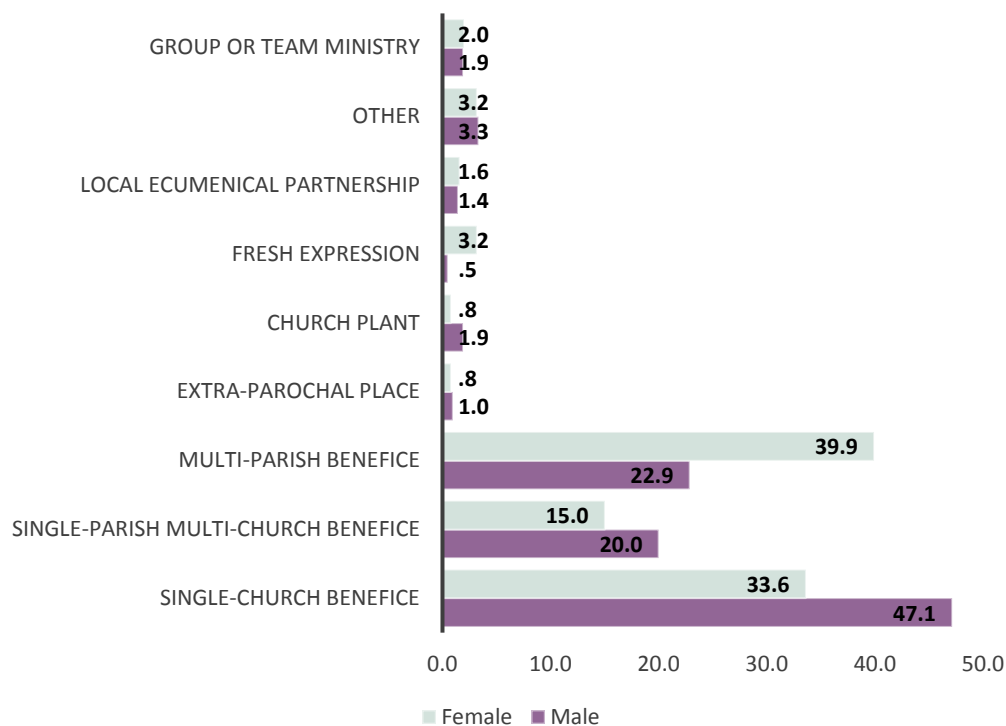
cohort reporting this as their current reality. Whether these expectations are accurate and reflect a changing church landscape remains to be seen as we follow the 2016 cohort through ministry.¹¹ Although numbers are too low to draw firm conclusions, mode of training may be influential, with 27% (6 out of 22) of context-based students in the 2016 cohort expecting to minister in a church plant, compared with 5% (6 of 112) of residential students and 2.5% (2 of 14) of non-residential students.

Table 6.10 Current main church, all cohorts, valid N=693

	2006		2011		2015		2016 (expectations)		Total	
	N	%	N	%	N	%	N	%	N	%
Single-church benefice	45	36.9	57	37.5	82	43.4	98	42.6	282	40.7
Single-parish multi-church benefice	15	12.3	31	20.4	34	18.0	-	-	80	11.5
Multi-parish benefice	45	36.9	52	34.2	52	27.5	83	36.1	232	33.5
Extra-parochial place	4	3.3	-	-	-	-	3	1.3	7	1.0
Church plant	2	1.6	1	.7	3	1.6	14	6.1	20	2.9
Fresh Expression	-	-	3	2.0	6	3.2	16	7.0	25	3.6
Local Ecumenical Partnership	1	.8	4	2.6	2	1.1	2	.9	9	1.3
Other	7	5.7	3	2.0	5	2.6	14	6.1	29	4.2
Group or team ministry	3	2.5	1	.7	5	2.6	-	-	9	1.3
Total	122	100.0	152	100.0	189	100.0	230	100.0	693	100.0

Looked at through the lenses of gender, age at selection and mode of training, we can see that women, older candidates and non-residential ordinands are more likely to be currently working in a multi-parish benefice (Fig. 6.15-6.17). Single-church benefices are more likely to be home to male clergy, those selected under the age of 32 and, marginally, those trained residentially. Single-parish multi-church benefices are more mixed, containing a slightly higher proportion of men, clergy who were young vocations, and those who were trained contextually.

Figure 6.15 Current main church by gender, 2006, 2011, 2015 cohorts, % (valid N=463)



¹¹ This may also reflect characteristics of those who are more or less inclined to answer surveys.

Figure 6.16 Current main church by age at selection, 2006, 2011, 2015 cohorts, % (valid N=442)

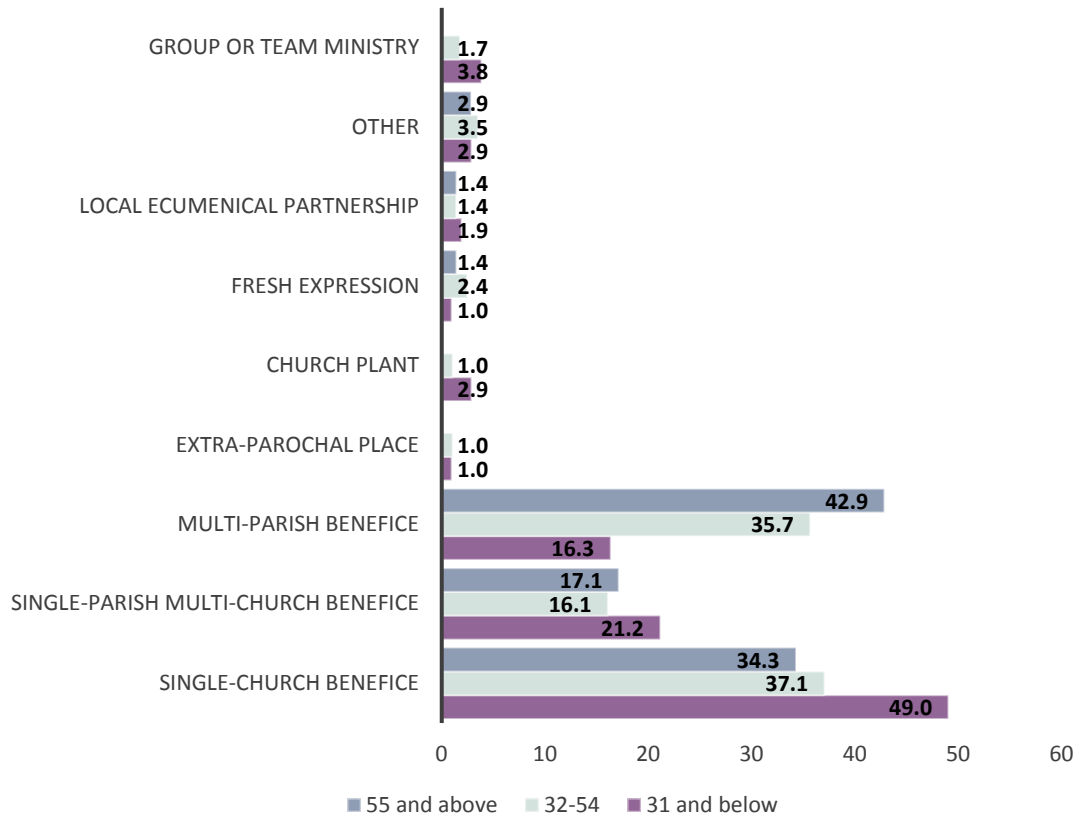
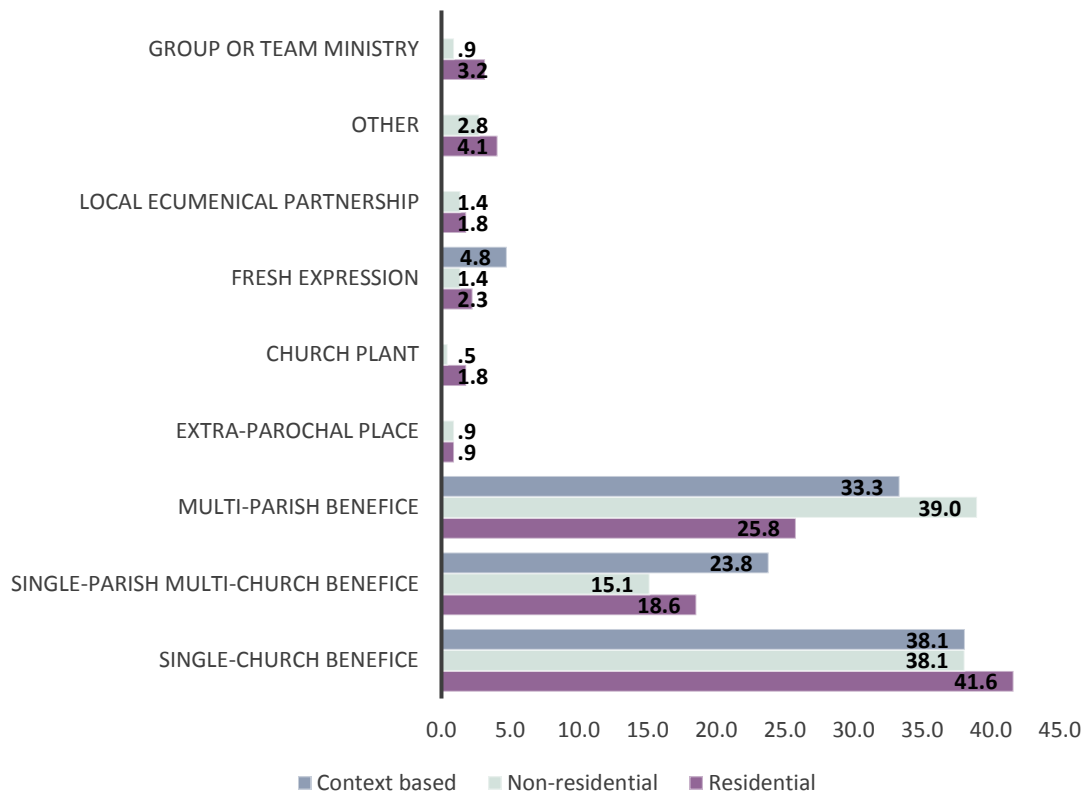


Figure 6.17 Current main church by mode of training, 2006, 2011, 2015 cohorts, % (valid N=460)



Theological outlook

Respondents in the 2006, 2011 and 2015 cohorts were asked about their own theological outlook and that of their current church, along five dimensions: charismatic, evangelical, catholic, conservative and liberal. In all these aspects with the exception of conservative, ministers rated their own theological outlook more strongly than that of their church (Fig. 6.18), with the largest difference shown in the charismatic dimension. Several respondents emphasised that they did not easily identify with these categories (further suggestions including ‘monastic’ and ‘radical’), or that their church had ‘a variety of different types of service that would represent very different theological outlooks.’

A closer analysis of ministers’ own theological outlook using bivariate testing reveals that male clergy in our cohorts are likely to be more conservative, more evangelical and less liberal than women (Fig. 6.19). Those who were younger at the point of selection are likely to be more conservative, more evangelical, less liberal and less catholic than those who entered training at a later age, while those aged over 54 at selection are likely to be less charismatic than either of the younger age groups (Fig. 6.20). Very similar patterns are evident when the data are split by current age (Fig. 6.21).

Further statistical testing of respondents’ own theological outlook suggests that when age and gender are entered into the same model, both factors remain significant predictors of all aspects, except for ‘catholic’, where the impact of gender disappears once controlled for an individual’s age.

Figure 6.18 Own theological outlook (all cohorts) and theological outlook of current main church (2006, 2011, 2015 cohorts), 7-point scale: 0 = ‘not at all’, 6 = ‘very much’

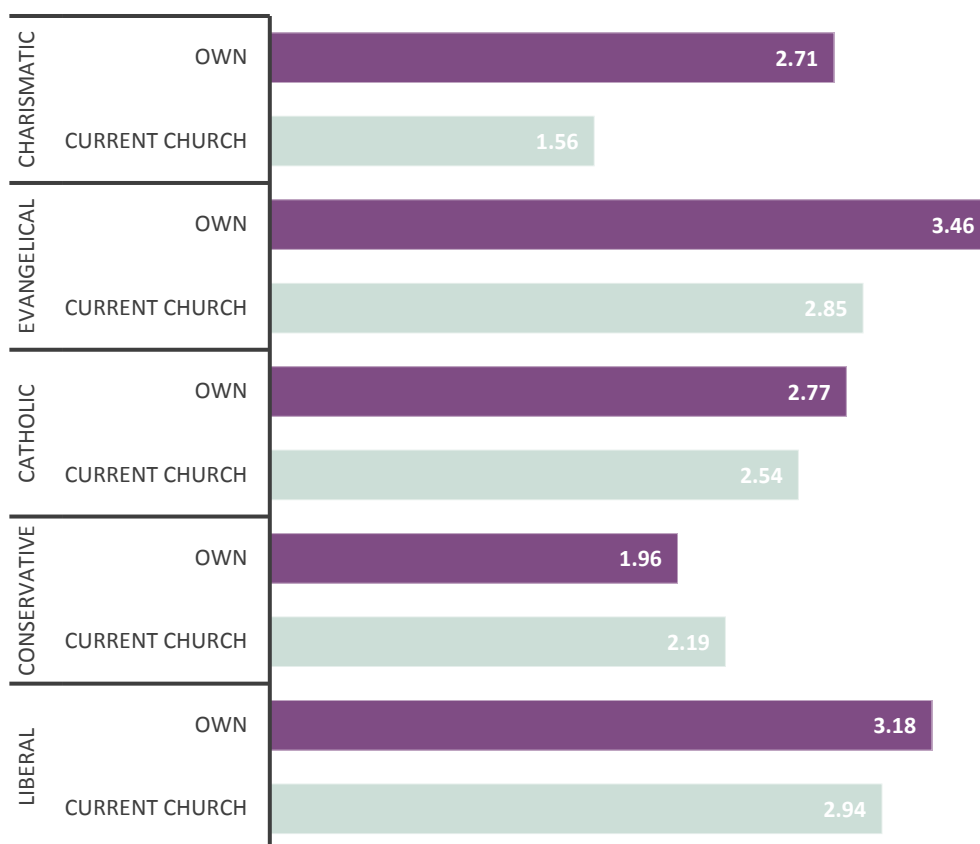


Figure 6.19 Own theological outlook by gender, all cohorts

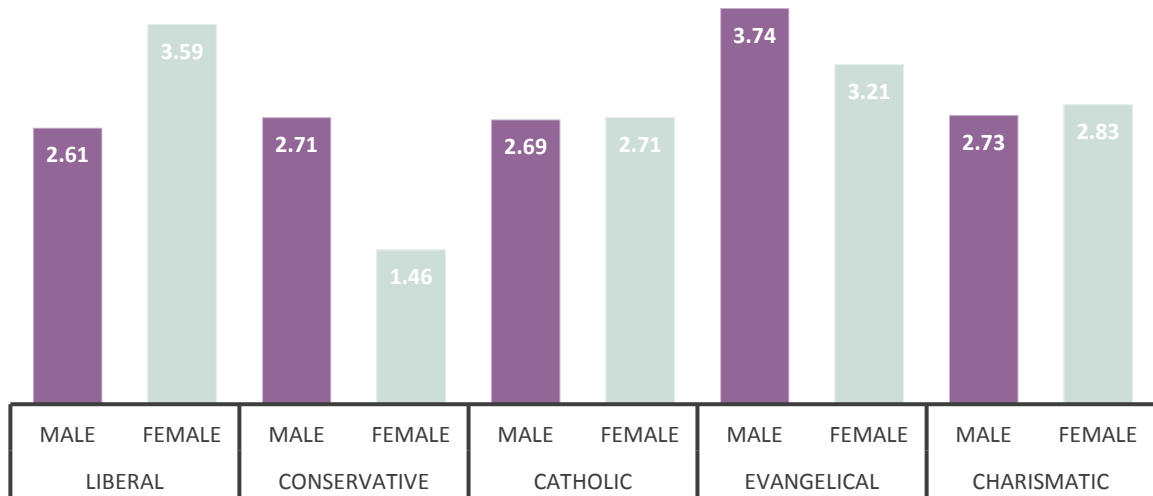


Figure 6.20 Own theological outlook by age at selection, all cohorts

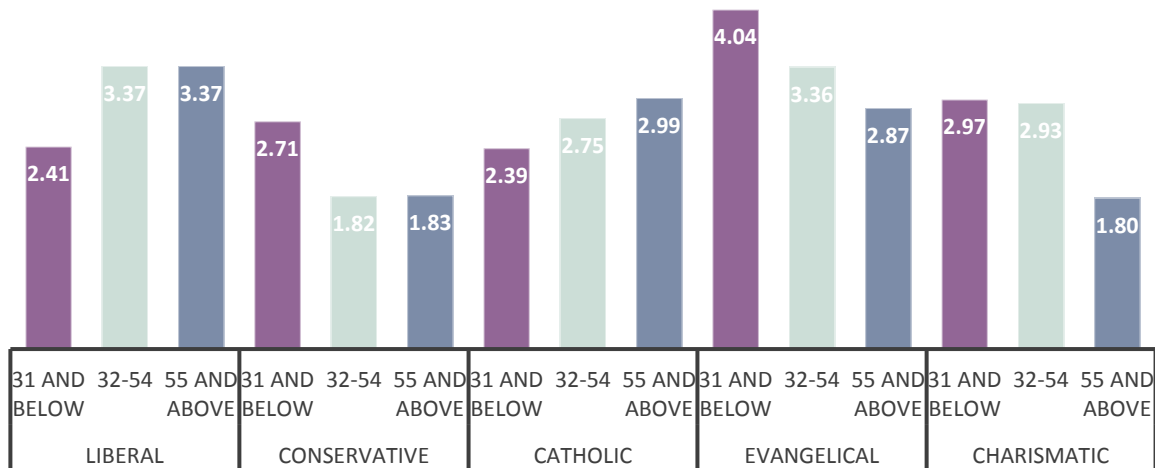
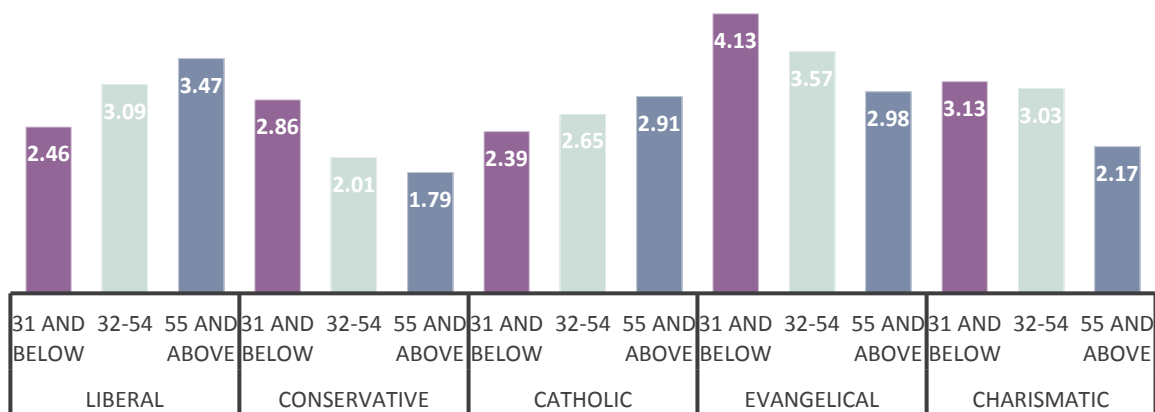


Figure 6.21 Own theological outlook by current age, all cohorts



Ministry profile: summary

Our respondents, reflecting the wider cohort populations, include a majority of ministers who were originally selected for incumbency and small numbers of Ordained Pioneer Ministers (OPMs), Potential Theological Educators (PTEs), Ministers in Secular Employment (MSEs) and Ordained Local Ministers (OLMs). Some fluidity between sponsorship category and current ministry exists, reflected in movement between the incumbent and assistant categories and large numbers of sponsored OPMs, PTEs and MSEs currently engaged in other kinds of ministry. While expectations of current ordinands are fairly close to the experiences of those currently in their first post, fluidity is also evident regarding full-time and part-time positions. Expectations differ from current reality in two areas: firstly, ordinands do not expect to hold permission to officiate immediately following curacy and, secondly, a higher number of ordinands expect to be engaged in church planting and fresh expressions of church than is currently the case in the 2011 cohort.

Age is associated with several other key characteristics. Given that age at the point of selection is a contributing factor in decisions about sponsorship category and mode of training, this also has an effect on remuneration, type of church and gender (with fewer young women than men presenting for ordination). Patterns relating to age (both current age and age at selection) are also evident when considering theological outlook, with older respondents likely to be less evangelical, conservative and charismatic, and more catholic and liberal than their younger counterparts.

Other notable patterns include more male, younger (at selection) and residentially-trained clergy in full-time posts and more female, older and non-residentially trained clergy in multi-parish benefices. More than half of the ordained ministers among our respondents report ministering in more than one church.

7. Financial and material wellbeing

The first domain of wellbeing we will consider relates to current and future financial and material resources. For clergy this can be a complex area, given that living accommodation is often tied to specific roles and, as office-holders, many ordained ministers receive stipends instead of salaries while others receive no remuneration for their ministry. Respondents made extensive use of the opportunity to leave additional comments relating to this area, highlighting the enormous range of experience for both self-supporting and stipendiary ministers and in some cases calling for increased and/or better advice on financial matters. Increasing numbers of clergy couples add a further layer of complexity, recognised within the free-text comments. Here we focus on two elements of financial and material wellbeing: housing and finances.

Housing

61.4% of our ordained respondents and 37.5% of the ordinands live in accommodation tied to their post (Fig 7.1). For ordained ministers, this includes 77.4% of stipendiary clergy and 44.9% of those who are employed. Overall, the figures in Table 7.1 show that 82% of those aged 31 or under at selection live in tied housing, compared with 54.7% of those aged between 32 and 54, and only 7.5% of those aged 55 or over. This gap narrows when current age is considered, with 31.1% of respondents currently aged 55 or over living in tied housing. Married respondents are less likely to live in accommodation tied to their post than those who are single or currently in a relationship: half of those who are married, compared with three quarters of those who are single and 91.7% of those in a relationship (this includes ordinands as well as ordained ministers so will be somewhat affected by the practice of single residential students living in halls of residence). Conversely, given that greater numbers of female ministers are single, a greater proportion of men (63.1%) than women (46.6%) live in accommodation tied to their post. This probably relates to the high number of women in the over-54 age group.

44 respondents indicated that their housing situation was 'complicated.' This included ministers receiving a housing allowance instead of tied accommodation, those who live in accommodation tied to their spouse's ministerial post, and those who divide their time between more than one home.

Figure 7.1 'Is your living accommodation tied to your post/training?' All cohorts, % (N=716, differences are statistically significant)

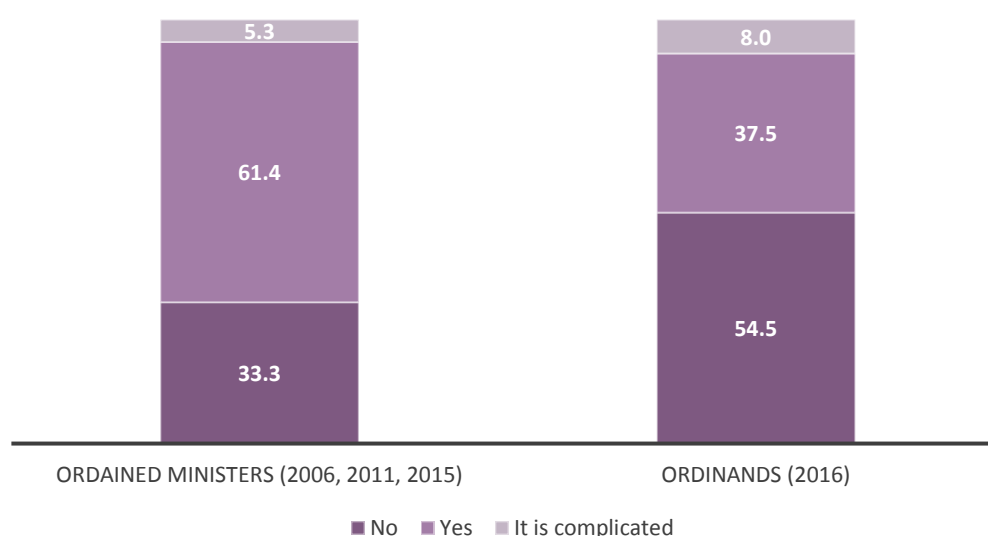


Table 7.1 'Is your living accommodation tied to your post/training?' by age at selection, current age, marital status and gender

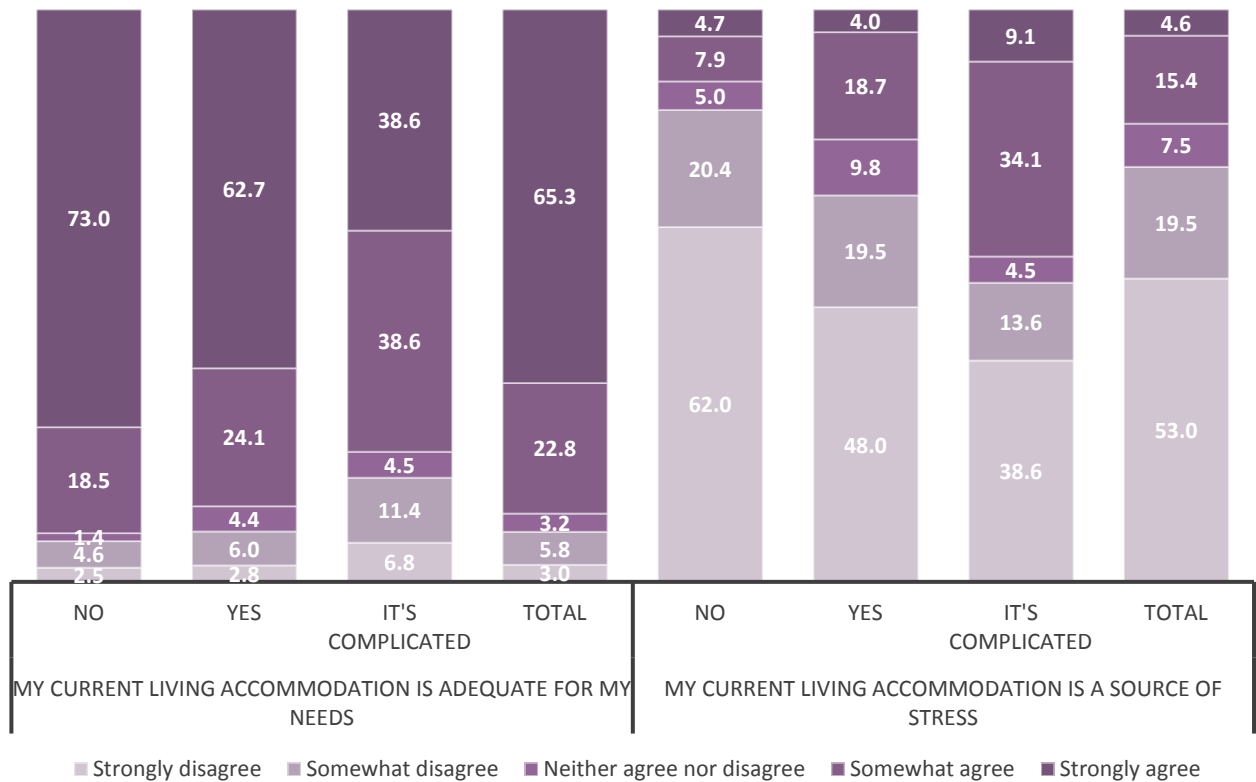
		No		Yes		It's complicated	
		Row %	N	Row %	N	Row %	N
Age at selection*	31 and below	10.8	18	82.0	137	7.2	12
	32-54	38.6	167	54.7	237	6.7	29
	55 and above	91.5	97	7.5	8	.9	1
Current age*	31 and below	14.5	11	80.3	61	5.3	4
	32-54	30.6	124	62.2	252	7.2	29
	55 and above	64.9	148	31.1	71	3.9	9
Are you currently*:	Single (never married)	18.4	14	76.3	58	5.3	4
	In a relationship	4.2	1	91.7	22	4.2	1
	Married	43.8	237	49.7	269	6.5	35
	In a civil partnership	55.6	5	33.3	3	11.1	1
	Divorced/separated	48.8	20	46.3	19	4.9	2
	Widowed	66.7	2	33.3	1	-	-
Gender*	Male	31.1	101	63.1	205	5.8	19
	Female	47.4	182	46.6	179	6.0	23

*Statistically significant differences

When all four sociodemographic variables are in the same model to explain the likelihood of living in tied accommodation, all except age at selection remain statistically significant predictors. Therefore, the data suggest that younger male clergy that are not single are more likely to live in accommodation that is tied to their post or training.

Respondents were asked whether their current living accommodation was adequate for their needs, and whether it was a source of stress. 73% of those living in untied housing strongly agreed that their accommodation was adequate, compared with only 62.7% of those living in tied housing. The second question follows a similar but more pronounced pattern, with 62% of those in untied accommodation strongly disagreeing that it was a cause of stress, compared with only 48% of those living in tied accommodation (Fig. 7.2). Chi-square tests suggested statistically significant relationships between type of accommodation (tied or not) and both adequacy and source of stress.

Figure 7.2 Accommodation suitability by tied living accommodation, % (no = not tied, yes = tied) (N=716)



Overall, similar percentages of men (87.9%) and women (88.2%) and of married (89.1%) and single (88.1%) respondents agree that their living accommodation is adequate for their needs. The figure for divorced respondents is lower (78%), although low numbers mean tests for statistical significance are not reliable. Divorced respondents also reported higher levels of stress relating to their accommodation (again, statistical significance cannot be established due to low numbers), as did those with children under 16 in their household compared with those without. A lower proportion of older respondents than their younger counterparts (both current age and age at selection) agreed (and a higher proportion disagreed) that their accommodation was a source of stress (Table 7.2).

Table 7.2 'Living accommodation is a source of stress' by age at selection, current age, marital status and children under 16, %

		Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree
Age at selection*	31 and below	41.9	19.8	11.4	18.0	9.0
	32-54	52.1	21.3	7.1	16.1	3.3
	55 and above	75.0	13.5	3.8	4.8	2.9
Current age*	31 and below	43.4	22.4	11.8	18.4	3.9
	32-54	47.6	20.7	7.8	17.9	6.0
	55 and above	65.9	17.0	5.8	9.0	2.2
Marital status	Single (never married)	48.7	22.4	7.9	15.8	5.3
	In a relationship	45.8	16.7	25.0	8.3	4.2
	Married	54.8	19.8	5.8	15.1	4.5
	In a civil partnership	50.0	37.5	.0	12.5	.0
	Divorced/separated	43.9	14.6	14.6	19.5	7.3
	Widowed	50.0		50.0		
Children under 16 in household*	No children in household	56.9	18.4	8.2	13.3	3.3
	Children in household	44.8	19.8	6.3	18.8	10.4

*Statistically significant differences

Finances

To measure financial wellbeing, respondents were asked a general question about how well they were managing financially, along with questions regarding whether they were able to save regularly and whether they had in place adequate provision for retirement. Information was also collected relating to other personal and household income.

Amongst ordained ministers, 79.8% reported that financially they were doing all right or living comfortably, while 6.7% reported finding it very or quite difficult. Ordinands reported less healthy financial wellbeing, at 65.8% and 10.7% respectively (Fig. 7.3). Across all cohorts, respondents with additional personal or household income reported managing better financially than those without, as did older respondents (both current age and age at selection). Those in self-supporting roles and those in assistant/associate posts and curacies also reported managing slightly better than their counterparts. Looked at by mode of training, respondents trained non-residentially reported the highest levels of financial wellbeing and those trained contextually reported the lowest.

51.2% of ordained respondents and 45.8% of ordinands had additional personal income to any received for their ministry, while 64.9% and 57.8% respectively received additional household income (Fig. 7.4). 18% of the ordained ministers and 28% of the ordinands received no other personal or household income. Besides respondents with another job alongside their ministerial role, those more likely to have other income included respondents trained non-residentially, those in part-time ministerial roles, older respondents (both current age and age at selection), those who are married, divorced or widowed, those in self-supporting roles or holding PTO, and assistant/associate ministers. Respondents with children under 16 in their household were less likely to have additional personal income but more likely to have additional household income.

Figure 7.3 'How well would you say you are managing financially these days?' All cohorts, % (N=714), statistically significant differences

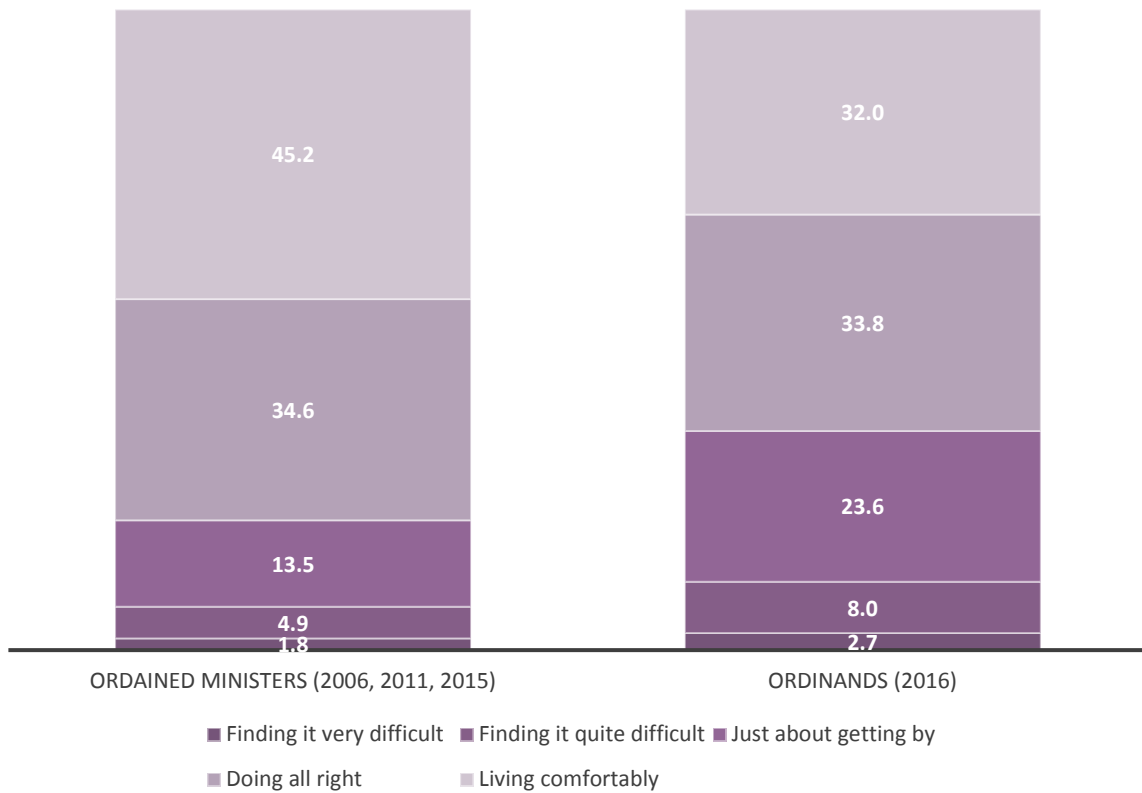
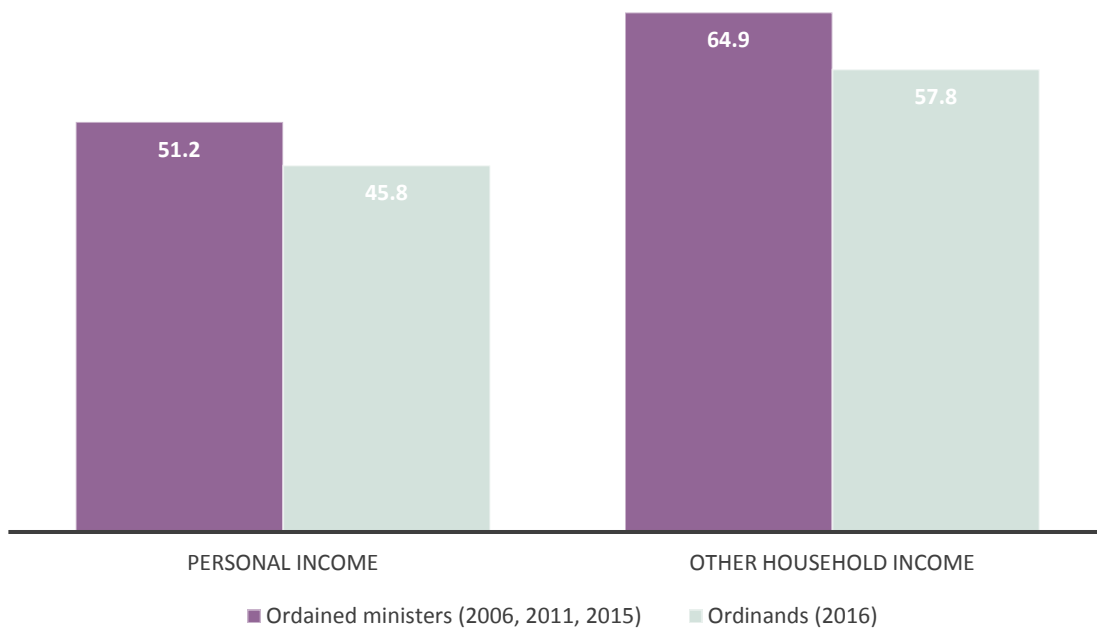


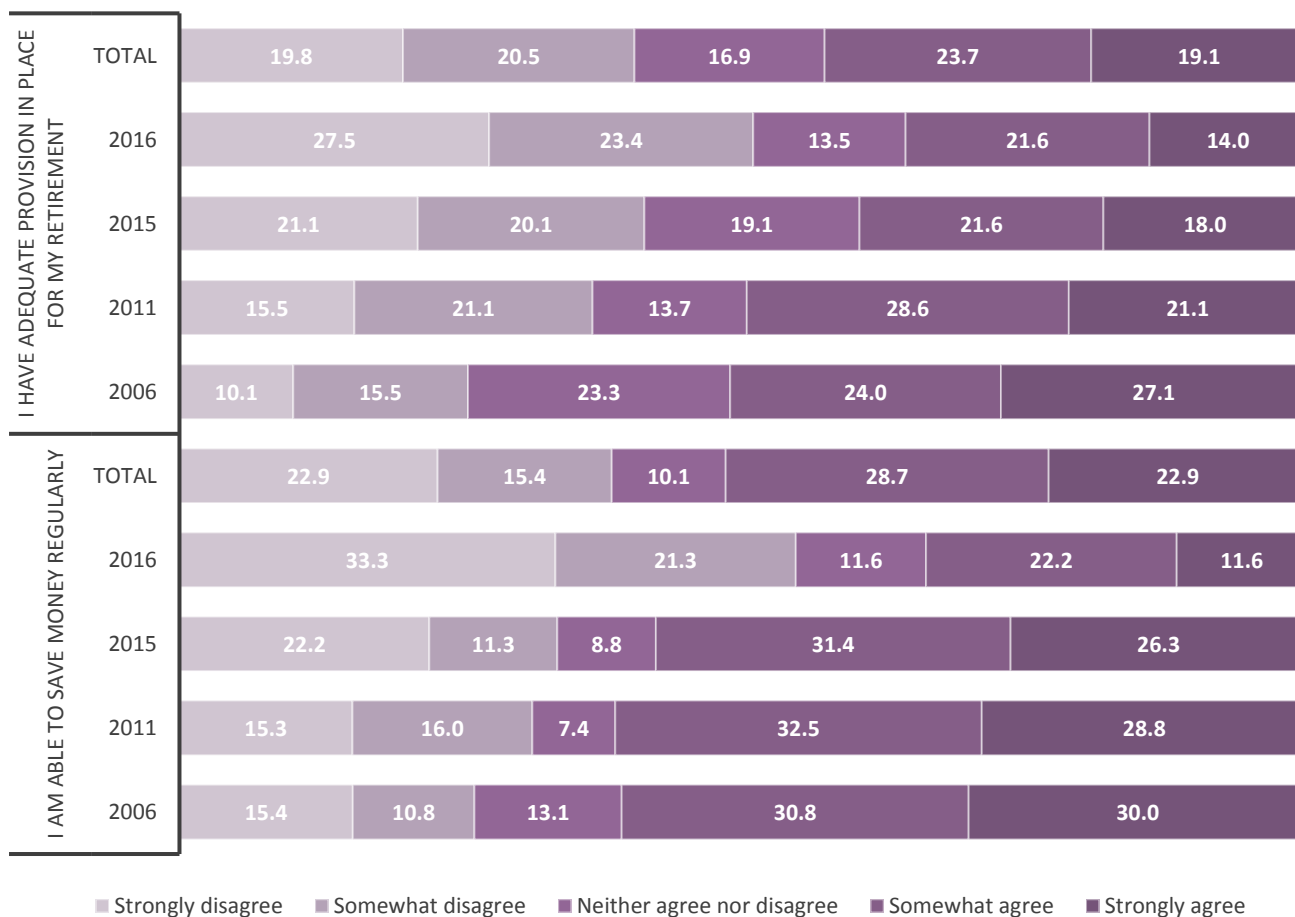
Figure 7.4 Other personal and/or other household income (apart from anything received for ministry), all cohorts, %



Note: Differences between ordinands and ordained ministers are statistically significant.

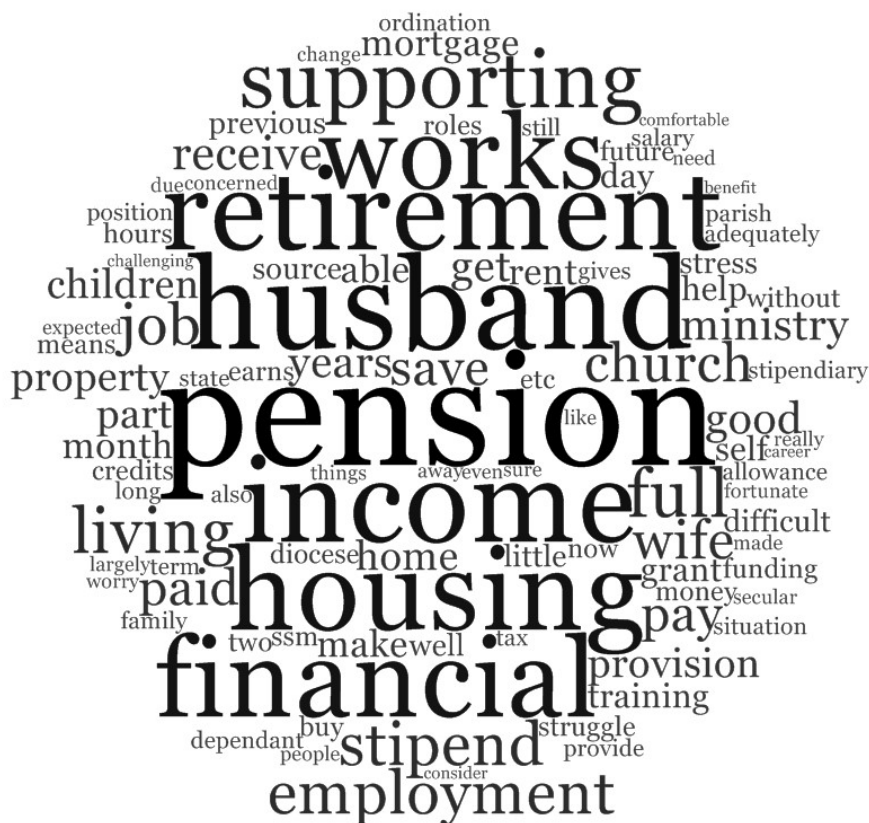
Asked about savings and retirement, the 2016 cohort reported being the least able to save regularly and the least likely to have adequate provision in place for retirement. There appears to be some progression in this through the cohorts, with the 2006 cohort being the most likely to be able to save and to have adequate retirement provision (Fig. 7.5). Chi-square testing suggested statistically significant relationships between cohort and both of these factors. Overall across the cohorts, respondents most likely to be able to save included those trained non-residentially, those in part-time ministerial roles, those with another job alongside their ministry, older respondents (both current age and age at selection), those without children under 16 in their household, assistant/associate ministers and, marginally, married respondents and women. Similar patterns emerge regarding retirement provision, with the addition of self-supporting ministers and those holding PTO being more likely to have adequate provision in place than employed and particularly stipendiary ministers. While married respondents appear to fare slightly better in these two measures, those who are in a relationship report the lowest ability to save and are the least likely to have adequate provision in place for retirement. These respondents are largely women aged 31 or below.

Figure 7.5 'Please rate the following statements according to your current situation' by cohort, all cohorts, %



Retirement provision was much discussed in the accompanying comments, as illustrated in Figure 7.6. The word ‘pension’ was used 45 times by ordained ministers within 167 responses, and ‘retirement’ 33 times. Some of these referred to lack of retirement provision, for example, ‘We have no savings, no house of our own, and no pension provision other than statutory OAP and CofE.’ Others emphasised that their provision came or would come from elsewhere, mostly previous employment or the pension of their spouse (husbands’ pensions are mentioned far more commonly than wives’).

Figure 7.6 Relative frequency of word-use in free-text comments relating to financial and/or material situation, 2006, 2011, 2015 cohorts



About half of respondents with no additional personal or household income disagreed that they were able to save regularly (Table 7.3), and this is even more pronounced regarding retirement provision, at 60.6% for those with no other personal income and 51.1% for those with no other household income (Table 7.4). In the free-text comments accompanying this section, several respondents, most of whom who did not receive additional personal or household income, mentioned dependency on tax credits and benefits (‘Thank God for tax credits!’). Other sources of support cited included spousal income, rental income and loans or gifts from others (especially parents). Changes in personal circumstances were also described as impacting on financial and material wellbeing, including divorce, job loss, illness (and family illness), and children moving through different stages of development such as undergraduate studies. Self-supporting ministers tended to fall into two groups: those employed in another job alongside their ministry and those with no other direct employment income. Some of the latter reported being dependent on their spouse’s income (one identifying as ‘husband-supported’ rather than ‘self-supported’) and some on other streams of income such as pensions and property.

Table 7.3 Ability to save money regularly by other personal and household income (all cohorts), %

		Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree
Other personal income	No	31.1	18.6	8.1	25.8	16.4
	Yes	14.5	12.2	12.2	31.5	29.5
Other household income	No	31.1	17.0	9.8	25.8	16.3
	Yes	18.2	14.6	10.3	30.1	26.7

Table 7.4 Adequate retirement provision by other personal and household income (all cohorts), %

		Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree
Other personal income	No	31.0	29.6	15.4	16.5	7.5
	Yes	8.3	11.2	18.4	31.0	31.0
Other household income	No	28.8	22.3	17.0	19.7	12.1
	Yes	14.6	19.6	16.6	26.0	23.2

Financial wellbeing: summary

Overall, about three quarters of respondents indicated that, financially, they were living comfortably or doing all right. From the measures employed in this survey, ordinands report lower levels of financial wellbeing than ordained ministers. Factors associated with higher financial wellbeing include part-time, self-supporting and assistant/associate ministry, and older age groups. While most ministers do not report that they are finding life difficult financially, the majority (82% of ordained respondents) are able to draw on personal or household income in addition to anything they receive for their ministry. The minority without additional personal or household income are far less likely to be able to save or to have adequate provision in place for retirement. Regarding housing, nearly two thirds of ordained ministers and over one third of ordinands currently live in accommodation tied to their post or training. Tied accommodation is reported as less adequate and more stressful than non-tied accommodation.

8. Physical and mental wellbeing

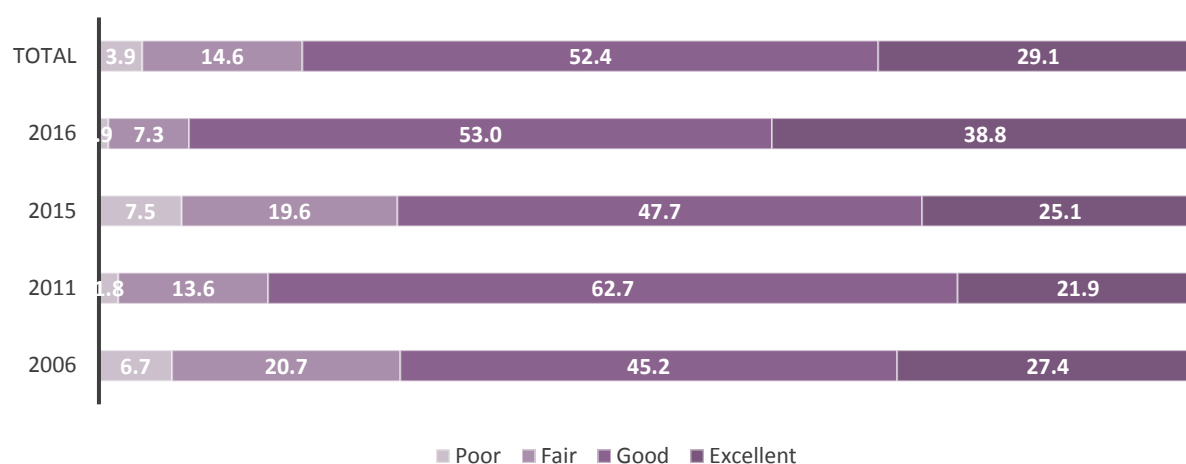
Wellbeing is often used as a shorthand for mental health. Physical, mental and emotional health are closely linked and together form a key aspect of the Living Ministry wellbeing model, interrelating with each of the other domains. The survey included questions about chronic disability and illness; quality of sleep; the physical, intellectual, emotional and spiritual demands of ministry; psychological detachment; emotional exhaustion; depersonalisation; and engagement in ministry. A recognised mental wellbeing scale was employed to assess levels of mental health. The questions for each indicator were aggregated into a single scale and analysed using the following variables: cohort, gender, current age, age at selection, mode of training, children in household, marital status, remuneration, role, working time and other job alongside ministry; however, only variables displaying the largest differences between categories are discussed.

General health

Respondents were asked a general question about their health over the past twelve months, rating it across a four-point scale of 'poor', 'fair', 'good' and 'excellent'. Overall, the 2016 cohort reported the highest levels of general health, with 91.8% experiencing good or excellent health (Fig. 8.1). The three ordained cohorts were more mixed, with the equivalent figure at 72.2%, 84.6% and 72.6% for the 2015, 2011 and 2006 cohorts respectively. A clearer pattern emerges when analysed by current age (Fig. 8.2), with younger ministers faring better: none of the under-32s reported poor health and nearly half (48.1%) had experienced excellent health, compared with 28% of those aged between 32 and 54 and 23.6% of the over-55s. This is reflected in the proportions within the age groups reporting a long-standing illness, disability or infirmity (Fig. 8.4), although where such conditions exist within the youngest age group they appear to have a relatively large impact on their work (Fig. 8.5). Chi-square tests suggested statistically significant relationships between each of these variables, i.e. health and cohort; health and age; age and longstanding physical condition; and (within each cohort) age and impact on work.

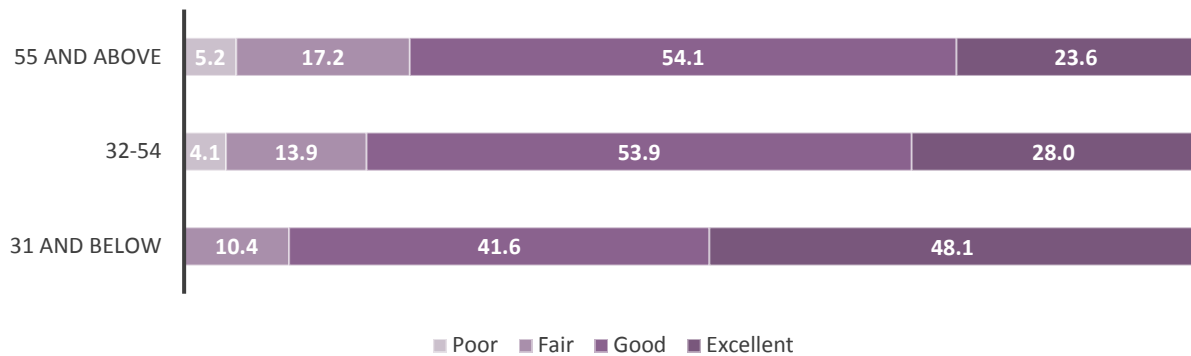
Split by role (Fig. 8.3), chaplains report highest levels of general health, with 82.2% experiencing good or excellent health and only 2.4% experiencing poor health. In the accompanying comments some respondents indicated that their current state of mental or physical health (whether positive or negative) was related to a specific event or season. In several cases this concerned illness of a family member, while a smaller number described the physical or mental impact of their ministry on family members.

Figure 8.1 'Over the last twelve months, would you say your health has on the whole been...' by cohort, all cohorts, % (N=735)



Note: Differences between cohorts are statistically significant.

Figure 8.2 ‘Over the last twelve months, would you say your health has on the whole been...’ by current age, all cohorts, % (N=720)



Note: Differences between age groups are statistically significant.

Figure 8.3 ‘Over the last twelve months, would you say your health has on the whole been...’ by current role (multiple choice), 2006, 2011 and 2015 cohorts, % (N=491)

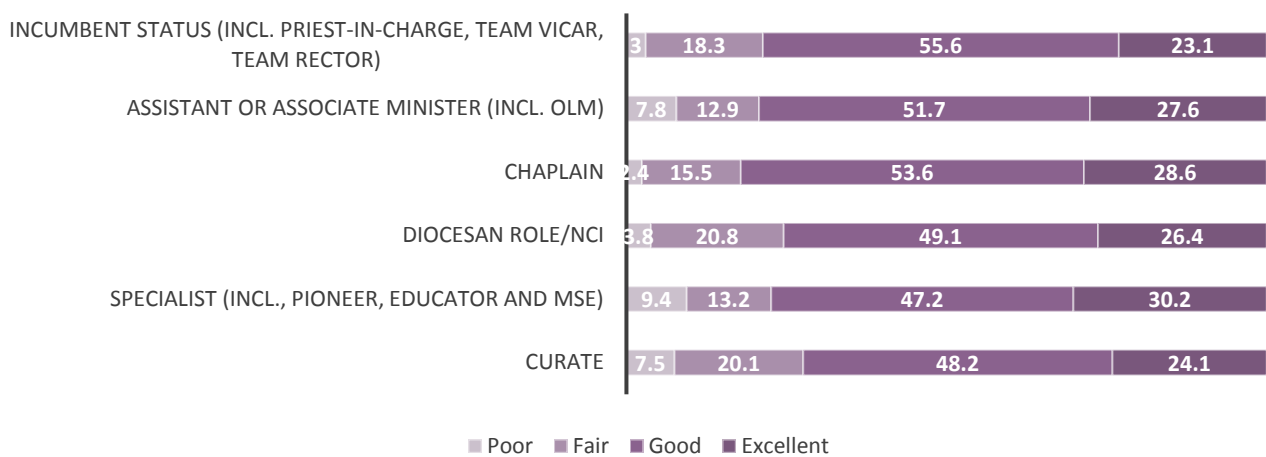


Figure 8.4 Longstanding illness, disability or infirmity (anything that has troubled you or is likely to affect you over a period of time) by current age, all cohorts, % (N=692), statistically significant differences

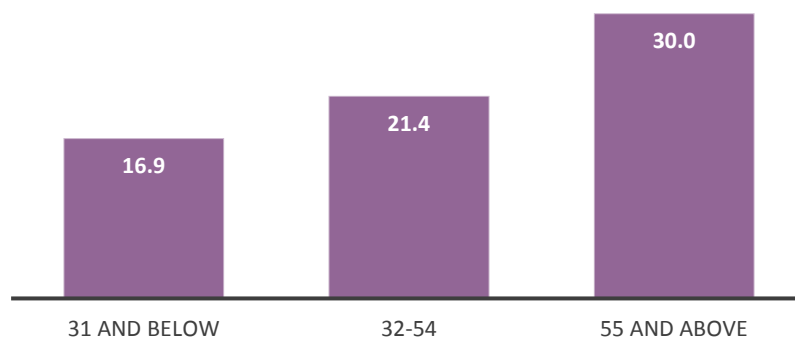
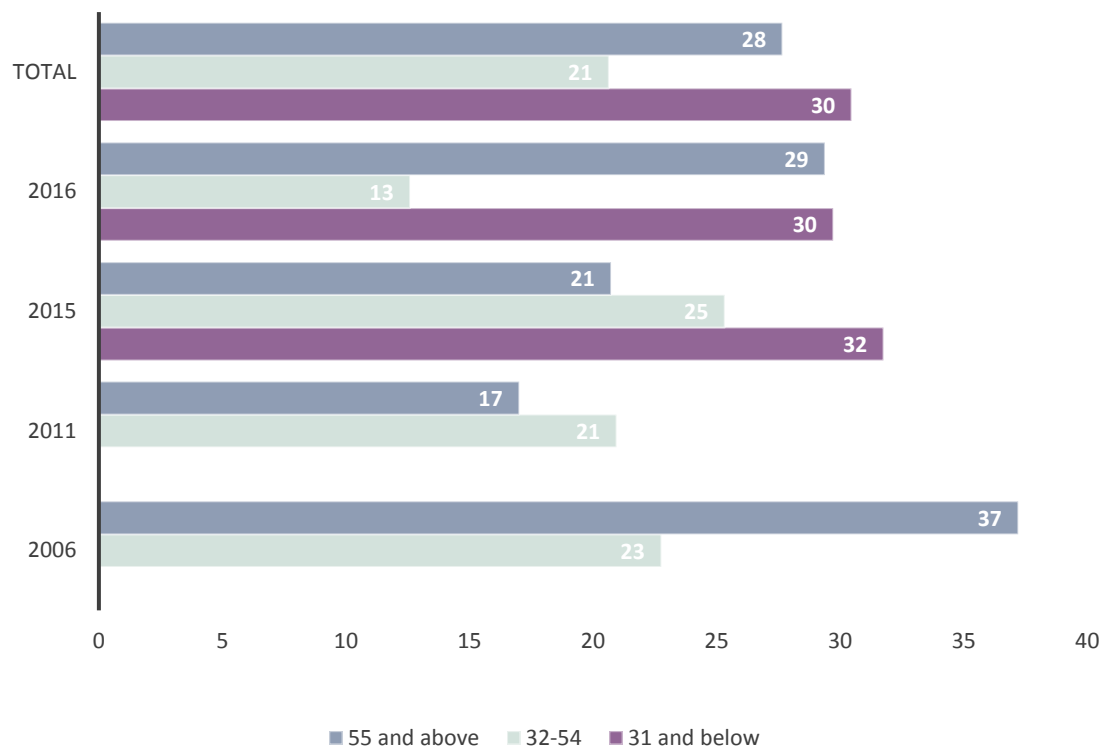


Figure 8.5 ‘How much does this/these condition(s) limit the kind of work or the amount of work that you can do?’ 101-point scale between 0 and 100. Mean values by cohort and current age, all cohorts

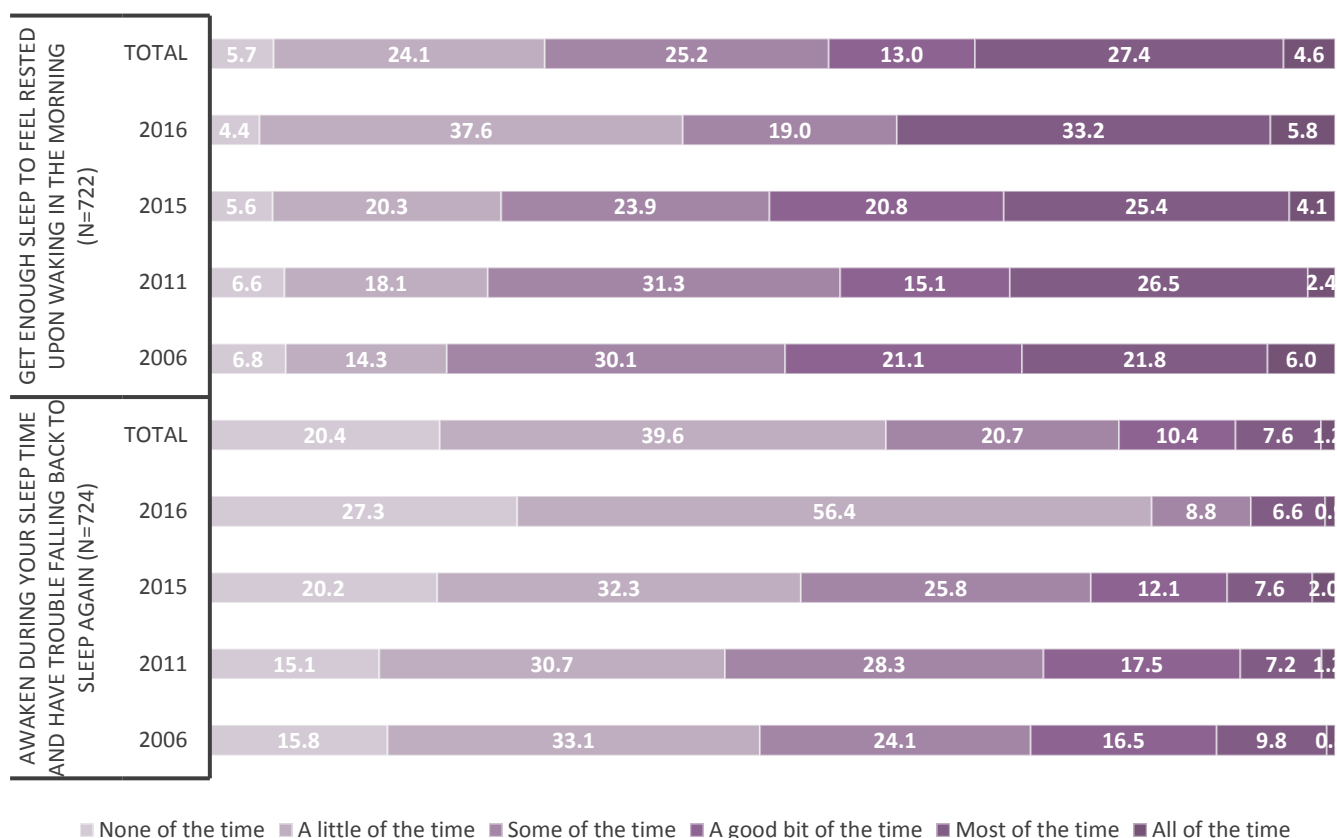


Note: Within each cohort, differences between age groups are statistically significant.

Sleep

Two aspects of sleep patterns were explored, relating to quantity (how often one gets enough sleep to feel rested upon awakening in the morning) and quality (how often one awakens during sleep and has trouble falling back to sleep again). Little difference can be observed between the 2011 and 2006 cohorts; however, in both aspects ordinands (2016 cohort) reported the highest levels of sleep quantity/quality, and curates (2015 cohort) reported slightly less occurrences of awakening during sleep than the other two ordained cohorts (Fig. 8.6). Chi-square tests suggested statistically significant relationships between both measures and cohort.

Figure 8.6 Sleep: ‘During the past four weeks, how often did you (for whatever reason, even if not related to your ministry)...’, by cohort, all cohorts, %



No other statistically significant patterns were found regarding sleep, with the exception of age at selection where, of an aggregated scale of 0-10, those aged 55 or over reported a mean (average) value of 4.6, compared with 5.1 and 5.2 for those aged 32-54 and under 32 respectively (Table 8.1). This difference was not evident among the current-age groups. However, in the accompanying comments several respondents provided specific reasons for currently low sleep levels: the most commonly cited factor was young children, followed by specific worries or health issues.

Table 8.1 Sleep by age at selection, all cohorts, statistically significant differences only

		N	Mean	Standard Deviation
Sleep problems/low quality sleep (2 items) 0-10	31 and below	175	5.2	2.2
	32-54	453	5.1	2.2
	55 and above	114	4.6	2.1

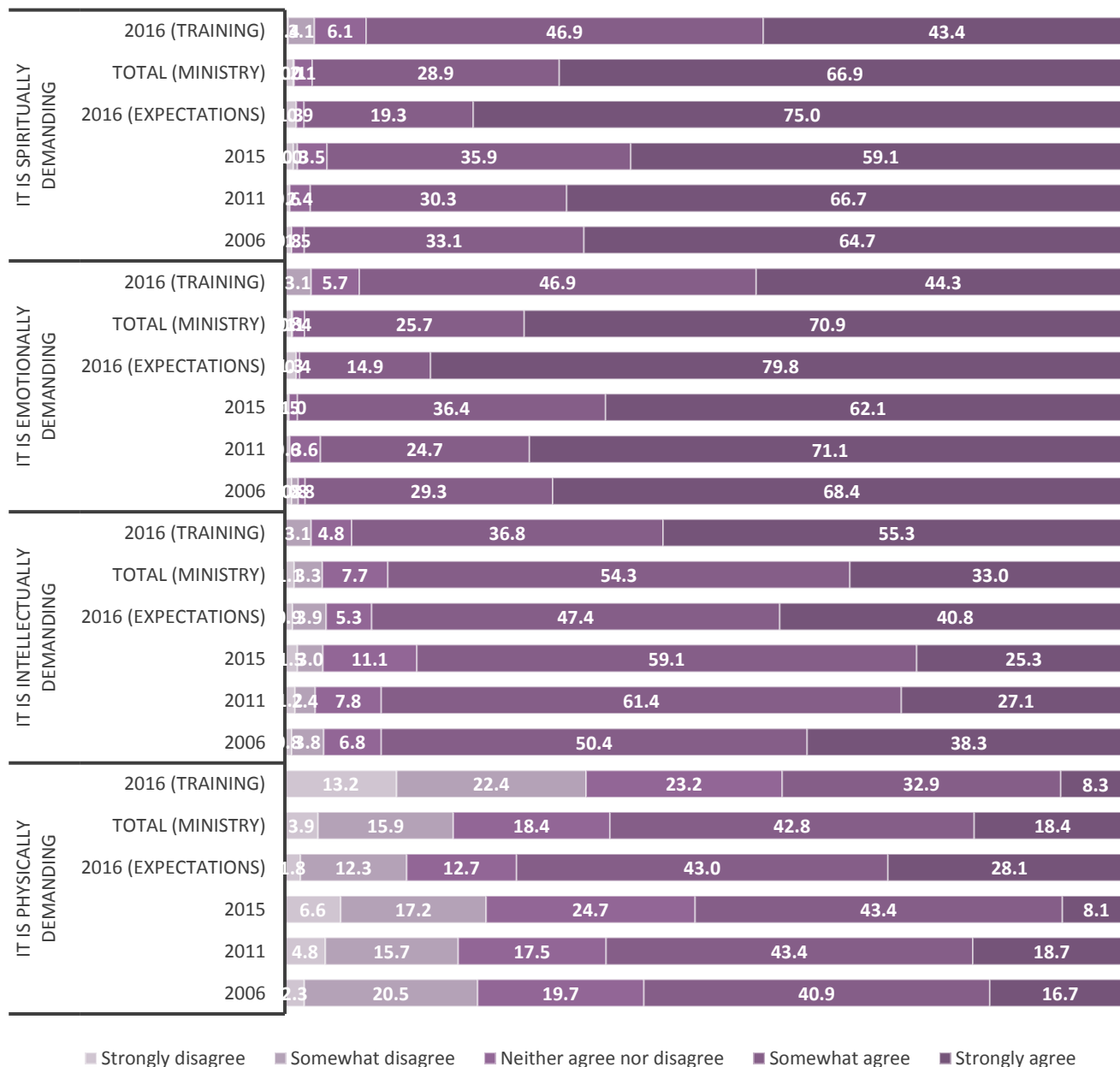
Demands of ministry

Respondents were asked how demanding they experienced ministry to be in four ways: spiritually, emotionally, intellectually and physically. Ordinands answered with regard to their current experiences of training and to their expectations of ministry in their first post immediately after curacy. Note that this is a subjective measure of perceptions of demands, not an objective measure of the demands of ministry.

The ordained ministers reported similar levels of demand for each of the four aspects (Fig. 8.7). Ordinands reported lower levels of spiritual, emotional and physical demand and higher levels of intellectual demand, consistent with the rigours of academic formation. However, when asked about ordained ministry, their expectations across all four measures were that it would be more highly

demanding than the actual experiences of the ordained cohorts. Chi-square tests suggested statistically significant relationships between cohort and perceptions of demand.

Figure 8.7 'Please state to what extent you agree with the statements below regarding your experiences of your ministry' (expectations and training for 2016 cohort), by cohort, all cohorts, %



Aggregating the different aspects of demand (for the 2016 cohort this included expectations of ministry and not current experiences of training), ministry was reported to be more demanding by women than by men and by those in full-time roles than by those in part-time roles (Table 8.2). Regarding mode of training and marital status, those trained contextually (most of whom were in the 2016 cohort) and those single or in a relationship reported finding or expecting the highest demands, while those trained non-residentially and those widowed or in a civil partnership (both numerically very small categories) reported finding or expecting the lowest level of demand.

Table 8.2 Demands of ministry by gender, mode of training, marital status and working time, statistically significant factors based on bivariate ANOVA analysis

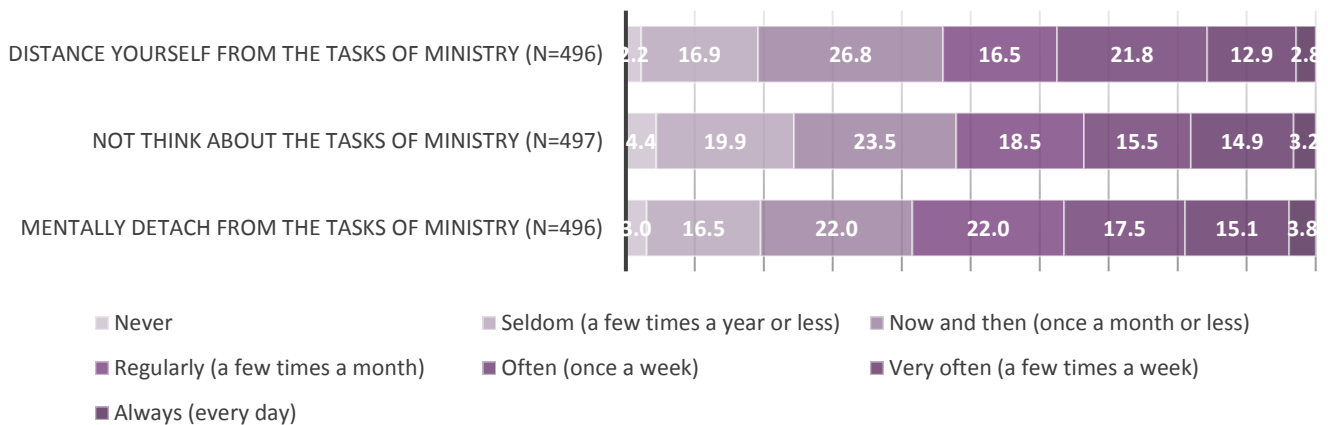
		N	Mean	Standard Deviation
Perception of demands of ministry (4 items) 0-16	Male	341	12.8	2.5
	Female	404	13.4	2.2
	2006	144	13.0	2.2
	2011	178	12.9	2.2
	2015	207	12.4	2.3
	2016 (expectations)	232	13.9	2.5
	Residential	373	13.2	2.4
	Non-residential	342	12.9	2.3
	Context based	41	13.7	2.4
	Single (never married)	76	13.8	1.6
	In a relationship	24	13.7	2.3
	Married	544	13.1	2.4
	In a civil partnership	9	12.7	2.4
	Divorced/separated	42	13.0	1.9
	Widowed	3	12.3	.6
	Full time	534	13.3	2.4
	Part time	213	12.6	2.4

However, when all the factors that appeared to be significant in the bivariate analysis were entered into a linear regression model (that was also controlled for current age, year of ordination, ethnicity, sexuality, children under 16 in household, full time ministry, current role, other job and if working on their own), only gender remained significant. The data therefore suggest that female clergy perceive ministry demands to be higher than do their male counterparts.

Psychological detachment

Psychological detachment was measured using three items relating to the ability to detach from the tasks of ministry (Fig. 8.8), and asked only of the three ordained cohorts (2015, 2011 and 2006). Overall, where a statistically significant difference was evident, those ordained in 2015, those aged 55 or over at selection, those holding PTO (including active retired clergy), assistant/associate ministers, specialist ministers and part-time ministers reported the highest levels of detachment, while those ordained in 2011, those aged 32-54 at selection, stipendiary clergy, incumbent-status ministers and those with full-time ministerial roles reported the lowest levels of detachment.

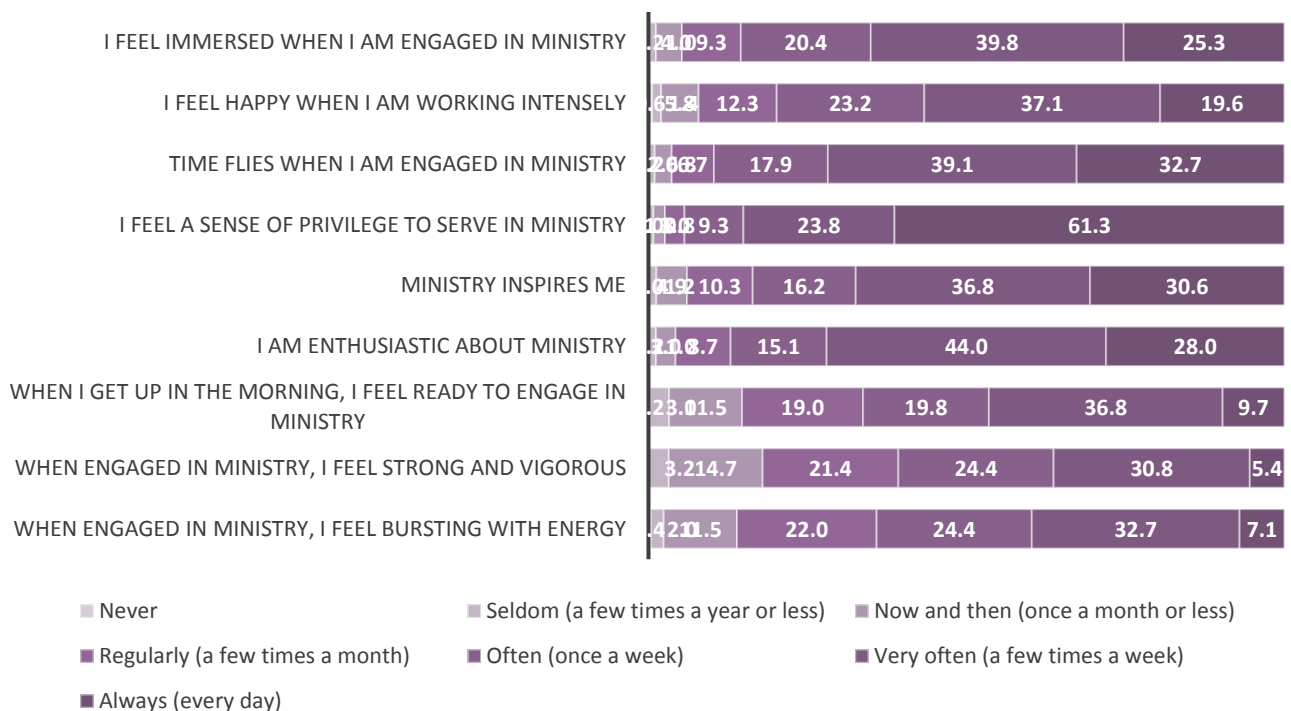
Figure 8.8 'Thinking of ministry as any formal role(s) you hold within or on behalf of the Church of England, over the past twelve months how often have you been able to do the following?' 2006, 2011, 2015 cohorts, %



Engagement in ministry

A set of nine items was used to measure engagement in ministry (Fig. 8.9) and asked of the 2006, 2011 and 2015 cohorts. Where there was a statistically significant difference within a variable, those reporting the highest levels of engagement included those selected at the age of 55 or above and those trained contextually (the vast majority of which were curates), while those reporting the lowest levels of engagement included those aged 31 or below at selection and those trained residentially. Chaplains reported slightly higher (but still statistically significant) levels of engagement than clergy with incumbent status.

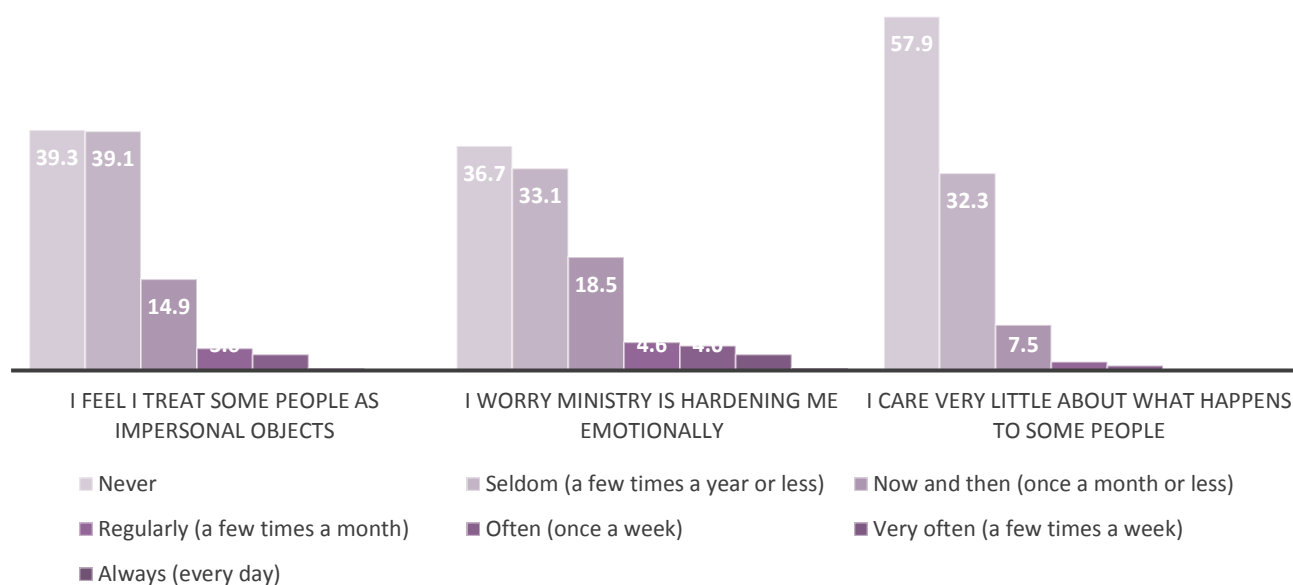
Figure 8.9 'Please rate the following statements in relation to your ministry' 2006, 2011, 2015 cohorts, % (valid N=494)



Depersonalisation

Depersonalisation was measured for the ordained cohorts, using three items (Fig. 8.10). Men, those trained residentially, those in full-time roles and those with no other job alongside their ministry reported higher levels of depersonalisation than women, those trained non-residentially, those in part-time roles and those with another (part-time) job, respectively. Looking at age, for both age at selection and current age the younger the category the higher level of depersonalisation reported. Stipendiary and employed clergy experienced higher levels of depersonalisation than self-supporting clergy and those holding PTO. Analysis by role is a little more mixed, with incumbents and diocesan/NCI officers reporting the highest levels of depersonalisation, while assistant/associate ministers and chaplains reported the lowest.

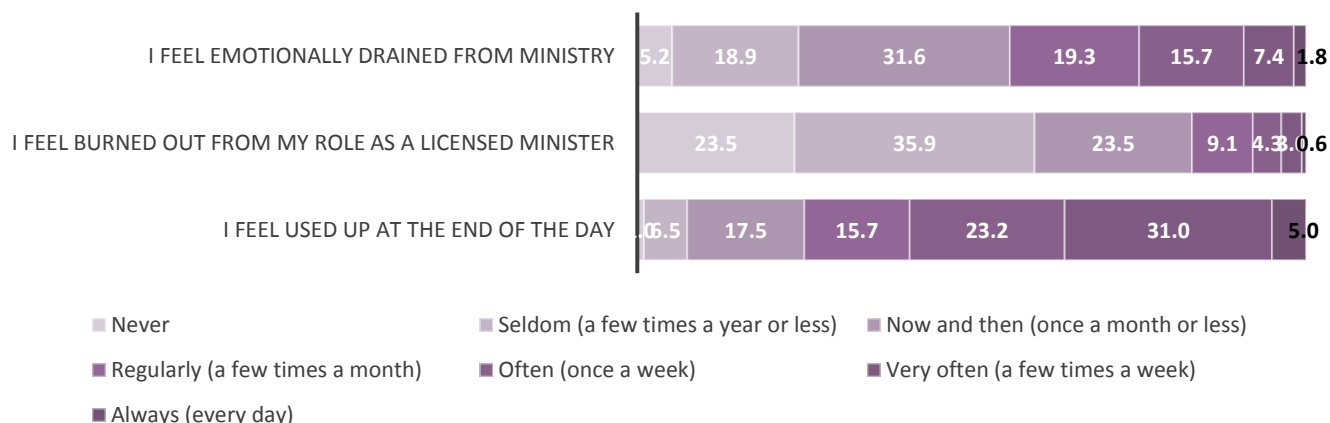
Figure 8.10 'How often do you feel each of the following?' 2006, 2011, 2015 cohorts, % (valid N=494)



Emotional exhaustion

Emotional exhaustion was measured within the ordained cohorts using a set of three items (Fig. 8.11). The strongest differences are evident between age groups (both current age and age at selection), with the over-54s reporting much less emotional exhaustion than the under-32 year olds. In other categories (also statistically significant), clergy trained residentially report higher levels of emotional exhaustion than those trained non-residentially, stipendiary and employed ministers report higher levels than self-supporting ministers and those with PTO, incumbent-status and specialist ministers report higher levels than assistant/associate ministers, and full-time clergy and those without another job alongside their ministry report higher levels of emotional exhaustion than those who are part-time and/or with another job.

Figure 8.11 'How often do you feel each of the following?' 2006, 2011, 2015 cohorts, % (valid N=494)



Mental wellbeing

The Warwick-Edinburgh Mental Well-Being Scale was employed to measure mental health for all four cohorts. The scale comprises 14 items (Fig. 8.12) and allows benchmarking with other studies. The average score amongst the general population is 51.

Overall, clergy scored close to the average, at 50.2 ('Total cohorts', Table 8.3). Where differences are statistically significant, younger age groups (both current age and age at selection) reported slightly lower mental wellbeing than older age groups, as did residentially trained clergy compared with non-residentially and especially contextually trained clergy. Assistant/associate ministers and chaplains reported higher mental wellbeing than those of incumbent status, and ministers with another part-time job alongside their ministry scored more highly than those with another full-time job or those who do not have another job. The biggest variation is seen within the marital status variable, with married respondents (by far the largest category) reporting the highest levels of mental wellbeing (widows/widowers scored more highly, but comprise only three in total). Those in a civil partnership reported the lowest levels; however, a small number and a high standard deviation indicate that this may not be more widely representative.

Figure 8.12 'Below are some statements about feelings and thoughts. For each statement, please choose the option that best describes your experience over the last two weeks,' all cohorts, %

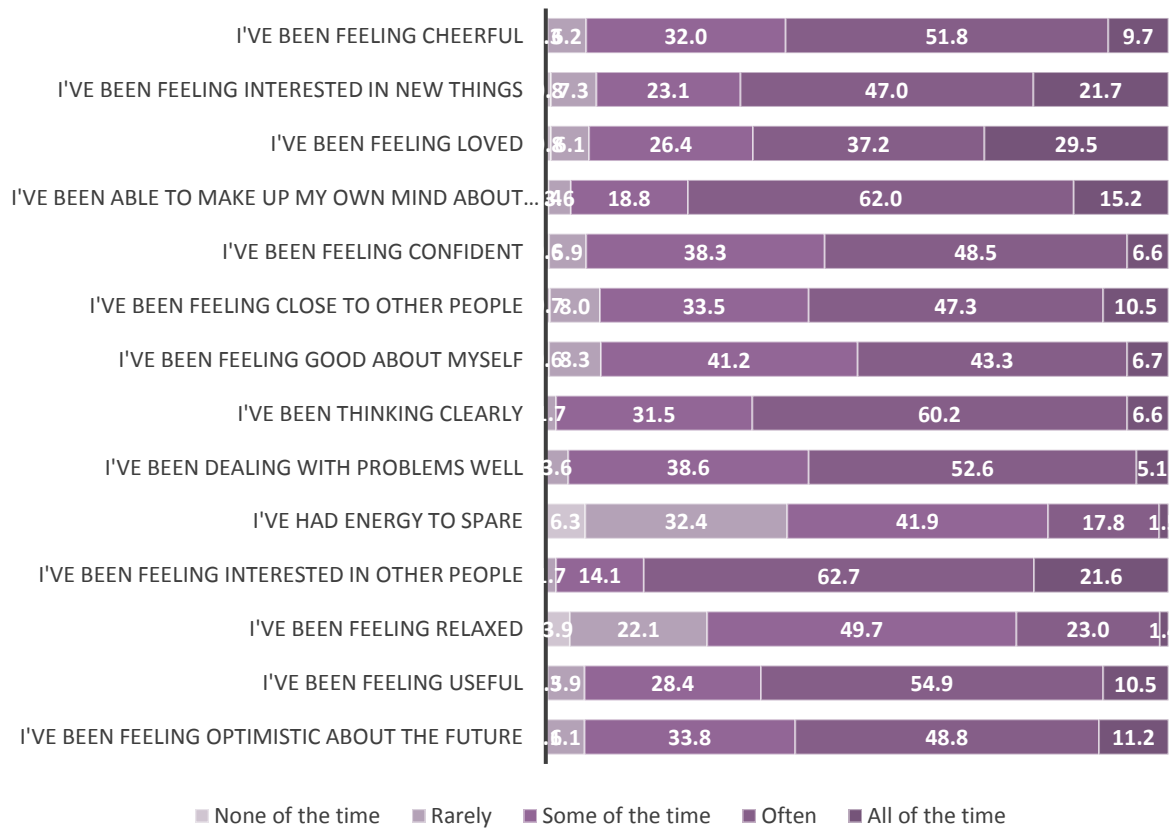


Table 8.3 Warwick-Edinburgh Mental Well-Being Scale by cohort, current age, age at selection, mode of training, marital status, current role, and another job alongside ministry, statistically significant factors based on bivariate ANOVA analysis

		N	Mean	Standard Deviation
WEMWBS general mental well-being scale (14 items) 14 – 70	2006	144	49.1	7.6
	2011	178	49.7	6.5
	2015	207	49.9	7.1
	2016	232	51.6	7.3
	Total cohorts	761	50.2	7.2
	31 and below (current)	78	48.8	7.3
	32-54 (current)	421	50.1	7.5
	55 and above (current)	246	50.9	6.5
	31 and below (selection)	175	48.9	7.3
	32-54 (selection)	453	50.3	7.3
	55 and above (selection)	114	51.8	5.9
	Residential	373	49.6	7.4
	Non-residential	342	50.7	6.9
	Context based	41	52.4	7.5
	Single (never married)	76	49.6	7.2
	In a relationship	24	46.3	8.7
	Married	544	50.6	7.0
	In a civil partnership	9	45.0	10.1
	Divorced/separated	42	50.4	7.1
	Widowed	3	51.0	7.0
	Incumbent status (incl. priest-in-charge, team vicar, team rector)	171	48.7	7.1
	Assistant or Associate Minister (incl. OLM)	117	50.8	6.5
	Chaplain	85	50.8	6.6
	Diocesan Role/NCI	54	50.5	7.0
	Specialist (Incl., Pioneer, Educator and MSE)	54	49.4	7.5
	Curate	203	49.9	7.1
	No other job	549	50.1	7.3
	Yes, full time other job	64	49.5	7.6
	Yes, part time other job	87	52.2	5.6

However, when all the factors that appeared to be significant in the bivariate analysis were entered into a linear regression model (that was also controlled for ethnicity, sexuality, children under 16 in household, full time ministry and if working on their own), only marital status remained significant. The data therefore suggest that married ministers reported higher levels of mental well-being.

In the free-text comments in this section, 34 respondents mentioned depression, anxiety or other clinically diagnosed mental health conditions,¹² while others referred more generally to stress and exhaustion. These experiences were not necessarily attributed to the demands of ministry and perceived causes of mental ill-being included the following:

¹² This was not a direct question about mental health conditions and therefore only reflects the number of people who chose to mention it in a more general comment box. However, as a percentage of the 761 respondents, this is low (4.5%) compared with national figures which estimate that 1 in 6 (16.7%) of UK adults report experiencing a common mental health problem in any given week (McManus S, Bebbington P, Jenkins R, Brugha T. (eds.) (2016). [Mental health and wellbeing in England: Adult psychiatric morbidity survey 2014](#). Leeds: NHS digital).

- Family illness, bereavement or other concerns;
- Marriage difficulties or break-up;
- Physical or mental illness (not necessarily linked with ministry);
- Age (mostly related to decreasing physical capacity, although wider effects of the menopause were mentioned);
- Workload or expectations of congregations or senior staff and lack of time off;
- Difficult relationships with or lack of understanding from colleagues or congregation members (including bullying);
- Managing multiple roles (within and outside ministry) and multiple churches;
- Periods of transition (e.g. when roles are beginning or drawing to an end);
- Lack of interest or support from bishops and uncaring church structures;
- The Church of England's stance on sexuality;
- Travelling long distances to and from church;
- A sense of not fulfilling one's calling.

While tiredness and high demands were frequently mentioned, some respondents accepted this as within biblical expectations of ordained ministry. In the words of one, 'overall, there are demands in ministry which can often be sacrificial which are abundantly repaid in generous grace.' Some reported being energised by the demands of ministry, while others described being simultaneously 'elated and exhausted.' There is clearly a need to distinguish between appropriate and inappropriate levels of demand and sacrifice, along with strategies for managing demands and developing resilience.

Strategies and factors cited as improving physical and mental wellbeing included:

- Regular exercise and healthy diet;
- Prayer;
- Positive team relationships;
- Setting boundaries, including making time for oneself and reducing demands on time and energy;
- Support from family, churchwardens, archdeacons and diocesan staff;
- Disengaging from ministry, either deliberately or through other aspects of life (e.g. family);
- Focussing on the future and on one's calling.

Associations between physical and mental wellbeing scales

Some associations between the various scales discussed above are evident (Table 8.4). While perceptions of demands of ministry barely correlates with any other factor, general mental wellbeing shows a strong positive correlation with engagement in ministry, a moderate positive correlation with psychological detachment and a moderate negative correlation with sleep difficulties, emotional exhaustion and depersonalisation. We can also see a moderate negative correlation between sleep difficulties and both psychological detachment and engagement in ministry and a moderate positive correlation with emotional exhaustion. The latter correlates negatively with psychological detachment and engagement in ministry, and positively with depersonalisation. It is important to note that this analysis reveals evidence of association only and no causality can be inferred.

Table 8.4 Physical and mental wellbeing scales correlations

		WEMWBS general mental well- being scale	Sleep problems/ low quality sleep	Perception of demands of ministry	Psychological detachment	Engagement in ministry	Emotional exhaustion
Sleep problems/ low quality sleep	Coef.	-.449**					
	N	696					
Perception of demands of ministry	Coef.	-.001	.053				
	N	697	719				
Psychological detachment	Coef.	.419**	-.388**	-.154**			
	N	478	494	493			
Engagement in ministry	Coef.	.665**	-.343**	.191**	.197**		
	N	471	486	485	485		
Emotional exhaustion	Coef.	-.487**	.381**	.241**	-.352**	-.320**	
	N	476	491	490	490	482	
Depersonalisation	Coef.	-.356**	.174**	.063	-.149**	-.302**	.387**
	N	479	495	494	494	486	492

Shading represents strong, moderate, weak or no correlation. ** Statistically significant at 0.01 level.

Physical and mental wellbeing: summary

When asked about their health over the previous 12 months in general terms, the majority of respondents (82%) indicated that it was good or excellent. From this descriptive analysis, the factors within which variation is mostly commonly seen are age at selection and mode of training (note that, following the Bishops' Regulations, the latter is partly dependent on the former). Those who were aged over 54 at selection reported lower levels of sleep quantity/quality; however, they also reported higher levels of general mental health, higher levels of psychological detachment and engagement in ministry, and lower levels of emotional exhaustion and depersonalisation. Comparing residentially and non-residentially trained respondents (given that the vast majority of those trained contextually are still ordinands or curates), those trained non-residentially experience ministry as more demanding; however, those trained residentially report higher levels of depersonalisation and emotional exhaustion and lower levels of engagement and general mental health.

Considering psychological detachment, emotional exhaustion and depersonalisation, a pattern emerges around remuneration, role and working time. Stipendiary ministers, those of incumbent status and those in full-time ministerial roles report higher levels of emotional exhaustion and depersonalisation and lower levels of psychological detachment, while those holding PTO, assistant/associate ministers and those in part-time ministerial roles report the opposite.

Little variation is observed across most of the measures within the gender and marital status variables, although women and those who are single or in a relationship (the latter categories are predominantly female) tend to experience ministry as more demanding and men report higher levels of depersonalisation. Married respondents report higher levels of general mental health although, as we have noted, small numbers of respondents in the non-married categories render this inconclusive. No major differences are reported between those with children under 16 in their household and those without.

Regression analyses of the Warwick-Edinburgh Mental Well-Being Scale and the general health question reveal that only marital status was clearly predictive of mental wellbeing, and current age was predictive of physical well-being. Further analysis may help identify how combinations of variables contribute to different effects.

9. Relationship wellbeing

Relationships form a key element of wellbeing, both affected by and contributing to the other domains. In this section we consider five main sets of relationships: friends and family, colleagues, the people among whom the minister serves, the diocese or employer, and the curate/ training incumbent relationship. We begin with an overall view of relationships as a source of support.

Overall relationships

Respondents were asked, of a range of groups of people and institutions, which they found beneficial to their flourishing in ministry over the past two years. The categories rated most highly were family and friends, followed by colleagues and congregation (Fig. 9.1). Senior diocesan staff and TEI/IME organisations were reported as the lowest sources of support, perhaps indicating that primary support to flourishing in ministry is found through more informal relationships.

The findings above are reflected to some extent in responses regarding perceived isolation. Even though a slightly greater percentage of respondents agreed they had people to confide in about ministerial matters (91.3%) than the equivalent for personal matters (87.5%), a higher proportion agreed that they felt isolated in their ministry than stated the same for their personal life (26% and 20% respectively) (Fig. 9.2). Aggregating the isolation questions into a single scale found that the 2011 cohort, most of whom would be in their first post, reported the highest levels of isolation, while the 2016 cohort (ordinands) reported the lowest levels. For both current age and age at selection, the over-54s reported lower levels of isolation than the younger groups. Men and those in full-time ministerial roles reported higher isolation than women and those in part-time ministerial roles respectively, while incumbents reported higher levels of isolation than those in other roles. Within the marital status categories, married (and the three widowed) respondents reported the lowest levels of isolation (reflected in the accompanying comments from single respondents, several of whom found it difficult to maintain adequate friendships), while those in civil partnerships reported the highest levels (noting a small total number of nine). Married respondents described their spouses variously as 'a strong support,' 'the best person who I trust,' 'wonderful,' 'best friend, lover, supportive critic,' and 'my stalwart;' however, others mentioned the strain that ministry can put on marriages and families, sometimes to the point of breakdown. Those with a part-time job alongside their ministerial role reported lower levels of isolation than those with a full-time or with no job alongside their ordained ministry. Regarding training, those trained residentially reported the highest levels of isolation, while contextually trained ministers reported the lowest levels.

From regression analyses, marital status was the only variable to emerge as predictive of levels of isolation ('married' status predicting lower isolation). Further analysis may help identify how combinations of variables contribute to different effects.

Figure 9.1 % ‘Which sources of support have you found beneficial to your flourishing in ministry over the last two years?’ 2006, 2011, 2015 cohorts (where applicable), %

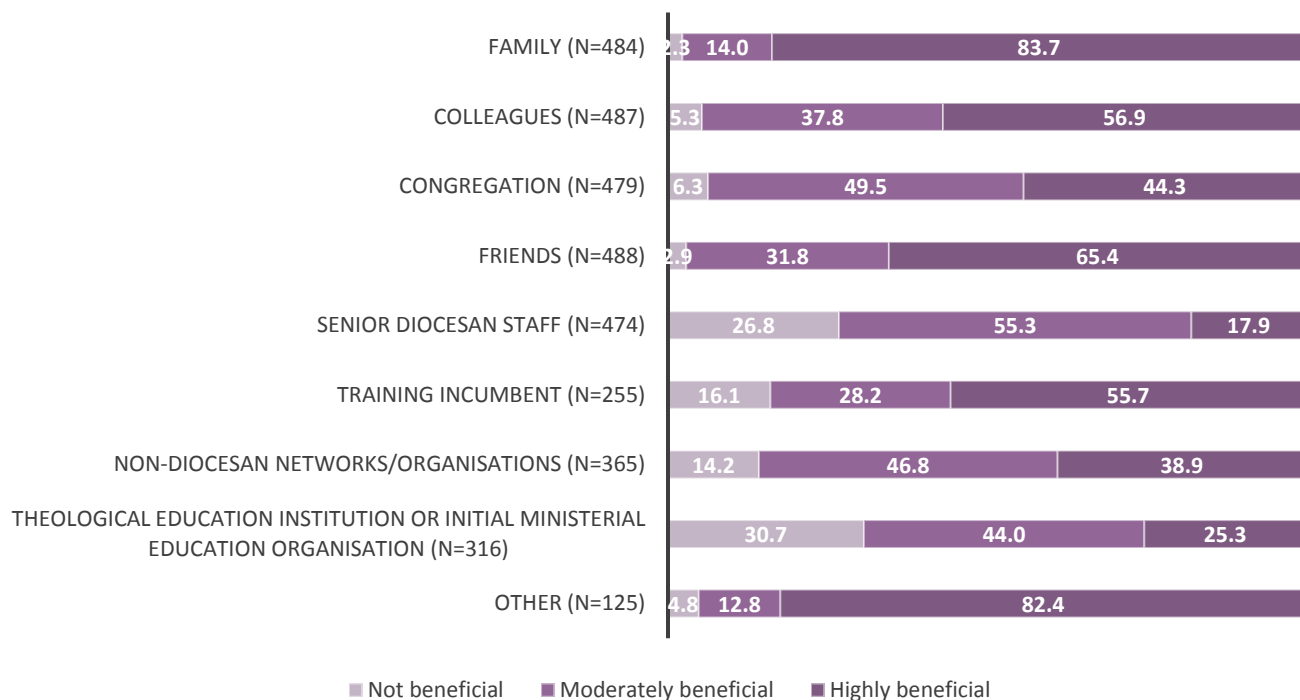
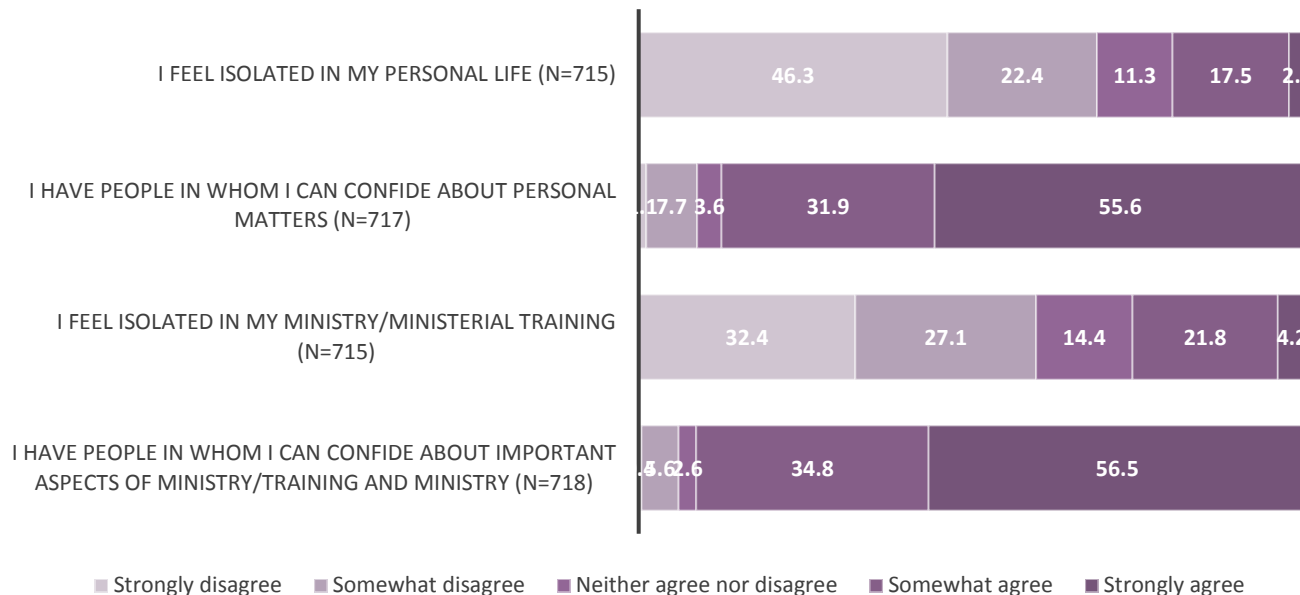


Figure 9.2 % Overall relationships, all cohorts, %



Family and friends

Although, as we have seen above, family was regarded as the most beneficial source of support to respondents’ flourishing in ministry, only 57.2% of respondents agreed that they had sufficient time to spend with their family. 85.7% agreed that, overall, they were satisfied with the quality of their relationship with their family, and the equivalent figure for friends was lower, at 70%. Difficulty in making and maintaining friendships is a common theme in the free-text comments relating to this section, with many citing unsociable working hours (including weekends), a six-day working week,

maintaining healthy work boundaries (i.e. with parishioners) and moving to posts in distant places as major obstacles.

For the purposes of factor analysis, questions relating to family and friends were aggregated into a single scale. Where statistically significant differences within variables were found, those reporting lower quality of these relationships included men, respondents with children, those in full-time ministerial roles and those who trained residentially. Respondents with another part-time job alongside their ministerial role reported higher quality relationships with family and friends. Regarding current role, those in assistant/associate posts reported the highest quality and those in incumbent-status or diocesan/NCI roles the lowest quality relationships. Respondents aged over 54 (both current age and age at selection) reported the highest quality relationships in this area, while those currently aged between 32 and 54 reported the lowest quality.

Colleagues

Collegial relationships are also experienced as important to respondents' wellbeing. 94.7% of respondents indicated that their colleagues had been moderately or highly beneficial to their flourishing in ministry over the past two years. 80.9% reported being currently satisfied overall with these relationships, while just under three quarters (73.5%) agreed that they received sufficient support from the people they minister with. Few statistically significant patterns emerged, besides ministers aged 55 or over at the point of selection reporting higher quality relationships with colleagues and those with a full-time job alongside their ministerial role reporting lower quality relationships.

People ministered amongst

93.8% of ministers stated that their congregation had been beneficial to their flourishing in ministry over the past two years. Following this, respondents were asked about their relationships with the people among whom they minister. For those (the majority) in parish ministry this would refer to congregations, but it could also include others such as patients, students, armed services personnel and a range of other groups for those in roles such as ordained pioneer ministers and ministers in secular employment. 88.7% of respondents reported overall satisfaction with these relationships, and 87.6% reported feeling generally supported by them. 83.4% agreed that they felt at home in their place of ministry, while 71.6% disagreed with the statement 'I want to leave this congregation/ place of ministry'.

Factor analysis reveals that women, those in part-time ministerial roles and those aged over 54 (both current age and age at selection) reported higher quality relationships with the people among whom they minister, while those trained residentially reported lower quality relationships than the other two modes of training. Self-supporting ministers experienced higher quality relationships than those holding PTO, while stipendiary and employed clergy reported the lowest quality. Considering marital status, divorced or separated respondents (and the one widow who answered these questions) reported the highest quality relationships in this area, while married clergy and those in civil partnerships reported the lowest quality.

Diocese/Employer

When asked about their relationship with their diocese, respondents were requested to think about the episcopal staff team and diocesan officers. In general scores are lower than for other relationship types: only 62.7% reported overall satisfaction with their relationship with their diocese; 42.1% agreed that their diocese cares about their opinion; and 52.8% agreed that their diocese 'really cares about my health and wellbeing'. However, these were consistently higher scores than those provided by employed clergy about their relationship with their employer (58.3%, 39.1% and 45.7% respectively).

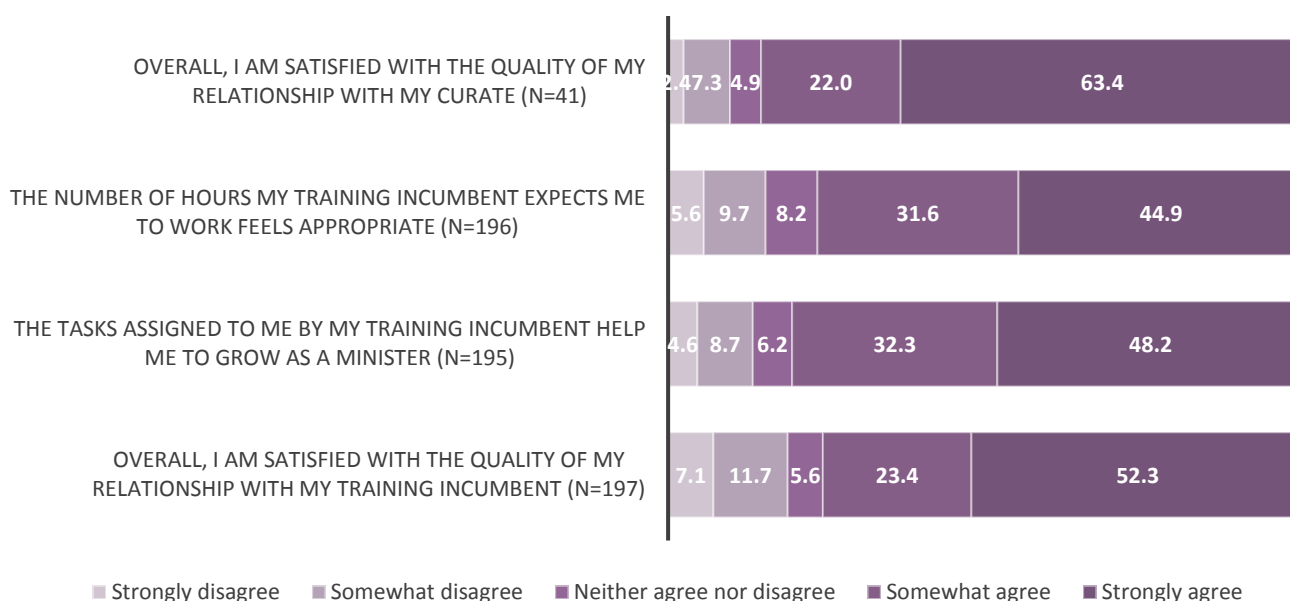
No statistically significant patterns were evident in the data regarding relationships with employers. Regarding dioceses, length of service may play a part, with the 2016 cohort reporting the highest quality relationship and the 2006 cohort the lowest. In addition, those in full-time ministerial posts

reported a higher quality relationship, those with another full-time job alongside their ministry reported a lower quality relationship and, regarding remuneration, those holding PTO reported the lowest quality relationship while stipendiary and employed clergy reported the highest quality.

Curate – Training Incumbent relationship

Curates were asked about their relationship with their Training Incumbent, and vice versa. In general experiences were reported as positive, with over half of curates and nearly two thirds of Training Incumbents strongly agreeing that they were satisfied overall with the quality of relationship (Fig. 9.3). However, nearly one in five curates strongly or somewhat disagreed with this statement, and 15.3% disagreed that they were expected by their training Incumbent to work appropriate hours.

Figure 9.3 Relationship with Training Incumbent or Curate, where applicable, %



Relationship wellbeing: summary

In general, respondents indicate family and friends as primary sources of support in their flourishing in ministry, but many report having inadequate time to spend with them. The perceived quality of relationship with the diocese is relatively low, although higher than relationships with employers.

A statistically significant pattern emerged relating to age, where older respondents (both current age and age at selection) reported higher quality relationships with their family and friends, their colleagues (age at selection only) and the people amongst whom they work. They also experienced lower levels of isolation than their younger counterparts.

Male respondents reported lower quality of relationship with friends and family and with the people amongst whom they work, and higher levels of isolation, while married respondents reported lower levels of isolation but lower quality of relationship with those amongst whom they minister. Overall, the majority of respondents did not report feeling isolated in their personal life (80%) or in their ministry (74%).

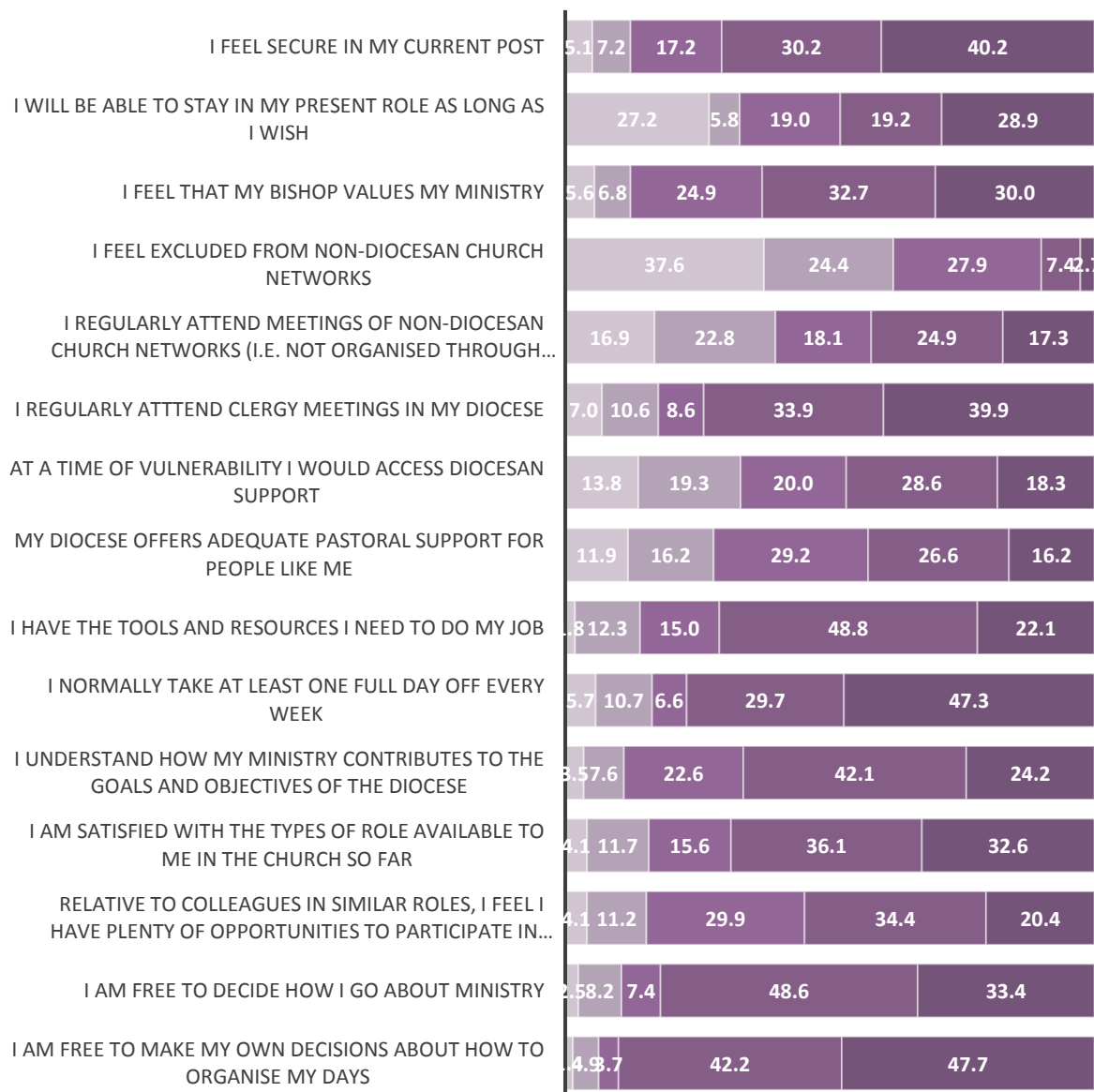
10. Ministerial wellbeing

Clergy experiences of ministry encompass two domains of our wellbeing model: agency and structure, and vocation. The former includes issues of equality, autonomy and capacity to access support and development and to participate in diocesan or parachurch networks, while the latter relates to vocational clarity, vocational fulfilment, and personal and ministerial development.

Agency and structure

Respondents were asked a range of questions (Fig. 10.1), which were then aggregated into scales to measure autonomy, security, support and development, and participation in non-diocesan networks. The 2016 cohort answered a reduced set of questions relevant to their experiences as ordinands (Fig. 10.2).

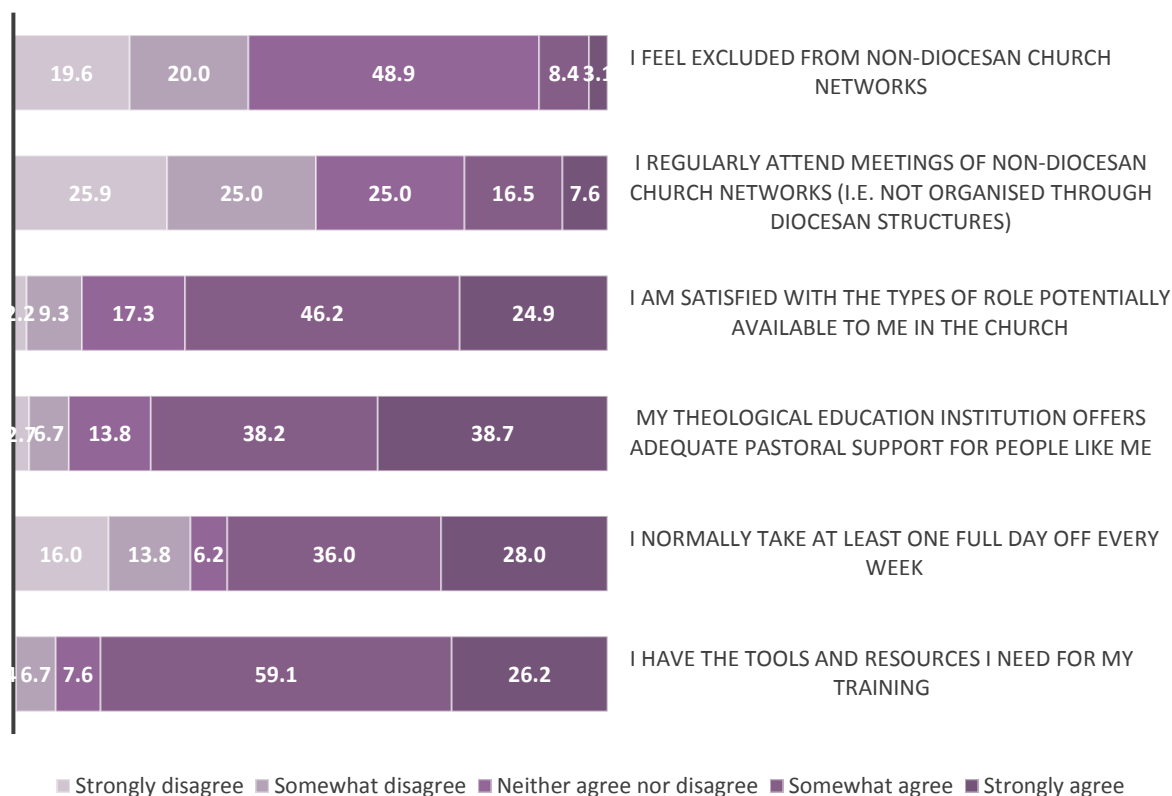
Figure 10.1 Experiences of ministry, all questions, 2006, 2011, 2015 cohorts, % (N=485)



■ Strongly disagree ■ Somewhat disagree ■ Neither agree nor disagree ■ Somewhat agree ■ Strongly agree

Overall across this section responses are generally positive (Fig. 10.1). However, while a high number of clergy (73.8%) appear to participate in diocesan (possibly deanery) meetings on a regular or somewhat regular basis, only 62.7% feel that their bishop values their ministry, fewer than half would access diocesan support at a time of vulnerability, and only 42.8% believe that their diocese 'offers adequate pastoral support for people like me'. Compared with the 2016 cohort, similar proportions (68.7% ordained and 71.1% ordinands) are satisfied with the types of role available or potentially available to them, while more ordained ministers (47.3% strongly agree) than ordinands (28%) normally take at least one full day off every week.

Figure 10.2 Experiences as ordinands, 2016 cohort, % (N=224)



Autonomy

Autonomy was measured using a scale comprising two items: 'I am free to make my own decisions about how to organise my days' and 'I am free to decide how I go about ministry'. Unsurprisingly, curates (i.e. the majority of the 2015 cohort) reported comparatively low levels of autonomy (Table 10.1). Where other statistically significant variation was evident, those scoring the highest included those with no children under 16 in their household, those of incumbent status, those in full-time ministerial roles and those without another job alongside their ministry.

Table 10.1 Autonomy by cohort, children, working time, other job alongside ministry and current role, statistically significant factors based on bivariate ANOVA analysis

		N	Mean	Standard Deviation
Autonomy (2 items) 0-8	2006	131	6.7	1.5
	2011	163	6.8	1.4
	2015	193	5.7	1.9
	No children	290	6.4	1.6
	Children in a household	61	6.0	1.9
	Full time	344	6.4	1.6
	Part time	143	6.1	1.8
	No other job	406	6.4	1.7
	Yes, full time other job	31	5.4	2.0
	Yes, part time other job	42	6.2	1.8
	Incumbent status (incl. priest-in-charge, team vicar, team rector)	164	7.0	1.2
	Assistant or Associate Minister (incl. OLM)	113	6.3	1.6
	Chaplain	81	6.2	1.7
	Diocesan Role/NCI	52	6.5	1.6
	Specialist (Incl., Pioneer, Educator and MSE)	52	6.4	2.0
	Curate	193	5.7	1.9

When all the factors were put into the same model, only incumbent status appeared to be a significant predictor of perception of autonomy. We already know from previous analyses that other factors such as full time ministry or having another job alongside ministry are linked to incumbent status, which explains why those factors may not have a direct effect on perceptions of autonomy when controlled for current ministerial role.

Security in post

The extent to which respondents feel secure in their ministerial post was measured using a two-item scale: 'I will be able to stay in my present role as long as I wish', and 'I feel secure in my current post'. Curates, the 2015 cohort and those trained contextually (most of which were currently curates) reported feeling the least secure, consistent with occupying a fixed-term training position (Table 10.2). The older age groups for both current age and age at selection reported higher levels of security than their younger counterparts, and those trained non-residentially reported higher levels than those trained residentially. This is perhaps connected with lower geographic mobility; however, it is not reflected in the levels reported for current role, where assistant/associate ministers score lower than incumbent-status clergy.

Table 10.2 Security in post by cohort, current age, age at selection, mode of training and current role, statistically significant factors based on bivariate ANOVA analysis

		N	Mean	Standard Deviation
Security (2 items) 0-8	2006	129	6.0	2.1
	2011	163	5.8	2.2
	2015	191	3.9	2.0
	31 and below (current)	24	3.6	1.8
	32-54 (current)	269	4.9	2.4
	55 and above (current)	190	5.6	2.1
	31 and below (selection)	108	4.7	2.4
	32-54 (selection)	300	5.2	2.3
	55 and above (selection)	72	5.6	2.1
	Residential	231	4.8	2.4
	Non-residential	234	5.5	2.1
	Context based	14	3.6	1.9
	Incumbent status (incl. priest-in-charge, team vicar, team rector)	163	6.3	1.8
	Assistant or Associate Minister (incl. OLM)	111	5.6	2.2
	Chaplain	81	5.4	2.4
	Diocesan Role/NCI	51	6.0	2.3
	Specialist (Incl., Pioneer, Educator and MSE)	51	5.2	2.5
	Curate	192	4.0	2.1

Linear regression analysis of perception of security in post revealed no clear single predictive factor. Further analysis may help identify how combinations of variables contribute to different effects.

Support and development

Support and development encompasses questions about participation and provision within the life of the diocese, and was measured for the ordained cohorts using a scale comprising seven items. Those scoring statistically significantly lower in this area include members of the 2006 cohort, respondents trained non-residentially, those in part-time ministerial roles, those with another full-time job alongside their ministry, those holding PTO and those in specialist ministries (although the responses of the latter were more diverse). Those reporting higher levels of support and development included married clergy, those in a full-time ministerial role, those with no other job alongside their ministry, stipendiary clergy, those of incumbent status and especially those in diocesan or NCI roles (Table 10.3). Regression analyses revealed having a full-time ministerial role as the only predictor of higher levels of support and development opportunities.

A second measure, of involvement in non-diocesan networks, consisted of questions asking about attendance at church meetings not organised through diocesan structures and the extent to which respondents felt excluded from non-diocesan church networks. Among the ordained ministers, where statistically significant difference was evident, men, those trained contextually, those in a full-time ministerial role and those with no other job alongside their ministry reported higher levels of involvement than women, those trained residentially and especially non-residentially, those in a part-time ministerial role and those with another job alongside their ministry (Table 10.4). Among ordinands, those in context-based training scored highest and those in residential training lowest, while those in part-time training scored higher than those in full-time training (Table 10.5).

Table 10.3 Support and development by cohort, marital status, mode of training, working time, other job alongside ministry, remuneration and current role, statistically significant factors based on bivariate ANOVA analysis

		N	Mean	Standard Deviation
Support and development (7 items) 0-28	2006	126	16.7	6.2
	2011	163	18.7	5.4
	2015	192	18.6	5.6
	Single (never married)	46	17.5	6.5
	In a relationship	12	18.3	4.4
	Married	373	18.4	5.6
	In a civil partnership	7	15.3	8.2
	Divorced/separated	30	16.1	6.5
	Widowed	1	14.0	.
	Residential	229	18.7	5.4
	Non-residential	235	17.4	5.9
	Context based	14	20.1	6.5
	Full time	337	19.0	5.3
	Part time	144	16.1	6.2
	No other job	398	18.7	5.4
	Yes, full time other job	31	11.7	6.5
	Yes, part time other job	44	17.0	5.3
	In receipt of a stipend	308	19.1	5.2
	In a self-supporting role (incl. a house-for-duty role)	137	16.5	6.0
	Employed (e.g. as a Chaplain)	42	16.8	5.3
	Holding Permission to Officiate (incl. retired active in ministry)	56	16.1	6.5
	Incumbent status (incl. priest-in-charge, team vicar, team rector)	160	19.0	5.4
	Assistant or Associate Minister (incl. OLM)	112	17.4	5.4
	Chaplain	81	17.1	5.9
	Diocesan Role/NCI	52	20.2	4.6
	Specialist (Incl., Pioneer, Educator and MSE)	51	16.2	7.0
	Curate	193	18.6	5.6

Table 10.4 Involvement in non-diocesan networks by gender, mode of training, working time and other job alongside ministry (2006, 2011, 2015 cohorts), statistically significant factors based on bivariate ANOVA analysis

		N	Mean	Standard Deviation
Non-diocesan networks (2 items) 0-8	Male	222	5.1	2.1
	Female	262	4.7	2.0
	Residential	233	5.1	2.0
	Non-residential	233	4.7	2.1
	Context based	14	5.6	1.7
	Full time	340	5.1	2.0
	Part time	144	4.3	1.9
	No other job	403	5.0	2.0
	Yes, full time other job	31	3.7	1.9
	Yes, part time other job	42	4.6	1.9

Table 10.5 Involvement in non-diocesan networks by mode of training and working time (2016 cohort), statistically significant factors based on bivariate ANOVA analysis

		N	Mean	Standard Deviation
Non-diocesan networks during training (2 items) 0-8	Residential	116	3.7	1.7
	Non-residential	83	4.2	2.0
	Context based	25	4.6	2.2
	Full time	171	3.9	1.9
	Part time	53	4.4	2.0

Vocation

The domain of wellbeing relating to vocation encompasses vocational clarity, vocational fulfilment, and personal and ministerial development. The overall responses to questions relating to vocational clarity and fulfilment from ordained respondents are shown in Figure 10.3, and those from ordinands (a slightly different set of questions) in Figure 10.4. Ordinands report higher levels of satisfaction regarding expectations that ‘my future ministry will utilise my training and capabilities’ than the experience expressed by their ordained counterparts (77% and 65.9% respectively agree). They also feel more able to ‘express myself in ways that are consistent with my inner thoughts and feelings’ in their present environment (80.1% agree compared with 71.6% of ordained ministers), and are more likely to report having ‘a clear understanding of my vocation at this time’ (91.9% agree compared with 81.4% of ordained ministers).

Figure 10.3 Vocational indicators, 2006, 2011, 2015 cohorts, % (N=480)

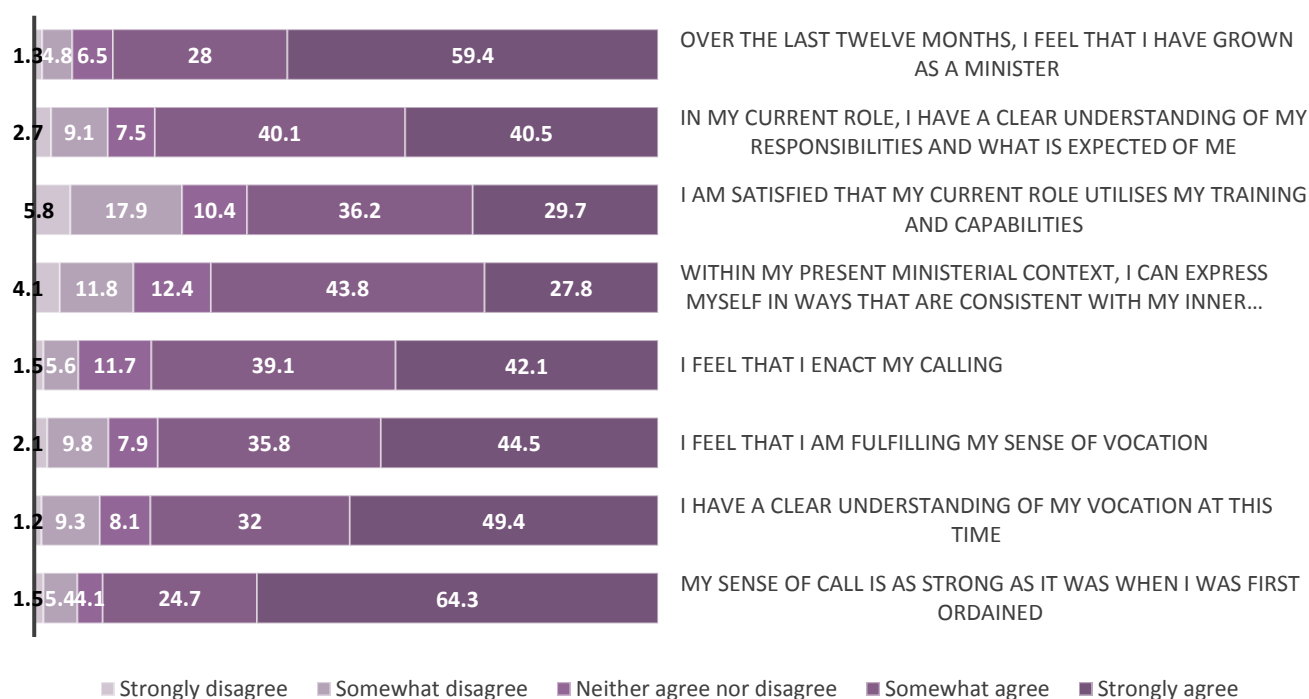
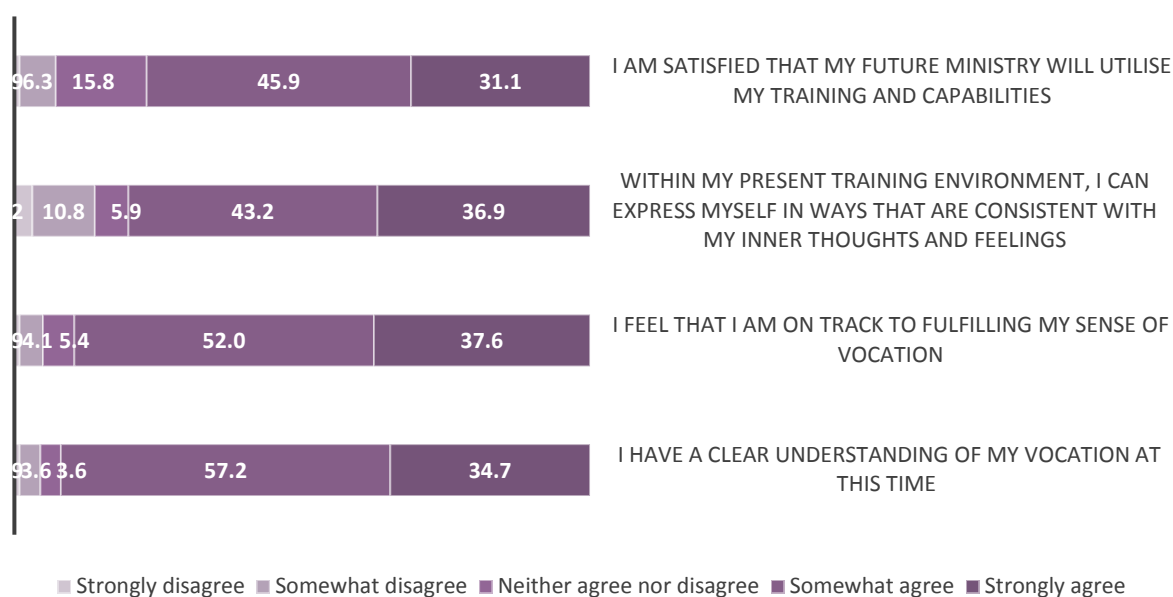


Figure 10.4 Vocational indicators, 2016 cohort, % (N=221)



Vocational clarity was measured using a three-item scale. No statistically significant patterns were evident except between age groups, where older respondents and those selected for ordained ministry at a later age both reported higher levels of vocational clarity (Table 10.6). While one self-supporting respondent commented on a lack of clarity about his immediate role, and one female stipendiary curate about a sense of vocational confusion regarding balancing ministry and family life, others described a gradual process of discerning and developing specific ministries. For some this included growing in faith and ministry through difficult periods.

Table 10.6 Vocational clarity by current age and age at selection, statistically significant factors based on bivariate ANOVA analysis

		N	Mean	Standard Deviation
Vocational clarity (3 items) 0-12	31 and below (current)	23	8.7	2.7
	32-54 (current)	270	9.6	2.5
	55 and above (current)	188	9.9	2.3
	31 and below (selection)	106	9.3	2.6
	32-54 (selection)	301	9.7	2.5
	55 and above (selection)	71	10.3	1.7

Vocational fulfilment was measured using a five-item scale of 0-20. The overall mean score for the ordained cohorts was 15.1. Similarly to vocational clarity, older respondents (both current age and age at selection) reported the highest levels of vocational fulfilment (Table 10.7). Other groups reporting statistically significantly high levels included members of the 2011 cohort (likely to be in their first post following curacy) and respondents trained contextually (those trained residentially scored lower than those trained non-residentially). Regression analysis did not reveal any single variable as clearly predictive of vocational fulfilment. Further analysis may help identify how combinations of variables contribute to different effects.

Vocational fulfilment featured heavily among the free-text comments in this section. In particular there was a sense of frustration caused by an inability to use all one's gifts and experience, reported particularly by some (including those with PTO) working alongside a more senior minister (e.g. a

Training Incumbent) but also including respondents who felt that their diocese did not recognise or seek to use their skills. Some respondents in specialist roles such as Ordained Pioneer Ministry, or those in unusual circumstances, such as a self-supporting Priest-in-Charge and an ‘SSM scholar priest’, described a lack of understanding or value of their skills and calling. Two respondents specifically mentioned gendered barriers to discerning or fulfilling their calling, including a lack of female role models, a tendency to pay more attention to young men than women, and inflexibility regarding practical family commitments. Churchmanship differences, either with the local church or with one’s Incumbent, were also mentioned as barriers to vocational fulfilment, although some respondents reported enjoying the experience of a different church tradition and even deliberately seeking it out. Finally, several respondents described a sense of dissonance between their vocation and the daily tasks of ordained ministry (such as administration and building projects) or the expectations of more senior ministers.

A sense of ‘fit’ with one’s role and context is clearly enormously important: one respondent comments, ‘In a vocational sense, I often wonder what it is that I’m doing here – ministering in this particular place, to these particular people; it seems an unlikely fit’. Ministers also commented positively on cases where the fit has been achieved, for example, ‘I am privileged to be Priest-in-Charge rather than remaining an Assistant as I feel my gifts are being fully utilised in this role’.

Table 10.7 Vocational fulfilment by cohort, current age, age at selection, mode of training and other job alongside ministry, statistically significant factors based on bivariate ANOVA analysis

		N	Mean	Standard Deviation
Vocational fulfilment (5 items) 0-20	2006	125	14.6	4.7
	2011	156	15.7	3.8
	2015	191	15.0	4.2
	31 and below (current)	23	14.3	4.3
	32-54 (current)	264	14.8	4.4
	55 and above (current)	185	15.6	3.9
	31 and below (selection)	104	14.9	4.3
	32-54 (selection)	295	14.9	4.4
	55 and above (selection)	70	16.5	3.1
	Residential	227	14.7	4.4
	Non-residential	227	15.5	4.0
	Context based	14	16.4	4.2
	No other job	399	15.2	4.2
	Yes, full time other job	30	13.5	5.2
	Yes, part time other job	42	15.9	3.7

To investigate personal and ministerial development, respondents were asked about their participation in a range of sources of development over the past 12 months and then asked to rate how beneficial they had found each one (Table 10.8). The most highly rated activities (rated as highly beneficial by more than 50% of those who took part in them) included retreats, spiritual direction, academic study, mentoring or coaching and network conferences (Fig. 10.6). However, these largely appear among the least attended (Fig. 10.5). The sources of development attended by over 80% of respondents include IME Phase 2 training, peer-led small groups, Ministerial Development Review, diocesan day courses and role-specific development.

Figure 10.5 Have you participated in any of the following over the past 12 months? 2006, 2011, 2015 cohorts (where applicable), %

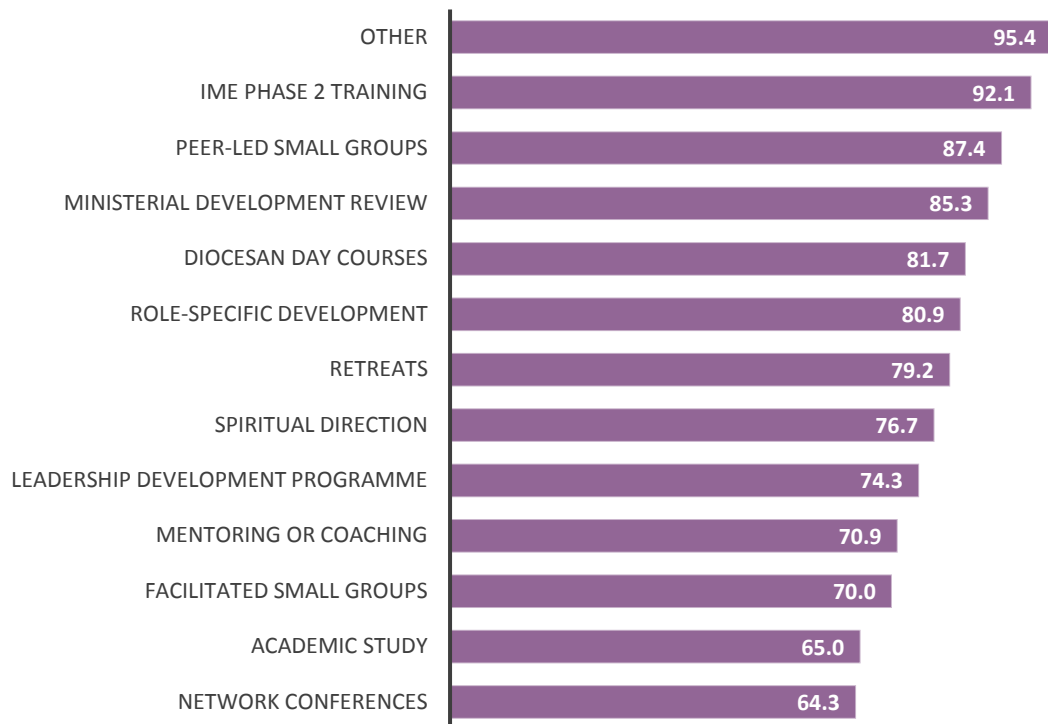


Figure 10.6 Benefit of sources of development, 2006, 2011, 2015 cohorts (respondents who participated), %

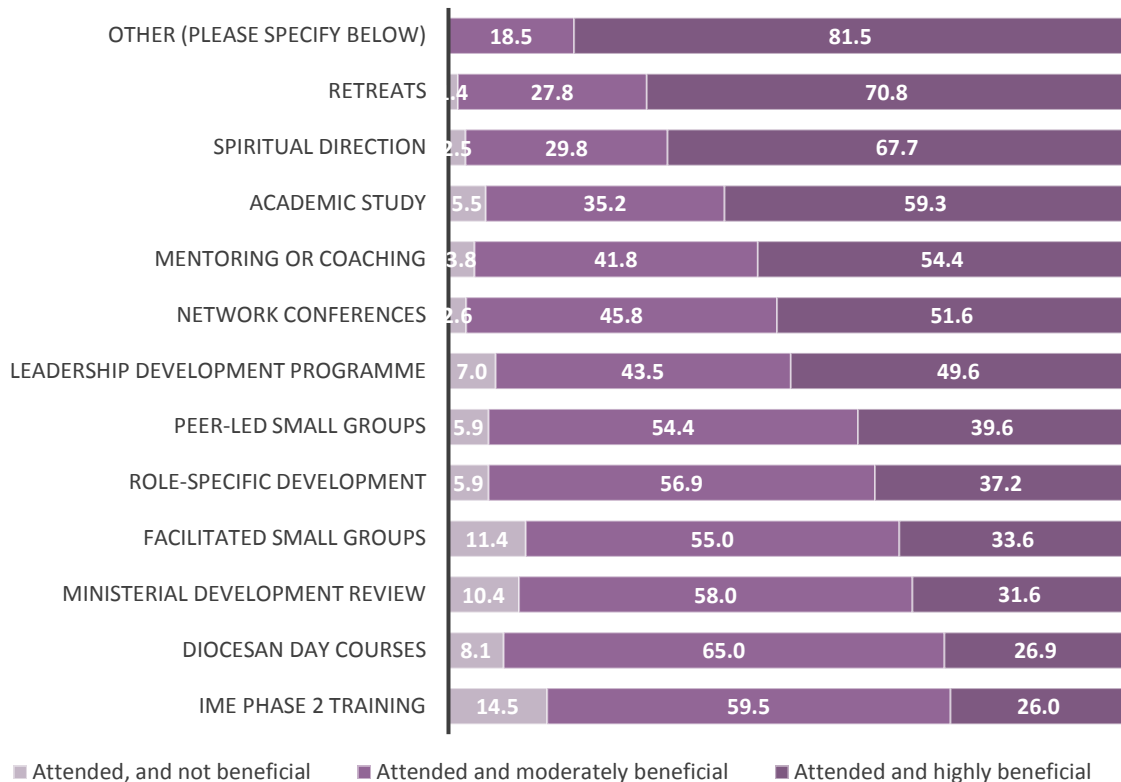
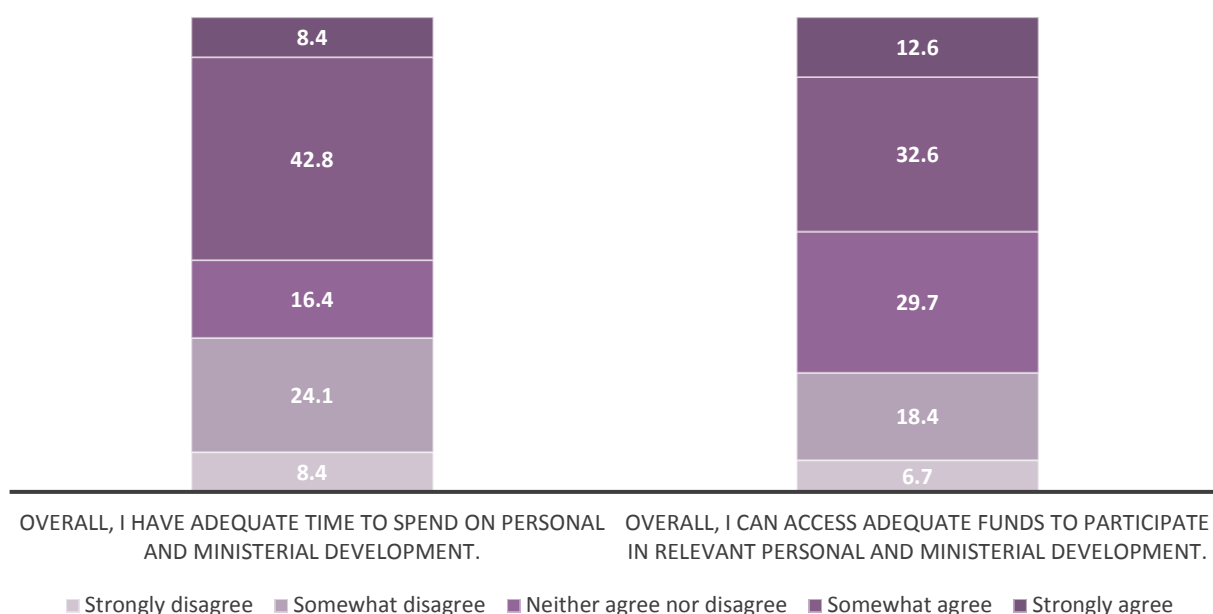


Table 10.8 Attendance at and benefits of sources of development, 2006, 2011, 2015 cohorts

	Not attended		Attended and not beneficial		Attended and moderately beneficial		Attended and highly beneficial		Total	
	N	%	N	%	N	%	N	%	N	%
Mentoring or coaching	105	36.6%	7	2.4%	76	26.5%	99	34.5%	287	100.0%
Ministerial development review	68	21.4%	26	8.2%	145	45.6%	79	24.8%	318	100.0%
Spiritual direction	87	19.6%	9	2.0%	106	23.9%	241	54.4%	443	100.0%
Diocesan day courses	60	13.2%	32	7.0%	256	56.4%	106	23.3%	454	100.0%
Facilitated small groups	131	46.8%	17	6.1%	82	29.3%	50	17.9%	280	100.0%
Peer-led small groups	115	40.5%	10	3.5%	92	32.4%	67	23.6%	284	100.0%
Retreats	99	21.8%	5	1.1%	99	21.8%	252	55.4%	455	100.0%
Role-specific development	87	25.6%	15	4.4%	144	42.4%	94	27.6%	340	100.0%
Leadership development programme	161	58.3%	8	2.9%	50	18.1%	57	20.7%	276	100.0%
Academic study	159	52.3%	8	2.6%	51	16.8%	86	28.3%	304	100.0%
Network conferences	133	40.9%	5	1.5%	88	27.1%	99	30.5%	325	100.0%
IME Phase 2 training	36	13.7%	33	12.5%	135	51.3%	59	22.4%	263	100.0%
Other	5	15.6%	0	0.0%	5	15.6%	22	68.8%	32	100.0%

Respondents were also asked whether they had adequate time and money to spend on relevant personal and ministerial development. 51.2% agreed that they had adequate time, while 45.2% agreed that they could access adequate funds, indicating that, while money may be slightly more of a barrier, both cause obstacles to around half of our ordained respondents (Fig. 10.7).

Figure 10.7 Personal and ministerial development, 2006, 2011, 2015 cohorts, %



Ministerial wellbeing: summary

Considering wellbeing in the domain of agency and structure, the variables containing most variation between categories are mode of training, current role and working time (full-time/part-time). Respondents trained contextually (mostly curates and ordinands) report higher levels of diocesan support and development, as well as higher levels of involvement in non-diocesan church networks. Non-residentially trained respondents report higher levels of security in post. Those in full-time posts report higher levels of autonomy, support and development, and involvement in non-diocesan networks (with the exception of the 2016 cohort for the latter) than their part-time counterparts, while those with a full-time job alongside their ordained ministry reported relatively low levels of autonomy, support and development, and involvement in non-diocesan networks. Respondents of incumbent-status reported higher levels of autonomy, security in post, and support and development. Overall, respondents do not report high levels of diocesan pastoral support.

Regarding vocational clarity and fulfilment, a sense of 'fit' with one's immediate role and context is considered important. A pattern again emerges around age, with older respondents (both current age and age at selection) reporting higher levels than younger respondents. Questions about personal and ministerial development report high levels of benefit for several activities, but they are not particularly the ones in which most respondents have participated over the past 12 months.

11. Conclusion

As the first study in the Living Ministry project, the aim of this initial panel survey was to map the ministerial landscape of the cohorts the research seeks to follow and to measure their current wellbeing using the clergy wellbeing framework, i.e. in the areas of financial and material resources, physical and mental health, relationships, agency and structures, and vocation.

Roughly equal proportions of men and women took part in the survey. Only 8% did not identify themselves as White British, and 6% identified as gay, lesbian or bisexual. Occupational background is not diverse, with the previous occupations of more than half of respondents falling into three categories: education, health and social care, and church work. A striking gender difference is evident in the marital status of participants, particularly in the under-32 age group, with men far more likely to be married than women. However, no gender differences emerged regarding the likelihood of marriage post-selection, with those under the age of 32 at selection more likely to marry within the next 5-14 years than their older counterparts.

Information relating to the respondents' ordained ministries revealed that current age and age at selection are crucial characteristics, linked not only with each other but also with sponsorship category, current ministerial role, mode of training, remuneration status, working time (full-time/part-time), type of church and theology, as well as having implications in all these areas for gender. Older ministers are more likely to be female, sponsored and engaged in assistant ministry, trained non-residentially, self-supporting (or PTO), part-time, in multi-parish benefices, more catholic and liberal, and less conservative, evangelical or charismatic.

Categories are not inflexible and fluidity is observed between sponsorship categories and current ministerial roles. The expectations of current ordinands are fairly close to the reported reality for those currently in their first post, the exception being that higher numbers of ordinands expect to work in a church plant or fresh expression of church immediately after curacy. The increased anticipation of church plants appears to be related to the introduction of context-based training, but whether it reflects unrealistic expectations of future church contexts or a shifting church landscape remains to be seen, especially as numbers in this study were too low to establish statistical significance.

Overall, considering the whole group of respondents, clergy did not report low levels of wellbeing. In each of the wellbeing domains, the majority of participants responded positively rather than negatively to questions about key indicators. Thus, most respondents indicated that they were doing all right or living comfortably, that their health was good or excellent, that they did not feel isolated in their personal life or their ministry, that they had support and development opportunities, and that they felt they were largely fulfilling their vocation. Breaking this down by socio-demographic and ministerial characteristics reveals differences between various groups.

Ordinands report lower levels of **financial wellbeing** than ordained ministers. Higher levels of financial wellbeing are associated with ministers who are older, part-time, self-supporting and assistant/associate ministers. Additional personal or household income is important and those without any income beyond that which they receive for their ministry are much more likely to struggle financially, several reporting dependency on tax credits and benefits. Retirement provision emerged as a major concern, with many respondents envisaging being dependent on sources beyond those provided by the church. Living accommodation tied to one's post or training is reported as less adequate and more stressful than non-tied accommodation, and nearly two thirds of ordained ministers and over one third of ordinands reported living in tied accommodation.

Physical and mental wellbeing were measured in a range of ways. Regarding the demands of ministry or training, ordinands reported experiencing lower levels of demand (except intellectually) than did ordained ministers; however, their expectations of the demands of ordained ministry were higher than those reported by the ordained cohorts. While ministers trained non-residentially experienced

ministry as more demanding, relatively lower levels of mental wellbeing were associated with residential training, stipendiary ministry, incumbency and full-time ministerial roles. These categories closely overlap and no causality can be attributed from this analysis.

Although older respondents reported worse physical health, overall they reported higher levels of mental wellbeing. While mental health problems such as depression and anxiety were mentioned by several respondents, there is no indication from this study that clergy experience these more commonly than the wider UK population. Stress and tiredness were also frequently mentioned, and a wide range of factors were cited as having positive or negative impacts on mental wellbeing, both related and non-related to ministry. While ordained ministry may be expected to be demanding, appropriate levels of demand and sacrifice are not identified in this study.

Age again emerged as a key characteristic in the area of **relationship wellbeing**, with older respondents reporting relatively higher quality relationships. Women reported a higher level of relationship wellbeing and less isolation than men. Relationships with the senior staff of one's diocese were generally reported as relatively low in quality, but higher than relationships with employers. Family and friends were seen as the sources of support most beneficial to flourishing in ministry, with single people reporting higher levels of isolation than married people. However, there were also indications of obstacles to developing and maintaining these relationships, including a lack of temporal, spatial and relational work boundaries.

Regarding **agency and structures**, higher degrees of autonomy and (mainly diocesan) support and development were most strongly associated with incumbents and those in full-time ministerial roles. Overall, fairly low levels of diocesan pastoral support were reported (although see the comparison with employers above).

In the area of **vocational wellbeing**, patterns were again observed relating to age, with older ministers tending to report greater vocational clarity and fulfilment. Barriers to vocational fulfilment included expectations or demands of others (particularly where gifts and skills were not recognised or utilised), an overload of day-to-day ministry tasks and churchmanship differences between the ordained minister and their context of ministry. Analysis of continuing ministerial development activity revealed some sources of support that were perceived as highly beneficial, although not necessarily those with the highest rates of participation.

Overall, as well as highlighting specific areas of interest as outlined above, this first survey has drawn attention to the highly interrelated nature of the analytical categories. Sociodemographic and ministerial groupings such as age, gender, mode of training, role and remuneration should not be examined in isolation, but rather in recognition of the complex relationships between them. Age in particular has emerged as a thread running through all profiling and wellbeing analyses, and in turn associated with other categories such as gender and role.

Wellbeing differences between respondents trained residentially and those trained non-residentially were evident, although the close relationship between mode of training and other variables such as age, role and remuneration means that any effects may be explained by other factors. In addition, and yet to be explored, are the interconnections between the wellbeing domains. The findings from this initial survey will be explored in more depth through further waves of the quantitative and qualitative Living Ministry research.

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