

1996

## Effects of Loneliness, Years of Service, and Spiritual Well-Being upon Burn-Out Among Lutheran Church-Missouri Synod Clergy

David L. Prout

Follow this and additional works at: <https://digitalcommons.georgefox.edu/psyd>



Part of the [Psychology Commons](#)

---

### Recommended Citation

Prout, David L., "Effects of Loneliness, Years of Service, and Spiritual Well-Being upon Burn-Out Among Lutheran Church-Missouri Synod Clergy" (1996). *Doctor of Psychology (PsyD)*. 274.  
<https://digitalcommons.georgefox.edu/psyd/274>

This Dissertation is brought to you for free and open access by the Theses and Dissertations at Digital Commons @ George Fox University. It has been accepted for inclusion in Doctor of Psychology (PsyD) by an authorized administrator of Digital Commons @ George Fox University. For more information, please contact [arolfe@georgefox.edu](mailto:arolfe@georgefox.edu).

Effects of Loneliness, Years of Service,  
and Spiritual Well-Being upon Burn-Out  
Among Lutheran Church-Missouri Synod Clergy

by

David L. Prout

Presented to the Faculty of  
George Fox College  
in partial fulfillment  
of the requirements for the degree of  
Doctor of Psychology  
in Clinical Psychology

Newberg, Oregon

Approval

Effects of Loneliness, Years of Service, and Spiritual  
Well-Being upon Burn-Out Among  
Lutheran Church-Missouri Synod Clergy

by

David L. Prout

Signatures:

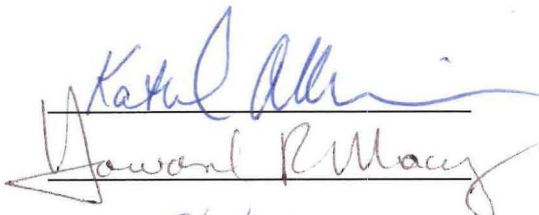


Committee Chair



Vice President for  
Academic Affairs

Members:



Date: 3/1/96

Date: March 4, 1996

Effects of Loneliness,  
Years of Service and  
Spiritual Well-Being upon Burn-out  
Among Lutheran Church - Missouri Synod Clergy

David L. Prout

George Fox College

Newberg, Oregon

Abstract

Past research had concluded that a combination of individual and situational factors interact as causes for burn-out in ministers. This present study sought to measure three factors, loneliness, years of service, and spiritual well-being for their singular and combined impact upon burn-out among Christian pastors. Lutheran Church-Missouri Synod pastors, 276 in number, were surveyed to determine their level of burn-out, together with measure of the afore-mentioned variables. It was expected that fewer years of service, lower spiritual well-being, and higher loneliness would effect increased levels of measured burn-out in the

pastors surveyed. A three-way analysis of variance indicated that burn-out scores were effected by loneliness, years of service, and spiritual well-being, but revealed no interaction effects of these three factors upon burn-out scores. Future recommendations for research include attempts to determine likely points in career for burn-out, and future identification of factors which effect increased burn-out.

## Table of Contents

Approval . . . . .	ii
Abstract . . . . .	iii
List of Tables . . . . .	viii
List of Figures. . . . .	ix
CHAPTER 1 INTRODUCTION. . . . .	1
Literature Review . . . . .	3
History . . . . .	3
Definition . . . . .	7
Incidence . . . . .	10
Causation . . . . .	12
Years of Service . . . . .	14
Spiritual Well-Being . . . . .	15
Loneliness . . . . .	19
Research Hypotheses . . . . .	22
CHAPTER 2 METHODS . . . . .	24
Participants . . . . .	24
Instruments . . . . .	26
Maslach Burnout Inventory . . . . .	27
Revised UCLA Loneliness Scale . . . . .	28
Spiritual Well-Being Scale . . . . .	29

Background Survey . . . . .	30
Procedures . . . . .	31
Research Design/Statistical Analysis . . . . .	33
CHAPTER 3 RESULTS . . . . .	38
The Procedures . . . . .	38
The Sample . . . . .	39
Survey Results . . . . .	41
Statistical Analysis . . . . .	44
CHAPTER 4 DISCUSSION . . . . .	52
Summary of Results . . . . .	52
Implications of the Results . . . . .	53
Years of Service . . . . .	53
Spiritual Well-Being . . . . .	54
Loneliness . . . . .	55
Interactive Effects . . . . .	56
Practical Implications of the Results . . . . .	58
Further Research . . . . .	61
Summary . . . . .	62
References . . . . .	64
Appendix A . . Background Survey . . . . .	72
Appendix B . . Cover Letter . . . . .	74

Appendix C	. . . Reminder Letter . . . . .	76
Appendix D	. . . Raw Data . . . . .	80
Appendix E	. . . Cell Means . . . . .	87
Appendix F	. . . Vita . . . . .	89



## List of Tables

Table 1	Demographics of Sample . . . . .	40
Table 2	Survey Results . . . . .	43
Table 3	Three-Way Analysis of Variance . . . . .	45
Table 4	Duncan's Variable Ranges Test - Years of Service . . . . .	48
Table 5	Duncan's Variable Ranges Test - Spiritual Well-Being . . . . .	59
Table 6	Duncan's Variable Ranges Test - Loneliness . . . . .	50

List of Figures

Figure 1 Three-Way Analysis of Variance . . . . . 37

## INTRODUCTION

Seventeen percent of clergy within the United States have suffered from long-term stress or burn-out according to the Alban Institute, an inter-denominational consultation and training agency in Washington, D.C. (Whittemore, 1991). Malony (1988) reported that 75% of surveyed Protestant clergy had experienced periods of great stress, and 39% of this group had seriously considered leaving the ministry. A 1983 Gallup Poll reported 29% of American clergy had often or occasionally considered quitting the ministry (Experts say clergy, 1984). Stanley (1988) observed that burn-out had become an acceptable and inevitable, yet unwelcome, aspect of the pastoral ministry.

Burn-out has been popularized increasingly as a word in common usage that describes a variety of conditions, symptoms, and syndromes of stress in the work place. Its traumatic effects upon work satisfaction, general health, interpersonal relationships, as well as the apparent incidence among various vocational groups have encouraged increasing

research on the phenomenon of burn-out, and its causes and effects. Christina Maslach, a pioneering researcher in the field of burn-out, describes it as a syndrome of emotional exhaustion that is manifested in emotional outlook, behavioral signs, physical fatigue, and illness. Maslach observed that burned-out professionals "lose all concern, all emotional feelings for the persons they work with and come to treat them in detached or even dehumanized ways" (1978, p. 56). The study of burn-out among the helping professions, particularly the ministry, has become more urgent due to its observed impact upon those who suffer from it, and the persons entrusted to their care.

The following introduction will survey the existing research on burn-out in order to determine an accepted definition of this syndrome of occupational stress. The previous research on burn-out, particularly among clergy, will be reviewed to isolate its causes and effects in groups of ministers. Three particular factors related to increasing levels of burn-out will be reviewed, as identified in previous research: years of service, quality of spiritual life,

and loneliness. The study of these factors as they relate to measured levels of burn-out was pursued among ministers of the Lutheran Church-Missouri Synod. The introduction will conclude with the hypotheses for which support will be sought in a quasi-experimental study. The research question pursued in this study asks: Do increasing levels of loneliness and decreased years of service and decreased spiritual well-being lead to increased levels of burn-out among Lutheran Church-Missouri Synod clergy?

## Literature Review

### History

Various originations are attributed to the term burn-out. Marjory Foyle, a London psychiatrist, traced use of the term to rocket technology. Foyle (1985) stated, "the term burnout comes from rocket technology, from booster rockets, which having used an enormous amount of energy to do their work, fall away and burn out: they become useless bits of rubbish" (p. 262). She adds that such labels apply to victims of burnout

who work too long with an over-high expenditure of adrenaline - among other things.

Psychological research has displayed a growing focus upon stress, and its effects. A particular form of stress, occupational stress, has received attention in particular professions (Rayburn, Richmond, & Rogers, 1983). In the mid-1970s, researchers began to identify persons who suffered from the stressful environments of their work places. Job burn-out, occupational stress, or simply burn-out are terms used to describe a phenomenon or syndrome evidenced in persons suffering from stresses which originate in their work environments. Doohan (1982) wrote, "stress becomes 'distress' and may result in physical symptoms, feelings of inadequacy or being overwhelmed, or a crisis of faith" (p. 353). While the sources for such a phenomenon are commonly identified by researchers, there is much less agreement among researchers regarding the definition and nature of the burn-out syndrome.

Two researchers are commonly recognized as leading pioneers and experts in the study of burn-out.

Christina Maslach has conducted research in burn-out at the University of California. Herbert Freudenberger, a New York author and psychoanalyst, has conducted studies of exhaustion among workers in alternative health care institutions. Various authors credit Freudenberger as the person who originated use of the term "burn-out" in a 1974 article (Farber & Heilfetz, 1982). In a later article, Freudenberger described burn-out as "to fail, wear-out, or become exhausted by making excessive demands on energy, strength, or resources" (1975, p. 73). Freudenberger observed that burnout may manifest itself with different symptoms in each person, although most persons exhibit burn-out about 1 year after beginning work at an institution. He also noted that three personality types would most likely become sufferers of burn-out, the overly dedicated and committed worker, the worker with a subsatisfactory life, and the authoritarian personality (p.77).

Christina Maslach has studied the phenomenon of burn-out across a broad range of health and social service professions. Maslach (1978) stated that

burned-out professionals lose "positive feelings, sympathy, and respect for their clients or patients," and develop "a cynical and dehumanizing perception of clients that labels them in derogatory ways" (p.56). She classified burn-out as a pervasive syndrome which occurs among helping professionals upon the emotionally difficult and continuous direct contact they have with a wide array of needy clients. Maslach stated that avoidance of the burn-out syndrome is most successfully accomplished through separation between job and home. She wrote, "Burn-out rates soar whenever that separation begins to fall apart and the job takes over" (p.58).

Other researchers emphasize the worker's or professional's attitude towards work as a significant sign in the appearance of burn-out. Doohan (1982), wrote "Distancing from others, regarding efforts as failure, and abandoning work are the extreme manifestations of the disillusionment and frustration associated with burn-out" (pp. 352-353). Other researchers have characterized the phenomenon with a comprehensive list of physical, behavioral, and



emotional symptoms. Daniel and Rogers (1981) suggested that all professionals in the helping professions will likely experience some of these symptoms, in some degree. To distinguish the burn-out victim, they wrote, "it is the frequency and magnitude of these symptoms which are the crucial element in burn-out" (pp. 232-233).

#### Definition

In the process of defining burn-out, lengthy and varied lists of symptoms and signs result. Daniel and Rogers (1981), in a summary of previous research, compiled a comprehensive list of physical and behavioral symptoms. Physical symptoms include exhaustion, fatigue, headaches, weight loss, sleeplessness, depression, and shortness of breath. Behavioral symptoms include lability of mood, quickness to anger, suspiciousness, feelings of isolation, increased marital discord, and increased alcohol and drug abuse (p. 232). Various authors attempt to distinguish burn-out from clinical depression, including Foyle (1985) who refers to burn-out as an

exhaustion state. She noted, "Exhaustion is common, and victims feel a sort of inner deadness: everything loses its purpose, and there is little drive or energy" (p. 264). In an attempt to determine a common definition for the syndrome, Maslach (1982) identified three dimensions of burn-out. She noted a physical, psychological, and emotional exhaustion, an increasingly negative shift in response to others, as in depersonalization and irritability, and a negative response to oneself and one's accomplishments, as evidenced in depression, low morale and withdrawal.

Other researchers have attempted to consider burn-out beyond the context of an individual's response to stress. Pines, Aronson, and Kafry (1980) stated, "Just as habitual ways of looking at the world mediate the effects of tedium and burn-out for the individual, the organizational setting in which a person works mediates their effect for the occupational group" (p. 33). Pines, Aronson, and Kafry consider burn-out to be a "social-psychological concept," thereby distinguishing it from psychiatric syndromes which more often originate from an intrapsychic context. They conclude,

"Burn-out may occur as a result of a stressful organizational setting, a combination of stresses particular to a certain profession, or certain role definitions" (p. 34).

Maher (1989) reviewed definitions from previous research, and subsequently defined burn-out as "a multidimensional phenomenon which affects its victims physically, intellectually, emotionally, socially, and spiritually" (p. 28). Other authors, as Maslach (1978), emphasize attitudinal aspects of burn-out. She defines burn-out as "a very special and distinctive kind of emotional exhaustion" in which the professional becomes callous and hardened towards the patients or clients being served (p. 56).

The author acknowledges that some disagreement prevents a commonly recognized definition of the burn-out syndrome. In some aspects, burn-out resembles other recognized syndromes of mental illness. Burn-out also is defined, at times, according to the setting in which it occurs. These problems in definition of burn-out are hereby recognized. This study will attempt to define burn-out according to its pervasive nature which

effects the person in various aspects of functioning.

Within the scope of this study, the syndrome of burn-out will be defined as follows. Burn-out is a state of exhaustion that occurs within the context of a stressful organizational setting. This exhaustion is comprised of emotional exhaustion, depersonalization, and lack of perceived personal accomplishment in which the person is effected in physical, intellectual, emotional, social, and spiritual realms.

#### Incidence

While burn-out has been under study within numerous vocations, researchers have indicated that its incidence appears higher among members of the helping professions. Cherniss (1980) noted that professionals in contact with clients suffering from depression, frustration, or helplessness were more vulnerable to burn-out. He also reported a lack of control over one's work environment greatly increases the likelihood of burn-out.

Among the clergy, burn-out is not considered a recent phenomenon. Fichter (1984), a Roman Catholic priest, compares the more recently labeled burn-out syndrome with such earlier noted clergy problems as nervous breakdowns, frustration, and stress. He emphasized the importance of a larger, non-subjective context in understanding the incidence of burn-out in clergy. Fichter wrote, "the sociological perspective, however, encompasses the shifting environmental conditions of work as an important factor in burn-out" (p. 375). In his survey of fellow Roman Catholic priests, Fichter concluded that 6.2% of priests were likely burn-out sufferers. He observed that such priests were usually persons who had reported more psychological problems as compared to physical ills. Stanley (1988) surveyed the syndrome of burn-out from the perspective of several renowned Christian leaders who had reported such experiences. Stanley noted that excessive work and pressing job responsibilities led to breakdown with physical, emotional, and particularly spiritual symptoms. Of all leaders, Stanley

summarized, "Burn-out led them to new spiritual depths" (p. 23).

### Causation

Doohan (1982) surveyed burn-out research literature and concluded that five pre-eminent factors appear to contribute in the causation of the syndrome. She listed inability to diagnose symptoms accurately, perception of stressful situations, the impact of life changes, the increasing demands of the ministry, and the narrow and noncreative use of leisure time as factors which lead to the increase of exhaustion, or burn-out. Doohan concluded that the most severe degree of burn-out is evidenced in complete disruption of work, and "intense feelings of loneliness are characteristic of this stage" (p. 353).

Daniel and Rogers (1981) reviewed burn-out research studies, and stated that two components of the syndrome appeared to result from various factors. They stated, "It seems from these results that dehumanization and detachment are related to both a) system variables such as job stress and worker

isolation, and b) personal variables such as shyness" (p. 238). Daniel and Rogers also characterized the personality that is more prone to burn-out; they wrote, "a personality which is perfectionistic, introspective, conflicted over the expression of hostility, isolated, detached, and has great difficulty in establishing close interpersonal relationships" (p. 246).

Olsen and Grosh (1991) also stated that burn-out appears to originate from various classes of factors. The authors viewed burn-out from the perspective of self and systems psychology, noting a particular clergy personality style that craves admiration, the demands and pressures of congregational life, and the developmental needs of the clergy's own family contribute to the incidence of burn-out. Olsen and Grosch concluded that burn-out evolves as the idealizing congregation increases demands upon the narcissistic minister who attempts to meet such demands at the expense of the minister's family who becomes angry, distant, and eventually detached. Although researchers have identified prospective factors of personality and the role of the person in burn-out

causation, this study will not attempt to consider such factors.

Previous research of burn-out among ministers has determined that this syndrome of exhaustion occurs due to various system and personal variables. This study will focus upon three factors which have been previously identified in the causation of burn-out: years of service, spiritual life, and loneliness.

#### Years of Service

In an early research study of burn-out, Barad (1979) examined the impact of years of service upon the incidence of burn-out. Barad determined that a critical time for the syndrome existed between the first and fifth years of employment. Among Social Security Administration employees, naivete and idealism were quickly superseded by a stressful period of disillusionment within these years of service.

VanDer Ploeg, Van Leeuwen and Kwee (1990) measured burn-out among Dutch psychotherapists to determine which demographic variables more highly correlated with the syndrome. The authors concluded that age is related in strong negative correlation with measured



levels of burn-out. Noting that fewer years of service and younger age both related to higher burn-out levels, they wrote, "The widely heard saying about 'wisdom' and 'life-experience' having advantages in the therapeutic profession may be supported by these results" (p. 111).

Fichter (1984) surveyed burn-out among Roman Catholic priests. He found that priests were most likely burn-out candidates in the earliest years upon seminary graduation. Fichter reported 9.6% of priests were burn-out candidates immediately following graduation, while 4.9% of middle aged priests were such candidates. He concluded, such results are "an indication that they (priests) are over-worked and over-stressed in the most active period of their priestly life" (p. 380).

#### Spiritual Well-Being

As previous research has indicated that higher levels of burn-out occur in "newer" members of various helping professions, including the ministry, other studies have confirmed a relationship between diminished spiritual life, or well-being, and higher levels of burn-out. Hauerwas and Willimon (1990)

theorized that burn-out occurred due to "compassion fatigue," which results from an under-commitment to the ministry. They wrote, "Those in the ministry are often reduced to nothing more than quivering masses of availability that are quickly used up in the bottomless pit of a people whose needs have no limits" (p. 251). Hauerwas and Willimon called for personal growth in one's faith, a more purposeful basis for care, and a greater dependence upon God in order to avoid burn-out. In warning they concluded, "Caring - detached, ill-defined, unrelated to some larger communal good - is a demonic, consuming animal that demands to be fed" (p. 253).

Collins (1977) suggested that burn-out occurs in workers when they deal with troubled human beings over extended periods of time with little opportunity for rest. He wrote, "but leaving work behind is difficult, often impossible, for a church leader. The ministry is with us wherever we go. As a result, burn-out is a common - though often unrecognized - condition of Christian people-helpers" (p. 12). Collins stated that Christian workers suffer from burn-out largely due to

their lack of spiritual strength. Collins concluded, "Burned-out Christians may very well be people who have been losing the battle against Satan. We sometimes forget that we are involved in a battle with spiritual forces of darkness and wickedness" (p. 13).

Stanley (1988), as previously noted, documents the spiritual depression experienced by various Christian leaders. One well-known overseas missionary described his experience of burn-out as a "spiritual lag and physical lag" (p. 23). Stanley concluded that spiritual crisis, among other factors, leads to burn-out, and spiritual recovery assists in healing from burn-out collapse. He summarized, "Prayer, worship and meditation anchored their souls in God whom they recognized as their sustainer" (p. 23).

Bufford, Paloutzian and Ellison (1991) traced the history of attempts to measure the spiritual dimension of the quality of life. The authors credit the noted importance of religious beliefs, the importance of religion to life satisfaction, and the ability of religious factors to predict social behaviors, among other reasons, that spirituality in well-being came

into research focus. In a study of various scales that measure Christian maturity, Bassett et al. (1991) discovered several factors were common to the five instruments under study. Personal commitment as manifested in living, personal commitment as manifested in belief, relationship with others, and perceptions of God as protector and sustainer were found to be factors measured by these scales. Christian maturity, or well-being, reflecting relationships towards God and other persons, is an important factor for the minister, who depends upon healthy relationships with God and those persons to be served in pastoral work.

Vander creek and Smith (1991) studied the relationship between physical health and spiritual well-being among healthy and ill parishioners. The authors found that some groups with physical ills also demonstrated significantly lower scores on a measurement of spiritual well-being, as compared to healthy parishioners. Vander creek and Smith concluded that the illness suffered by some persons is also accompanied by spiritual crises that warrant the attention of pastoral workers.

### Loneliness

As fewer years of service and diminished spiritual well-being appear related to higher measures of burn-out, research has also focused upon the presence of isolation or loneliness in those persons suffering from burn-out.

Kahill (1986) investigated the relationship of burn-out with professional expectations and social support. In a survey of psychologists in Ontario, Canada, she found that greater levels of burn-out were associated with less social support, less optimistic expectations, and greater disillusionment. Kahill stated that the relation of burn-out to social support lead to "the importance of balancing work with a full private life, making an attempt to involve oneself in a supportive social network of family and friends" (pp. 1049-1050).

Paloutzian and Ellison (1982) attempted to measure the quality of life through subjective experience measurement. The authors found that loneliness served as an index of negative quality of life. Paloutzian and Ellison also found, in surveys of students from

several universities, that increased loneliness occurred with decreased levels of spiritual well-being. They concluded, "Consequently, loneliness itself may be best looked upon as an index of the perceived quality of social life" (p. 235).

A leading researcher in the area of loneliness, Weiss (1973) attempted to distinguish loneliness from the popular misconceptions concerning it. He cautioned that loneliness is more than grief, unwanted individuation, or separation from parents or others. Weiss defines loneliness as "a response to the absence of some particular type of relationship or, more accurately, a response to the absence of some particular relational provision" (p. 17). This understanding of loneliness allows for absence of particular types of relationships, as professional peer relationships, without absolute absence of all social relationships.

Guy and Liaboe (1985) described an isolation inherent in the practice of some psychotherapists, particularly the Christian psychotherapist. On the basis of literature review, the authors contended that

Christian psychotherapists often suffer both physical and psychic isolation from the secular professional community. Guy and Liaboe concluded, "This leaves the Christian therapist feeling isolated and very alone, particularly when he or she is isolated in an area where there are few, if any, other Christian mental health professionals" (p. 168). They stated that such isolation results in stress, loneliness, and detached and withdrawn relationships.

Warner and Carter (1984) measured loneliness, marital adjustment and burn-out among clerical and non-clerical couples in a Protestant denomination. The authors found that pastors and their wives displayed higher levels of both loneliness and burn-out when compared with non-clerical couples. While Warner and Carter do not state causality between the measured indices of the quality of life, they do suggest that clerical couples suffer due to vocational demands.

The preceding literature review has surveyed the existing research on burn-out, and its incidence and causation. Three salient factors have been identified in previous research as possible causes for increased

levels of burn-out among ministers: Fewer years of service, lower spiritual well-being, and greater loneliness. The following study will seek to relate this identified group of factors to burn-out among Lutheran ministers.

### Research Hypotheses

Various authors in the field of burn-out research have proposed that the syndrome is not the result of a single cause but rather is the result of a combination or interplay of several factors. As previously noted, Pines, Aronson and Kafry (1980), among other authors, postulate that the burn-out syndrome is likely caused by a grouping of factors. Doohan (1982), in listing five pre-eminent causes for burn-out, suggested that causation for the syndrome is best considered the result of various factors. Upon this evidence, the present study will seek evidence for an interplay, or interaction, of the three identified factors towards increased burn-out.



The factors of years of service, spiritual well-being, and loneliness was measured in Lutheran Church-Missouri Synod clergy to determine their singular and combined effects upon measured burn-out in those clergymen. Ministers will be considered ordained clergy of the Lutheran Church-Missouri Synod (LC-MS), and graduates of an LC-MS seminary. The terms minister, pastoral minister, and clergy are used synonymously within this study.

Evidence was sought to support the following four research hypotheses:

- Hypothesis 1: Fewer years of service will effect increased burn-out in LC-MS clergy.
- Hypothesis 2: Lower levels of spiritual well-being will effect increased burn-out in LC-MS clergy.
- Hypothesis 3: Higher levels of loneliness will effect increased burn-out in LC-MS clergy.
- Hypothesis 4: The factors of years of service, spiritual well-being, and loneliness will interact to increase burn-out in LC-MS clergy.

## METHODS

In this chapter, an overview of the methods and procedures used in the study is presented. Included are a discussion of the participants, the testing instruments, the procedures, and the research design and statistical analysis.

### Participants

The persons who served as participants for this study were ordained ministers of the Lutheran Church-Missouri Synod. As the Lutheran Church-Missouri Synod (LC-MS) limits ordination to men, the participants were comprised completely of men, ordained clergymen who are graduates of one of the two LC-MS seminaries. This denomination served as object of this study due to the author's affiliation with it. A general lack of research concerning LC-MS clergy, as well as the author's own observations of burn-out and its disastrous effects, also serve as motivations for this

present research. Finally, selection of the LC-MS as focus for the study is based upon the author's interest in the church body, and the anticipated cooperation of church officials.

The population for the study consisted of ministers within the clergy rosters of the Michigan and Kansas districts of the LC-MS. The study was limited to this population due to constraints of time and economics. The total number of clergy in these two church districts of the LC-MS is 515 (LC-MS, 1992). Clergy rosters were obtained from the LC-MS Department of Personnel and Statistics in St. Louis, MO, and confirmed with offices of the two districts. This population comprised 9.56% of all LC-MS clergy in the United States (LC-MS, 1992).

In determination of sample size from a known population, statistical conventions dictate minimum sample size. Krejcie and Morgan (1970) present information to determine sample size based upon universally recognized statistical computations. From a known population of 515, the required minimum sample size is 220. This sample size allowed a 95% confidence

level in reference to the population. To fulfill random selection, population members were selected as subjects upon assignment to a random numbers table (Kerlinger, 1986). This technique for sampling has become recognized within research design as an accepted manner of random selection. Two hundred and seventy-six clergy were randomly selected from the two LC-MS Districts. It was expected that the response rate from this sample would meet the minimum sample size established at 220 participants.

#### Instruments

Four instruments were utilized to gather data from the selected sample. These instruments included the Maslach Burnout Inventory, the Revised UCLA Loneliness Scale, the Spiritual Well-Being Scale, and a background survey designed by the author. The following sections describe these instruments, provide evidence for their reliability and validity, and note the data which will result from them.

### The Maslach Burnout Inventory

The Maslach Burnout Inventory (MBI) is a widely used and recognized instrument in research of the burn-out phenomenon. The MBI is a self-report measure containing 22 items rated on a 7-point scale (Maslach & Jackson, 1980). The inventory measures elements of the burn-out syndrome, including depletion of emotional resources, development of negative, cynical attitudes and feelings about clients, and the tendency to evaluate oneself negatively. The MBI yields one overall score on burn-out, and three sub-scale scores of exhaustion, accomplishment, and depersonalization (Maslach & Jackson 1986).

Reliability for the MBI has been reported between .76 and .81 on the overall scale (Maslach & Jackson, 1981). On the sub-scales, reliability has been reported between .74 and .89 (Maslach & Jackson, 1986). The multi-factor model for the MBI was confirmed by Lee and Ashforth (1990) through factor analyses. Concurrent validity has been established by various studies, most notably Barad (1979). He reported high correlations between MBI scores and independent

behavioral ratings. Construct validity has been reported for the MBI by various studies, including Pierce and Malloy (1989) and Koeske and Koeske (1989). Discriminant validity has also been established between the MBI and other constructs confused with the phenomenon of burn-out (Whitman, 1982).

#### The Revised UCLA Loneliness Scale

The UCLA Loneliness Scale was first published by Russell, Peplau, and Ferguson in 1978, and revised 2 years thereafter (Russell, Peplau & Cutrona, 1980). The scale is a 20-item self-report measure rated on a 4-point scale. The Revised UCLA Loneliness Scale incorporates statements of both positive and negative wording. Paloutzian and Janigian (1989) reported that such research is based upon the "cognitive model" that proposes the basis of loneliness "is in a discrepancy between what one wants and what one gets in interpersonal closeness and intimacy" (p. 35). As this discrepancy increases, the experience of loneliness increases according to this model.

The authors report a coefficient alpha of .94 in

evidence of internal consistency for the revised scale (Russell, 1982). In addition, Russell reported a test-retest reliability of .74 for the revised scale. Russell, Peplau and Cutrona (1980) sought evidence for concurrent and Discriminant validity of the revised scale. They reported that the reviewed scale scores were significantly correlated with measures of related emotional states. In addition, the authors observed that scores from the revised scale displayed no correlation with measures of unrelated mood and personality constructs.

#### The Spiritual Well-Being Scale

The Spiritual Well-Being Scale (SWBS) has received attention of various researchers since its publication by Paloutzian and Ellison in 1982. The SWBS is a self-report measure containing 20 items that are rated on a 6-point scale. The scale yields one overall score, and two additional scores based upon the SWBS' two subscales, Existential Well-Being and Religious Well-Being (Paloutzian & Ellison, 1982). Paloutzian and Ellison believed that the quality of life may be conceptualized with aspects of material, psychological and spiritual

well-being. In addition, the authors noted that religious beliefs had been found to be a strong predictor of social behavior.

Ellison (1983) reported test-retest reliability of the scale at .85. Paloutzian and Ellison (1982) noted a coefficient alpha of .84 as a measure of internal consistency. Reliability for the two sub-scales has been reported between .73 and .99 among various studies (Bufford, Paloutzian & Ellison, 1991). These same authors reported that various studies have reported evidence for validity of the SWBS; the scale has positively correlated with several indicators of well-being. Bufford, Paloutzian and Ellison (1991) provided SWBS norms for various sample populations, including pastors and seminarians, based upon samples from past research studies.

#### Background Survey

A background survey, or questionnaire, designed by the author, was employed to collect data on the variable of years of service and provide demographic information on the research sample. Dillman (1978)



provided guidelines for design of such surveys utilized in mail survey research. In writing such questions, Dillman stressed that inquiries should be structured appropriately and worded precisely so as to ensure the desired information is obtained. This survey gathered information on the respondents' age, year of seminary graduation, total years in parish service, years at current parish, and communicant membership of current parish. Following the guidelines proposed by Dillman, a survey was constructed to obtain this information. A copy of this survey is included in Appendix A.

#### Procedures

Lutheran Church-Missouri Synod officers were contacted, at LC-MS headquarters in St. Louis, MO, to obtain their permission and cooperation to conduct this study within Synod. They were advised of the goals and intentions of the study. In addition, they were offered information and conclusions from the completed study.

Following such approval of LC-MS officers, the district presidents of Michigan and Kansas were

contacted to secure their permission and cooperation in the study. Upon random selection of the clergy previously described, the addresses for selected participants were obtained from current district records.

Dillman (1978) has proposed suggestions and guidelines designed to maximize the success of telephone and mail surveys. Dillman details a "total design method" in which the researcher shapes each aspect of the survey process "in such a way that the best possible responses are obtained" (p. 12). In addition, the method seeks "to organize the survey results so that the design intentions are carried out in complete detail" (p. 12). Initially, Dillman recommends use of a cover letter that accompanies the survey, and motivates the prospective respondent to complete it. Following the guidelines proposed by Dillman, a cover letter was constructed. A copy of this cover letter is included in Appendix B.

In the mailing of the survey, Dillman proposes a particular assembly that includes the cover letter, the survey comprised of the three instruments and

background survey, and return envelope. Following this procedure, the survey was mailed to the randomly selected ministers in the Michigan and Kansas LC-MS districts.

Dillman also recommends three follow-up mailings once the initial mailing has occurred (p. 183). An initial reminder was mailed by postcard 1 week following the first mailing, which thanked all participants and served to remind those who had yet to complete the survey. Additional reminders were mailed at 3 weeks and 7 weeks past the original mailing date, according to Dillman, which emphasized the importance of the project and provided replacement surveys for those participants who had not responded. Reminder notices were prepared according to these guidelines. Copies of these three reminder notices are included in Appendix C.

#### Research Design/Statistical Analysis

Campbell and Stanley (1966) describe the quasi-experimental design to be utilized in this study, as no

variables will be manipulated by the author. Three independent nominal variables will be measured, years of service, loneliness, and spiritual well-being. The dependent variable, burn-out, will be measured by the Maslach Burn-out Inventory.

Upon collection of the data, the results of the Revised UCLA Loneliness Scale and the Spiritual Well-Being Scale were analyzed to form three groups, or cells, within these two variables, or factors. The Revised UCLA Loneliness Scale reports scores within three ranges: low, moderate and high loneliness (Russell, Peplau, & Cutrona, 1980); participants were classified on loneliness using the authors' criteria. The Spiritual Well-Being Scale typically has yielded scores skewed towards the upper end of possible scores. In anticipation of this limited range, the resulting scores were divided among three groupings according to three equal divisions of the range. Years of service data were divided among categories of 1 through 5 years, 6 through 20 years, and 21 years and beyond. Previous research has noted lower burn-out among more senior workers, and higher burn-out among less

experienced workers. In anticipation of similar findings, newer and more senior ministers were isolated among these two groups, or cells, in order that such results are more evident.

This study utilized a factorial analysis of variance method to analyze the collected data. Kerlinger (1986) described this design as "the statistical method that analyzes the independent variables on a dependent variable" (p.245). Kerlinger noted the advantages of this design as an ability to manipulate and control two or more variables simultaneously, but more importantly as the study of the interactive effects of independent variables on the dependent variable. This present study was designed to utilize this advantage in seeking the evidence for the interactive effects of years of service, loneliness, and spiritual well-being upon burn-out.

To analyze the collected data, a 3 X 3 X 3 factorial analysis of variance design was used. The factors of years of service, loneliness, and spiritual well-being were utilized to define the 27 cells necessitated by this design. The three levels for each

of these factors were formed according to the aforementioned categories. In anticipation of uneven cell sizes, statistical calculations were used prior to the analysis of variance computations (SAS Institute, 1990). Figure 1 presents a diagram for this design.

An alpha level of .05 was established to determine statistical significance, and evaluate the research hypotheses. The .05 level of significance is commonly used in the behavioral sciences (Kerlinger, 1986). The author accepted a 5% possibility that positive results may be due to chance occurrence. A possibility also existed of failing to discover a true relationship among the variables studied; it is not possible to precisely estimate the probability of such an outcome.

Statistical computations required by the statistical analysis were completed through the SAS 6.08 software package. The SAS User's Guide: Basic discusses the available statistical options and necessary alterations upon the condition of uneven cell sizes (SAS Institute, 1990). The SAS Package provides complete and necessary calculations specified by the 3 X 3 X 3 factorial analysis of variance design.



## RESULTS

In this chapter, a presentation of the data collected from the survey will be presented, as well as statistical analysis of that data. Included are review of the utilized procedures, a description of the resulting sample, and a review of the statistical analysis according to the four research hypotheses outlined in chapter 1.

## The Procedures

Appropriate officers of the LC-MS, and district presidents of Michigan and Kansas, were contacted to obtain permission for the mail survey among LC-MS clergy. With their permission procured, 276 clergy in the Michigan and Kansas received the survey according to random selection. Upon the initial mailing, reminder cards were mailed to recipients after 1 week. Two subsequent reminders were mailed to recipients who had not responded, 3 weeks and 7 weeks following the initial mailing date.



The survey was mailed to 276 clergy in Michigan and Kansas. Of that total, 6 surveys were returned by the postal service due to unknown address, and 60 recipients either failed to respond or returned the survey without completion. Of the 210 surveys returned, 7 surveys were omitted from the final sample due to incomplete questionnaire responses. This number represents a 76% return rate of the original mailing. A final sample of 203 participants resulted.

#### The Sample

The sample contained 191 married clergy, 7 single clergy, and 5 divorced or widowed clergy. The sample may be summarized as 94% married, a statistic neither surprising nor unanticipated. Mean age for the sample was 47, SD = 9.970. Mode for year of graduation within the sample was 1981. Additional demographic information collected on the sample was total years of service, years at current parish, and size of parish. This demographic information for the sample is contained in Table 1.

Table 1

Demographics of Sample

	Standard		Median	Mode	Range
	Mean	Deviation			
Age	47.06	9.970	47	48	(27-70)
Grad. Year	1976	10.894	1979	1981	(1949-94)
Total Service	18.31	10.815	17	22	(0-43)
Current Service	8.22	6.850	6	2	(0-37)
Parish Size	605.89	575.390	416	200	(22-4300)

Note. N = 203

The sample members completed three self-evaluation surveys described in chapter 2, the Revised UCLA Loneliness Scale, the Spiritual Well-Being Scale, and the Maslach Burnout Inventory. On the Revised UCLA Loneliness Scale, the mean score was 37.07, SD = 9.914. The scores ranged from 20 through 67. Russell, Peplau, & Cutrona (1980) characterize persons who score above 40 in this measure as significantly lonely. Scores between 30 and 40 are classified as reflective of moderate loneliness, and scores between 20 and 30 as low in loneliness. Further descriptive statistics are provided for the sample's loneliness scores in Table 2.

On the Spiritual Well-Being Scale, the mean score for the sample was 104.97, SD = 12.86. The scores ranged from 58 through 120. Comparable samples of Protestant religious groups have reflected similar scores, with mean scores ranging from 93 to 110 (Bufford, Paloutzian, & Ellison, 1991). On the subscales of Religious Well-Being (RWB) and Existential Well-Being (EWB), the sample reflected the following scores, RWB, M = 54.46, SD = 7.29, and EWB, M = 50.05,

SD = 8.4. Bufford, Paloutzian, and Ellison report the following data for various Protestant religious groups, RWB, means ranging from 56.73 to 46.76, and EWB, means ranging from 53.17 to 46.67.

On the Maslach Burnout Inventory, the mean score for the sample was 38.37, SD = 14.95. The scores ranged from 8 through 85. On the inventory's sub-scales, the sample reflected the following scores, Exhaustion, M = 17.53, SD = 8.14; Depersonalization, M = 6.98, SD = 3.77; and Personal Accomplishment, M = 14.04, SD = 5.77. Maslach and Jackson (1986) report the following normative data for the three sub-scales, Exhaustion, M = 22.19, SD = 9.53, Depersonalization, M = 7.12, SD = 5.22, and Personal Accomplishment, M = 36.35, SD = 7.34. Raw data collected from the sample members are included in Appendix E. Further descriptive statistics are provided for the sample's burnout scores in Table 2.

Table 2

Survey Results

	Mean	<u>SD</u>	Median	Mode	Range
UCLA	37.07	9.91	35.0	36.0	(20-67)
SWB	104.97	12.86	109.0	113.0	(58-120)
RWB	54.46	7.29	57.0	60.0	(1-60)
EWB	50.05	8.40	52.0	55.0	(1-60)
MBI	38.37	14.95	36.0	28.0	(8-85)
EE	17.53	8.14	16.0	18.0	(0-45)
DeP	6.98	3.77	6.0	5.0	(1-20)
PA	14.04	5.77	14.0	8.0	(1-34)

Note. N = 203

(UCLA = Revised UCLA Loneliness Scale, SWB = Spiritual Well-Being Scale, RWB = Religious Well-Being Sub-scale, EWB = Existential Well-Being Sub-scale, MBI = Maslach Burnout Inventory, EE = Exhaustion Sub-scale, DeP = Depersonalization, and PA = Personal Accomplishment)

### Statistical Analysis

In analysis of the collected and tabulated data, it was subjected to both one-way and three-way analysis of variance procedures. To allow for this procedure, the data of loneliness scores, years of service, and spiritual well-being scores were each clustered in three sub-ranges which enabled coding in groups numbered one, two, and three. The loneliness scores were clustered according to the characterizations of low, moderate, and significant loneliness (Russell, Peplau, & Cutrona, 1980). The three subsequent sub-ranges were recoded as follows, (20-30) = 1, (31-40) = 2, and (41-67) = 3. Years of service, as anticipated in chapter 2, were divided into three sub-ranges, coded as follows, (0-5) = 1, (6-20) = 2, and (21-43) = 3. Spiritual Well-Being scores were divided into three sub-ranges of equal number, as anticipated in chapter 2, coded as follows, (58-103) = 1, (104-112) = 2, and (113-120) = 3.

A three-way analysis of variance was completed to examine the four research hypotheses stated in chapter 1. Table 3 reports the results of that statistical analysis.

Table 3

Three-Way Analysis of Variance

Source	<u>d.f.</u>	Sum of Squares	Mean Squares	<u>F</u>	<u>p</u>
Years (V 2)	2	1046.7850	523.3925	4.73	p<.05
UCLA (V 3)	2	16398.9335	8199.4668	74.15	p<.05
SWB (V 4)	2	18103.7149	9051.8574	81.86	p<.05
(Interactions)					
V 2 X V 3	4	0.00	0.00	0.00	p>.05
V 2 X V 4	4	454.6448	113.6612	1.03	p>.05
V 3 X V 4	4	0.00	0.00	0.00	p>.05
V2 X V3 X V4	7	819.6008	117.0858	1.06	p>.05
Error	177	19571.7089	110.5746		
Total	202	45137.5468			

Hypothesis 1 stated fewer years of service will effect increased burn-out in LC-MS clergy. Burn-out

scores were analyzed according to the three sub-ranges. The means and standard deviations for 0-5 years, 6-20 years, and 21-43 years were 34.25, 40.67, 36.92 and 12.20, 15.11, 15.20 respectively. The analysis of variance indicated a significant effect for years, ( $F(2, 177) = 4.73, p < .05$ ). Hypothesis 1 was supported.

The group means of burn-out scores for the variables of years of service were subjected to the Duncan test to determine significant differences between group means. With regard to years of service, the group of 0-5 years differed significantly with the mid-range group (6-20 yrs), but not with the upper-range (21-43 yrs). The upper-range group did not differ significantly from the other groups. Results are included in Table 4.

Hypothesis 2 stated lower levels of spiritual well-being will effect increased burn-out in LC-MS clergy. Burn-out scores were analyzed according to three spiritual well-being score sub-ranges. The means and standard deviation for 58-103, 104-112, and 113-120 were 50.11, 36.29, 28.19 and 14.16, 9.31, 10.29,



respectively. The analysis of variance indicated a significant effect for spiritual well-being, ( $F(2, 177) = 81.86, p < .05$ ). Hypothesis 2 was supported. Post hoc tests (Duncan's Variable Ranges Test) revealed that all groups differed significantly from each other. Results are included in Table 5.

Hypothesis 3 stated higher levels of loneliness will effect increased burn-out in LC-MS clergy. Overall burn-out scores were analyzed according to loneliness scores. The means for low, moderate, and high loneliness were 27.63,  $SD = 10.16$ , 37.11,  $SD = 11.0$ , and 49.81,  $SD = 14.33$ , respectively. The analysis of variance indicated a significant effect,  $F(2, 177) = 74.15, p < .05$ . Hypothesis 3 was supported. Post hoc tests (Duncan's Variable Ranges Test) revealed that all groups differed significantly from each other. Results are included in Table 6.

Table 4

Duncan's Variable Ranges Test on Group MeansYears of Service

	Count	Mean	<u>SD</u>
Group One	24	34.25	14.16
Group Two	91	40.67	9.30
Group Three	88	36.92	10.29

Duncan Critical Range = 4.517

Differences between means

	One	Two	Three
Group One	-	6.42	2.67
Group Two	S	-	3.75
Group Three	NS	NS	-

Note. S = Significant; NS = Not Significant

Table 5

Duncan's Variable Ranges Test on Group MeansSpiritual Well-Being (SWB)

	Count	Mean	<u>SD</u>
Group One	74	50.11	14.16
Group Two	55	36.29	9.30
Group Three	74	28.19	16.29

Duncan Critical Range = 3.762

Differences between means

	One	Two	Three
Group One	-	13.82	21.92
Group Two	S	-	8.10
Group Three	S	S	-

Note. S = Significant; NS = Not Significant

Table 6

Duncan's Variable Ranges Test on Group MeansLoneliness (UCLA)

	Count	Mean	<u>SD</u>
Group One	64	27.63	10.16
Group Two	71	37.11	11.00
Group Three	68	49.81	14.33

Duncan Critical Range = 3.796

Differences between means

	One	Two	Three
Group One	-	9.48	22.18
Group Two	S	-	12.70
Group Three	S	S	-

Note. S = Significant; NS = Not Significant

Hypothesis 4 stated the factors of loneliness, years of service, and spiritual well-being will interact to increase burn-out in LC-MS clergy. Burn-out scores were analyzed according to loneliness scores, years of service, and spiritual well-being scores by a three-way analysis of variance. Cell means are presented in an appendix. The analysis of variance indicated no significant interaction effects. Hypothesis 4 was not supported.

## DISCUSSION

In this chapter, the implications of the survey results are discussed, within the context of research hypotheses of the current study and previous research. Included in this chapter are a summary of results, implications of the results, practical applications, and suggestions for future research.

### Summary of Results

A three-way analysis of variance indicated significant differences in burnout scores according to factors of loneliness, years of service, and spiritual well-being. These results supported hypotheses 1, 2 and 3, which predicted that the factors of loneliness, years of service, and burn-out would effect increased burn-out in LC-MS clergy. There were no interactions among these three factors. This result failed to support Hypothesis 4 which predicted the occurrence of an interaction.

## Implications of the Results

### Years of Service

Research Hypothesis 1 stated that fewer years of service will effect increased burn-out in LC-MS clergy. The analysis of variance indicated a significant effect; Hypothesis 1 was supported. It was observed that burn-out scores were highest for the middle range of service. This data indicates that burn-out increases during the early years of ministry. It also partially supports the belief that the likelihood of burn-out decreases as a minister's length of service extends. This finding may be explained by ministers who have experienced burn-out at some time in their career, and then leave the ministry. An effect of selective attrition may occur in which ministers with higher levels of burn-out are not available to be measured. In addition, this data may support the possibility that ministers become more mature or experienced which enables them to either withstand burn-out, or become less vulnerable to it.

The results partially support previous research that indicated burn-out was impacted by decreasing years of service. Barad (1979) and Fichter (1984) both observed that professionals experienced highest levels of burn-out early in their careers. Such beliefs are based upon the expectation that naivete and inexperience in the young minister will more likely contribute to burn-out as compared with more experienced ministers.

#### Spiritual Well-Being

Research Hypothesis 2 stated that lower levels of spiritual well-being will effect increased burn-out in LC-MS clergy. The analysis of variance indicated a significant effect; Hypothesis 2 was supported. It was observed that burn-out scores were significantly higher among ministers with lower levels of spiritual well-being. Burn-out levels decreased between the middle and upper ranges of spiritual well-being scores, although the limited total range of scores was also noted. These results can be interpreted several ways. First, spiritual well-being may be an antidote for the



experience of burn-out. Second, burn-out may adversely effect spiritual well-being in some manner. Third, spiritual well-being and burn-out may both be effected by an unknown third factor.

The present study agrees with previous research in its data supporting the hypothesis that decreased spiritual well-being is related to increased burn-out. Collins (1977) and Stanley (1980) both reported findings which supported the impact of spiritual health upon increased burn-out among Christian church workers.

#### Loneliness

Research Hypothesis 3 stated that higher levels of loneliness will effect increased burnout in LC-MS clergy. The analysis of variance indicated a significant effect; Hypothesis 3 was supported. It was noted that burn-out scores increased with each higher range of loneliness scores. The data supports the belief that feelings of isolation and loneliness will lead to greater levels of burn-out.

While causal conclusions cannot be drawn, this present study supports the hypothesis that greater

levels of loneliness effects higher levels of burn-out. This finding supports the earlier research of Guy and Liaboe (1985) and Warner and Carter (1984). These studies, similar to the present study, found clergy and Christian psychotherapists suffered increased burn-out due to various factors, particularly loneliness.

#### Interactive Effects

Research Hypothesis 4 stated that the factors of years of service, spiritual well-being, and loneliness will interact to increase burn-out in LC-MS clergy. Three-way analysis of variance did not indicate a significant interaction effect; Hypothesis 4 was not supported. It may be suggested from this finding that these factors, in this particular combination, do not interact with one another in an effect upon burn-out. It was also noted that various pairings of the factors did not produce a significant interaction effect, which supports previous findings that indicated a multiplicity of such factors contribute to the burn-out syndrome. The lack of evidence of an overall interaction effect failed to support the previous view

that various factors, both individual and situational in nature, combine to cause an increased experience of burn-out. Instead, the affects of years of service, loneliness, and spiritual well-being appear to be additive.

The present study is limited in several ways. First, the resulting sample size of 203 does not meet the required minimum sample size declared by statistical conventions. The minimum sample size for a known population of 515 is 220. A failure to reach this minimum limits meaningful inferences from the sample to the general population. Compared with other reported response rates, the survey was returned at a relatively high rate, 76% of the original mailing. Of the original mailing of 276, 210 surveys were returned, 7 of this number were omitted from the final sample due to incomplete responses.

Several reasons for this failure to meet minimum sample size may be offered. Ten clergy returned the surveys they had received with various explanations including skepticism of the study, and its goals, and limited available time in which to complete the study.

The conservative nature of the Missouri Synod denomination sometimes encourages a disdain for competing systems of thought, such as psychology. Congregations, and their clergy, receive much unsolicited mail which often forces such mail to be laid aside for future reading. Failure to return the surveys may be attributed to one of these causes. While the sample size did not meet minimum size as mandated by statistical conventions, the sample appears to be comparable with statistics reported by the Missouri Synod. The Statistical Yearbook (LC-MS 1992) reported summary statistics for the nation-wide clergy roster which compare similarly to the demographic statistics of this sample. Nonetheless, sample limitation require that the present findings be generalized with caution.

#### Practical Implications of the Results

Some conclusions may be derived from descriptive statistics collected from the sample data. The sample reflected a moderate level in measured loneliness. On

the Revised UCLA Loneliness Scale, results for the sample were  $M = 37.07$ ,  $SD = 9.914$ . Moderate loneliness is characterized between 30 and 40 on the UCLA Scale, with scores above 40 indicating severe loneliness. The majority of the sample reflected moderate to severe levels of loneliness. This evidence supports popular beliefs regarding clergy, who are often characterized as isolated and lonely due to their office. Guy and Liaboe (1985) noted isolation from typical social relationships could make clergy more vulnerable to job-related stresses, and the ultimate experience of burnout. The present findings support their conclusions.

Given the recognized isolative aspects of pastoral ministry, it appears important for clergy to seek social support outside of their own parish. This presence of a confidante, from whom the pastor gains support and encouragement, may serve as a prospective antidote against isolation and subsequent loneliness.

The sample differed significantly from reported norms for the Personal Accomplishment sub-scale of the Maslach Burnout Inventory. The sample reflected a  $M =$

14.04, SD = 5.77 on the Personal Accomplishment sub-scale. Maslach and Jackson (1986) report norms for the sub-scale as follows, M = 36.53, SD = 7.34. Thus, the observed scores are extremely low on self-perceived personal accomplishment. This suggests the majority of clergy in the sample have little sense of success or accomplishment in their work. Items for this sub-scale include questions as "In my work I deal with emotional problems calmly," "I have accomplished many worthwhile things in this job," and "I deal very effectively with the problems of persons." Various respondents added comments to the item, "I have accomplished many worthwhile things in this job," noting credit to God not to themselves. Although this observation correctly reflected a particular theological understanding, such persons prohibit themselves from acceptance of any credit for personal accomplishments.

These findings lead to several practical suggestions. As evidence supports the existence of burn-out in LC-MS clergy, it would appear important that clergy training include some mention of its potential occurrence and impact. LC-MC seminaries might include

training in the nature of burn-out, the likely time for its incidence, and the multiple factors implicated in its causation. Clergy already in the field might be served by on-going programs of education. Particular factors such as isolation, loneliness, and lack of spiritual well-being may be improved by increased self-awareness and particular activities to alleviate such conditions. Such activities might include encouragement of greater peer interaction among clergy, and training in the recognition of unhealthy aspects within self and behaviors. In addition, certain attitudes may be encouraged so that clergy are able to experience satisfaction in their vocation without violation of their theological understandings. Such attitudes might involve development of the ability to accept and experience fulfillment in the course of pastoral duties.

#### Further Research

In practical applications, burnout research can help to predict the onset and occurrence of burnout. Future research is recommended in measurement of

burnout across the span of career length, possibly of longitudinal design.

The current study has supported previous research that identified various factors as probable causes of burnout. This present study failed to support the hypothesis that various factors interact with one another to effect increased levels of burnout. Future research would likely be beneficial in continued identification of these potential casual factors leading to increased burnout. In addition, investigation of the proposed interplay between personal and systems variables in the causation of burnout is recommended. The nature of this interplay may provide information on the manner in which an individual interacts within his life settings towards the incidence of burnout.

#### Summary

Lutheran Church - Missouri Synod clergy were surveyed to determine how a combination of individual and situational factors interact as causes for burnout.



A sample of 203 clergy completed a background survey, loneliness survey, spiritual well-being survey, and burnout inventory. It was hypothesized that burn-out would be effected by greater loneliness, fewer years of service, and lowered spiritual well-being. A three-way analyses of variance confirmed the hypotheses that loneliness, years of service, and spiritual well-being effected greater levels of burnout. No interactions among loneliness, years of service, and spiritual well-being were observed. Future recommendations for research include attempts to determine likely points in career for burnout, and further identification of factors which effect increased burn-out. Strategies for training and pastoral care include encouragement of greater peer interaction, and encouragement of self-fulfillment within members of the clergy.

## REFERENCES

- Barad, C. B. (1979). Study of burn-out among Social Security Administration field public contact employees. Unpublished. Social Security Administration.
- Bassett, R. L., Camplin, W., Humphrey, D., Dorr, C., Biggs, S., Distaffen, R., Doxtator, I., Flaherty, P. J., Pouge, R., & Thompson, H. (1991). Measuring Christian maturity: A comparison of several scales. Journal of Psychology and Theology, 19, 84-93.
- Bufford, R., Paloutzian, R. F., & Ellison, C. W. (1991). Norms for the Spiritual Well-Being Scale. Journal of Psychology and Theology, 19, 56-70.
- Campbell, D. T., & Stanley, J. C. (1966). Experimental and quasi-experimental designs for research. Skokie, IL: Rand McNally.
- Cherniss, C. (1980). Professional burnout in human services organizations. New York: Praeger Press.

- Collins, G. R. (1977). Burn-out: The hazard of professional people-helpers. Christianity Today, 21, 12-14.
- Daniel, S., & Rogers, M. L. (1981). Burn-out and the pastorate: A critical review with implications for pastors. Journal of Psychology and Theology, 9, 232-249.
- Dillman, D. A. (1978). Mail and telephone surveys: The total design method. New York: John Wiley and Sons.
- Doohan, H. (1982). Burnout: A critical issue for the 1990's. Journal of Religion and Health, 21, 352-358.
- Ellison, C. W. (1983). Spiritual well-being: Conceptualization and measurement. Journal of Psychology and Theology, 11, 330-340.
- Experts say clergy stress doesn't have to result in burnout. (1984, July). Christianity Today, pp. 71-72.
- Farber, B. A. & Heilfetz, L. J. (1982). The process and dimensions of burnout in psychotherapists. Professional Psychology, 13, 293-301.

- Fichter, J. H. (1984). The myth of clergy burnout. Sociological Analysis, 45, 373-382.
- Foyle, M. (1985). Burnout or brownout? Evangelical Missions Quarterly, 22, 262-270.
- Freudenberger, H. J. (1975). The staff burn-out syndrome in alternative care institutions. Psychotherapy: Theory, research, and practice, 12, 73-82.
- Guy, J. D., & Liaboe, G. P. (1985). Isolation in Christian psychotherapeutic practice. Journal of Psychology and Theology, 13, 167-171.
- Hauerwas, S., & Willimon, W. (1990). The limits of care: Burnout as an ecclesial issue. Word and World, 10, 247-253.
- Kahill, S. (1986). Relationship of burnout among professional psychologist to professional expectations and social support. Psychological Reports, 59, 1043-1051.
- Kerlinger, F. N. (1986). Foundations of behavioral research (3rd ed.). New York: Holt, Rinehart and Winston.

- Koeske, G. F. & Koeske, R. D. (1989). Construct validity of the Maslach Burnout Inventory: A critical review and reconceptualization. Journal of Applied Behavioral Science, 25, 131-144.
- Krejcie, R. V., & Morgan, D. W. (1970). Determining sample size for research activities. Educational and Psychological Measurement, 30, 607-610.
- Lee, R. T., & Ashforthy, B. E. (1990). On the meaning of Maslach's three dimensions of burnout. Journal of Applied Psychology, 75, 743-747.
- Lutheran Church-Missouri Synod. (1992). 1991 statistical yearbook. St. Louis: Concordia Publishing House.
- Maher, E. L. (1989). Burnout: Metaphors of destruction and purgation. Soundings, 72, 27-37.
- Malony, H. N. (1988). Men and women and the clergy: Stress, strain and resources. Pastoral Psychology, 36, 164-169.
- Maslach, C. (1978). Job burnout: How people cope. Public Welfare, 36, 56-58.

Maslach, C. (1982). Understanding burnout:

Definitional issues in analyzing a complex phenomenon. In Pain, W. S. (Ed.), Job stress and burnout: Research, theory, and intervention perspectives. Beverly Hills, CA: Sage Publications.

Maslach, C., & Jackson, S. (1980). Maslach Burnout Inventory. Department of Psychology. University of California, Berkeley, CA.

Maslach, C., & Jackson, S. (1981). Inventory of experienced burnout. Unpublished research project. University of California, Berkeley, CA.

Maslach, C., & Jackson, S. (1986). Maslach Burnout Inventory Manual (2nd ed.). Palo Alto, CA: Consulting Psychologists Press.

Olsen, D. C., & Grosch, W. N. (1991). Clergy burnout: a self psychology and systems perspective. The Journal of Pastoral Care, 45, 297-304.

Paloutzian, R. D., & Ellison, C. W. (1982).

Loneliness, spiritual well-being, and the quality of life. In L. A. Peplau and D. Perlman (Eds.), Loneliness: A sourcebook of current theory, research and therapy. New York: John Wiley and Sons.

Paloutzian, R. D., & Janigian, A. S. (1989). Models and methods in loneliness research: Their status and direction. In M. Hojat and R. Crandall (Eds.), Loneliness: Theory, research, and applications. Newberry Park, CA: Sage Publications.

Pierce, C. M. B., & Molloy, G. N. (1989). The construct validity of the Maslach Burnout Inventory: Some data from down under. Psychological Reports, 65, 1340-1342.

Pines, A. M., Aronson, E., & Kafry, D. (1980). Burnout: From tedium to personal growth. New York: The Free Press.

Rayburn, C. A., Richmond, L. J., & Rogers, L. (1983). Stress among religious leaders. Thought, 58, 329-344.

- Russell, D. (1982). The measurement of loneliness.  
In L. A. Peplau and D. Perlman (Eds.), Loneliness:  
A sourcebook of current theory, research, and  
therapy. New York: John Wiley and Sons.
- Russell, D., Peplau, L. A., & Cutrona, C. E. (1980).  
The revised UCLA Loneliness Scale: Concurrent and  
discriminant validity evidence. Journal of  
Personality and Social Psychology, 39, 472-480.
- Russell, D., Peplau, L. A., & Ferguson, M. L. (1978).  
Developing a measure of loneliness. Journal of  
Personality Assessment, 42, 290-294.
- SAS Institute (1990). SAS User's Guide: Basics. Cary,  
NC: SAS Institute.
- Stanley, J. E. (1988). Clergy burnout: Lessons from  
past leaders. The Christian Ministry, 19, 22-23.
- Vandercreek, L., & Smith, D. (1991). The spiritual  
well-being and need of parishioners. Journal of  
Religion and Health, 30, 299-309.
- Vander Ploeg, H. M., Van Leeuwen, J. J. and Kwee, M. G.  
T. (1990). Burnout among Dutch psychologists.  
Psychological Reports, 67, 1-7-112.



- Warner, J., & Carter, J. D. (1984). Loneliness, marital adjustment, and burnout in pastoral and lay persons. Journal of Psychology and Theology, 12, 125-131.
- Weiss, R. S. (1973). Loneliness: The experience of emotional and social isolation. Cambridge, MA: The MIT Press.
- Whitman, J. R. (1982). The relationship of ministerial burnout to marital quality. Unpublished dissertation. Western Conservative Baptist Seminary, Portland, OR.
- Whittemore, H. (1991, April 14). Ministers under stress. Parade, (pp. 4-6).

Appendix A

**Background Survey**

A. What is your current age?

\_\_\_\_\_ YEARS

B. In what year did you graduate from Seminary?

\_\_\_\_\_

C. How many total years\* have you served in the parish ministry? \_\_\_\_\_ YEARS

D. How many years\* have you served at your current parish? \_\_\_\_\_ YEARS

E. What is the communicant membership of your parish?

\_\_\_\_\_ COMMUNICANT MEMBERS

\*Please round off number of years to the closest whole number, i.e. 4 years-5 months = 4 years, 8 years-9 months = 9 years.

Appendix B

**Cover Letter for Survey**

Dear Rev. \_\_\_\_\_:

As pastors, we often speak of how much there is to do, and how little time there is in which to do it. At the same time, we have become increasingly aware of the stresses, strains, pains and frustrations that exist alongside the joy of the parish. While few ministers have completely burned-out, many of us have wondered from time to time whether we have experienced some feelings of burn-out.

As a 1983 graduate of Concordia Seminary, I have been interested in how we might better avoid the effects of burn-out which accumulated from the stresses of the parish. Your name was drawn in a random sample of ministers in the \_\_\_\_\_ District who are being asked to give their responses on these matters. In order that the results are truly helpful towards providing such information, it is important that each survey be completed and returned. The questions contained in the enclosed survey simply require a few moments to answer.

You may be assured of complete confidentiality. While District President \_\_\_\_\_ was contacted prior to this mailing, neither he nor anyone else but the undersigned is aware to whom it was addressed. The survey has an identification number for mailing purposes only. This enables me to remove your name from the mailing list when your survey is returned. Your name will never be indicated in the study's results. All results will be reported for groups, individual responses will not be indicated.

The results of this survey will be reported to District and Synodical officials. You may receive a summary of the results by writing "copy of results requested" on the back of the return envelope, and printing your name and address below it.

I would be happy to answer any questions you might have. Please write or call. The telephone number is (\_\_\_\_)\_\_\_\_-\_\_\_\_. Thank you for your assistance.

Sincerely,

David Prout  
Principal Researcher

Appendix C

**First Reminder Letter**

Last week a survey seeking your responses about stresses in the parish was mailed to you. Your name was drawn in a random sample of ministers in the \_\_\_\_\_District.

If you have already completed and returned it, please accept my sincere thanks. If not, please do so today. Because it has been sent to only a small, but representative, sample of District pastors, it is extremely important that your survey is included. Only in this way will the results accurately reflect the present situation of pastors in the LC-MS.

If by some chance you did not receive the survey, or if it was misplaced, please call me right now, collect (\_\_\_\_) \_\_\_\_-\_\_\_\_. I will get another one in the mail to you today.

Thank you,

David Prout  
Principal Researcher

**(Mailed to all sample members on post card one week following original mailing.)**

**Second Reminder Letter**

Dear Rev. \_\_\_\_\_:

About three weeks ago I wrote to you seeking your response about stress in the parish. As of today, we have not received your completed survey.

This Survey has been undertaken due to the concern that stresses and strains within the parish have led ministers to the experience of burn-out. In hopes of gathering information to better understand this occurrence, this survey has been conducted within your District.

I am writing to you again due to the significance each survey contributes to the usefulness of this study. Your name was drawn through a scientific sampling process in which every pastor in the District had an equal chance of being selected. In order for the results to be truly representative, it is essential that each person in the sample return his survey.

You may be assured of complete confidentiality. Your name will never be indicated in the study's results. All results will be reported for groups, individual responses will not be indicated.

In the event that your survey has been misplaced, a replacement is enclosed. Your cooperation is greatly appreciated. Thank you.

Sincerely,

David Prout  
Principal Researcher

**(Mailed to those sample members who have not returned surveys three weeks following original mailing.)**



**Third Reminder Letter**

Dear Rev. \_\_\_\_\_:

I am writing to you about our study of stresses in the parish. We have not yet received your completed survey.

The large number of returned surveys is very encouraging. Whether we will be able to describe accurately what is the parish situation, however, depends significantly upon you and the others who have not yet responded. It is our belief that those of you who have not yet sent in your survey may offer quite different responses than those already received.

This study is one of the few efforts to understand the strains of the parish better. The results are important to our church body, and how we might react to the strains experienced by our pastors. The usefulness of our results depends upon our ability to describe accurately the true parish situation.

For these reasons, I am sending this additional survey by certified mail to ensure delivery. May I urge you to complete and return it as quickly as possible.

You may be assured of complete confidentiality. Your name will never be indicated in the study's results. All results will be reported for groups, individual responses will not be indicated.

I'll be happy to send you a copy of the results if you want one. Simply put your name, address, and "copy of results requested" on the back of the return envelope. Your contribution to the success of this study will be appreciated greatly. Thank you.

Sincerely,

David Prout  
Principal Researcher

**(Mailed by certified mail to those sample members who have not returned surveys seven weeks following the original mailing.)**

Appendix D

## Explanation of Raw Data

Column 1:	Identification Number
Column 2:	Years of Service
Column 3:	Loneliness Score
Column 4:	Spiritual Well-Being Score
Column 5:	Burn-out Score
Column 6:	Age
Column 7:	Marital Status
Column 8:	Year of Graduation
Column 9:	Years at Current Parish
Column 10:	Size of Congregation
Column 11:	Exhaustion Subscore
Column 12:	Personal Accomplishment Subscore
Column 13:	Depersonalization Subscore
Column 14:	Religious Well-Being Subscore
Column 15:	Existential Well-Being Subscore

001	38	30	100	40	66	m	1957	30	0320	19	10	03	53	47
005	22	57	087	48	48	m	1973	19	2000	24	18	06	49	38
008	10	25	114	16	38	m	1985	03	0200	06	05	05	59	55
009	02	39	105	36	28	m	1994	02	0850	12	14	10	00	00
010	02	49	119	44	29	m	1992	02	0185	26	17	10	60	59
012	06	54	060	81	38	m	1986	03	0055	35	34	12	28	26
015	26	46	086	56	52	m	1968	19	0416	26	12	11	47	35
025	14	46	084	57	40	m	1980	07	0050	25	21	11	46	37
028	18	31	101	23	44	m	1976	11	0476	15	14	06	52	49
034	31	45	111	37	57	m	1963	16	0940	14	17	06	60	55
035	01	32	115	33	37	m	1993	01	0240	16	09	08	60	55
037	07	34	116	12	33	m	1987	06	0400	03	07	02	57	59
038	13	37	114	31	41	m	1981	10	0510	15	11	05	60	54
039	23	23	120	08	63	m	1971	14	1056	02	04	02	60	60
042	15	44	107	41	41	m	1979	11	0125	27	08	06	59	48
043	06	44	119	32	44	d	1989	01	0214	15	14	03	60	59
044	40	35	107	35	65	m	1954	18	1300	15	14	06	54	55
045	11	28	105	32	37	s	1983	09	0688	22	06	04	59	58
048	15	36	105	32	42	m	1979	02	0260	19	16	07	58	47
052	05	32	113	28	34	m	1987	05	0400	11	13	04	57	56
053	22	46	106	53	48	m	1972	05	0244	25	17	07	54	52
055	16	34	120	35	47	m	1974	08	0190	14	15	06	60	60
056	30	45	082	56	55	m	1965	20	0295	20	23	13	39	43
058	10	27	116	25	50	m	1985	09	0275	09	12	04	60	56
059	06	28	109	51	33	m	1988	06	0375	21	17	13	59	50
065	09	36	097	50	37	m	1985	04	0545	29	18	05	54	43
069	35	32	111	32	60	m	1959	16	0120	19	18	05	59	46
072	16	41	104	40	42	m	1978	00	1705	18	19	03	53	51
073	28	35	098	43	55	m	1966	22	2300	16	17	07	51	48
074	21	24	113	21	48	m	1973	06	0160	08	08	02	58	55
076	10	42	112	34	44	m	1984	10	0221	09	20	05	60	52
078	23	33	111	40	49	m	1971	12	0900	24	12	08	60	51
079	20	47	088	62	55	m	1975	05	0290	34	16	12	50	38
083	15	24	120	10	41	s	1979	02	0688	03	06	01	60	60
084	06	47	098	52	32	s	1989	03	0190	20	22	10	55	43
085	18	36	117	38	61	m	1977	07	0157	20	14	04	49	47
086	35	35	100	48	59	m	1960	20	0750	19	19	10	51	49
091	29	35	096	42	55	m	1965	16	0225	21	17	04	50	46
100	23	35	110	29	49	m	1971	14	0900	13	11	05	60	49
103	07	37	123	36	32	m	1988	03	0480	16	12	08	58	59
112	11	33	113	27	48	m	1983	04	0928	12	09	06	57	56
113	22	40	093	63	51	m	1970	12	1850	26	25	12	49	44
116	06	41	092	48	36	s	1989	06	0200	15	19	10	45	47
120	12	36	120	23	41	m	1982	12	1300	11	06	06	60	56
121	01	39	113	25	30	s	1994	01	0265	10	13	02	60	48

123	12	43	106	58	43	m	1982	05	0800	30	16	10	60	45
124	42	28	120	34	69	m	1952	04	0046	18	07	09	60	60
125	24	29	117	35	67	m	1971	20	0280	15	10	10	60	57
126	34	27	117	19	59	m	1960	31	0730	10	05	02	60	60
132	05	28	118	24	31	m	1989	05	0450	13	08	03	59	59
133	43	20	120	10	70	m	1949	23	1200	00	10	02	60	60
135	08	24	113	24	34	m	1986	02	0225	12	07	05	60	53
136	30	67	096	30	56	m	1964	05	0600	13	15	02	50	56
140	12	29	117	13	38	m	1982	05	0633	05	04	04	59	58
145	09	55	092	76	38	m	1986	09	0300	37	19	20	55	37
147	33	23	120	15	62	m	1961	17	0482	08	01	03	60	60
148	04	28	094	30	33	m	1989	01	0650	12	13	05	48	46
152	18	46	089	55	50	m	1976	05	0175	22	17	16	53	36
153	09	22	116	15	36	m	1984	09	1150	09	04	02	60	60
154	08	63	091	44	35	m	1986	08	0160	16	23	05	51	44
157	14	30	114	46	42	d	1980	04	0460	17	19	15	60	54
161	23	38	112	35	49	m	1971	04	0201	16	11	08	55	57
162	27	39	080	60	49	m	1979	15	0502	26	16	14	40	40
163	02	23	114	24	27	m	1993	02	1000	12	12	04	58	56
164	31	46	109	50	58	m	1963	13	0220	18	17	15	60	49
165	17	42	093	42	42	m	1978	11	0400	21	19	10	48	45
167	03	41	115	28	48	m	1991	03	0086	12	19	03	60	55
168	22	36	116	42	48	m	1972	01	0560	16	12	08	59	57
169	22	27	110	20	48	m	1972	22	0735	09	08	03	56	54
172	09	33	115	25	36	m	1985	09	0140	14	07	04	59	56
174	38	47	087	46	61	m	1956	30	0600	28	14	06	43	44
175	27	26	117	24	49	m	1991	03	0112	10	08	06	59	58
186	03	49	065	57	43	m	1992	03	0240	27	20	10	34	35
190	14	26	113	27	60	m	1981	10	0900	12	08	05	58	55
191	19	38	111	34	45	m	1975	11	0925	14	12	08	56	55
192	11	54	098	70	37	m	1983	06	2200	29	29	12	55	43
195	07	33	116	42	36	m	1987	07	0415	20	15	07	60	56
197	37	40	097	53	63	m	1957	15	0750	31	12	10	53	44
198	09	59	068	77	35	m	1985	05	0275	32	28	16	39	29
199	10	35	116	31	37	d	1984	02	0225	14	13	04	59	57
202	28	54	089	56	54	m	1966	14	1700	28	16	12	48	41
204	13	66	058	77	40	m	1981	06	0240	31	27	15	30	25
205	17	31	115	35	43	m	1977	06	0630	11	17	07	58	57
208	31	33	107	22	65	m	1963	16	0285	11	08	01	57	50
209	15	35	102	40	41	s	1979	15	0186	11	22	05	57	46
210	14	30	113	59	40	m	1980	06	0261	29	15	12	58	51
212	11	46	111	33	51	d	1983	11	0050	18	23	05	60	51
213	18	37	102	45	59	m	1975	10	1500	25	18	08	54	48
214	03	42	099	52	34	m	1991	03	0815	26	18	06	54	45
220	28	44	097	51	57	m	1966	06	0625	31	09	11	49	43

223	22	47	081	56	48	m	1972	08	1200	28	15	13	43	34
224	22	24	120	29	47	m	1972	05	1300	11	10	08	60	60
229	13	34	089	33	40	m	1981	09	0140	10	10	06	48	41
230	10	30	104	38	36	m	1984	02	0452	13	17	08	54	50
234	12	29	110	28	38	m	1982	07	1200	12	15	02	56	50
236	14	37	104	49	40	m	1980	02	1150	21	15	13	53	51
240	11	44	112	37	37	m	1983	02	1750	16	14	09	58	54
243	39	29	112	41	63	m	1955	09	0470	21	14	05	57	55
247	10	35	108	28	37	m	1984	02	0468	14	05	09	60	48
248	07	38	090	54	40	m	1987	07	0215	19	26	09	49	41
249	04	40	100	67	48	m	1990	04	0280	33	23	11	52	45
250	05	28	114	20	53	m	1986	03	0101	06	08	06	60	54
251	06	47	104	34	46	m	1988	06	0206	17	13	04	58	46
252	42	32	120	13	67	m	1952	06	0950	03	06	03	60	60
256	41	48	112	24	67	m	1953	07	0050	06	13	05	54	58
257	15	36	116	28	41	m	1979	03	0340	08	20	03	60	56
268	26	37	117	28	62	m	1968	14	0793	10	12	02	60	57
269	22	31	110	26	48	m	1972	08	0280	12	08	06	50	60
270	32	48	093	43	58	m	1962	07	0022	16	22	05	49	44
279	29	41	115	24	55	m	1965	29	1200	09	11	04	53	60
287	25	57	084	68	52	m	1969	05	0600	36	19	16	50	39
288	02	33	110	30	44	m	1993	02	0260	11	14	05	56	54
291	04	24	115	34	48	m	1990	02	0570	22	08	08	60	55
292	04	26	116	25	47	m	1986	04	0396	10	13	02	60	56
295	15	30	104	19	45	m	1979	04	1173	09	09	01	54	50
297	22	32	107	31	48	m	1972	17	0142	10	16	05	60	47
303	35	41	089	29	60	d	1959	02	0087	18	08	03	52	37
304	26	27	113	24	52	m	1968	08	0850	10	08	06	59	54
307	08	25	118	28	34	m	1987	08	2000	11	09	08	60	58
311	19	57	098	50	46	m	1976	10	0300	25	14	11	52	46
312	19	28	117	36	61	m	1960	13	0250	17	11	08	59	58
314	20	44	110	38	42	m	1981	08	0125	22	12	04	56	54
318	21	32	097	41	48	m	1973	11	0625	20	15	06	48	49
320	24	26	119	28	49	m	1971	14	0362	10	13	03	60	59
321	26	40	118	27	48	m	1987	00	1346	14	08	05	59	59
325	13	28	118	42	39	m	1981	03	1650	23	12	08	60	60
333	37	21	103	41	64	m	1957	30	1400	24	13	04	49	49
334	00	24	080	32	28	m	1994	00	0128	13	12	05	40	40
335	05	26	100	18	46	m	1989	05	0215	11	06	01	49	53
336	39	46	102	39	64	m	1956	10	0370	18	16	05	51	51
338	14	34	104	46	39	m	1980	14	0270	18	22	06	60	49
340	09	45	108	55	37	m	1985	05	0568	35	17	07	60	48
342	18	22	116	27	42	m	1982	14	0230	08	14	05	60	56
343	38	29	119	33	63	m	1956	15	0200	08	20	05	60	59
347	20	30	115	24	46	m	1974	11	0647	11	10	03	60	55

350	03	54	092	47	44	m	1991	03	0579	17	25	05	54	40
352	29	39	103	46	59	m	1965	21	2050	18	14	12	52	51
354	42	26	117	17	66	m	1952	37	1047	06	10	01	60	57
363	22	28	102	29	49	m	1971	08	1600	09	10	10	49	53
365	28	46	100	36	56	m	1966	00	0130	23	07	04	52	53
366	28	36	092	44	54	m	1966	21	1350	16	16	12	46	46
367	25	26	120	17	50	m	1969	18	0680	06	10	01	60	55
369	34	36	118	31	60	m	1960	03	0212	12	14	05	60	58
372	17	47	109	46	43	m	1977	09	0914	23	14	09	56	53
376	38	29	114	26	63	m	1956	29	0950	10	10	03	58	56
378	30	34	110	26	56	m	1964	03	0684	11	08	07	58	51
380	11	31	099	34	44	m	1983	03	0667	18	13	03	53	46
382	25	29	113	21	48	m	1981	01	0560	13	07	03	55	54
385	10	46	114	44	37	m	1983	07	0440	23	12	09	58	48
386	20	29	104	28	46	m	1974	01	4300	10	13	05	55	49
387	25	48	109	27	49	m	1990	04	0483	18	13	06	57	52
390	13	30	120	30	54	m	1982	03	0260	08	18	04	60	60
393	23	48	084	56	47	m	1972	17	0675	23	14	14	51	37
399	15	45	103	69	42	m	1979	09	0200	26	24	15	59	42
405	11	50	077	52	42	m	1981	04	0195	19	24	10	46	31
407	21	48	089	77	47	s	1973	07	0255	37	25	15	45	44
411	10	53	080	74	40	m	1984	06	0820	45	14	15	50	30
413	18	33	112	37	44	m	1976	03	0350	14	18	05	58	54
414	18	35	111	23	44	m	1976	07	0581	11	09	07	57	53
416	20	51	107	48	44	m	1984	02	0300	27	12	10	60	47
422	11	31	108	48	40	m	1983	04	0650	26	08	10	56	52
423	10	44	113	42	43	m	1984	04	0875	21	12	07	60	53
427	18	30	111	37	44	m	1976	07	1100	18	10	09	58	53
428	25	29	119	29	53	m	1969	02	0000	13	12	04	59	60
430	05	61	104	44	31	m	1989	05	0378	19	07	08	53	51
432	02	29	110	21	34	m	1992	02	0075	07	10	04	52	58
442	14	36	103	56	41	m	1980	02	0650	36	14	06	60	49
453	09	53	087	62	35	m	1985	04	0350	25	22	15	55	37
455	08	50	107	50	35	m	1986	01	0215	21	23	06	55	52
462	24	51	084	45	50	m	1970	14	0740	18	20	07	43	41
464	22	65	066	85	48	m	1972	05	0486	45	29	11	41	25
465	17	39	103	42	44	m	1977	08	0815	22	15	07	53	46
466	14	32	111	35	40	m	1981	07	0225	10	18	07	53	58
467	33	24	117	25	58	m	1961	14	0315	11	08	05	59	58
469	21	30	110	39	49	m	1973	01	3400	18	11	10	55	55
471	27	32	113	30	52	m	1967	06	1714	14	11	05	59	54
476	38	26	113	41	63	m	1956	16	0600	18	13	10	59	54
477	39	46	096	46	62	m	1988	06	0315	18	17	11	55	41
478	24	40	098	53	50	m	1970	14	0350	23	17	17	49	49
479	30	32	113	22	57	m	1963	12	0170	16	08	10	60	53

481	05	36	088	37	33	m	1987	05	0430	16	16	05	51	48
482	09	34	112	41	34	m	1986	03	0300	15	18	08	56	56
484	14	58	092	46	41	m	1980	10	0170	20	18	06	46	46
486	11	32	082	45	38	m	1984	06	0298	34	15	05	57	55
489	21	30	103	31	47	m	1973	14	0700	15	11	05	51	52
535	35	47	087	63	60	m	1959	02	0375	24	20	11	36	37
495	17	33	087	42	51	m	1977	03	1116	16	17	07	38	46
496	07	45	107	43	34	m	1987	02	0750	24	13	06	56	51
500	34	27	112	28	59	m	1960	07	0416	16	09	03	60	52
505	13	24	116	16	39	m	1981	01	0250	10	02	04	58	58
509	29	29	107	32	55	m	1965	05	0490	18	08	06	55	52
512	03	28	115	31	60	m	1991	03	0130	10	14	07	60	55
514	40	42	101	52	69	m	1954	04	0660	24	23	06	54	47
515	18	47	078	60	48	m	1976	04	0250	32	29	09	41	41
519	09	36	097	45	36	m	1985	05	0200	17	21	07	60	42
522	14	35	114	44	40	m	1981	05	1300	25	08	11	59	55
523	04	39	111	35	34	m	1990	04	0125	16	11	08	59	52
532	27	25	119	12	51	m	1968	02	0464	08	04	01	60	59
231	22	27	118	27	48	m	1972	13	0110	11	12	04	60	58
155	29	36	115	53	59	m	1965	04	0350	20	22	07	60	55
388	06	27	113	42	45	m	1988	03	1213	23	11	08	54	59
391	17	35	109	40	43	m	1977	12	0260	17	15	08	57	52
097	11	48	094	33	56	m	1983	07	0246	09	18	02	57	47



Appendix E

Three-Way Analysis of Variance  
Cell Means

Level of Years of Service	Loneliness	Spiritual Well-Being	<u>N</u>	<u>M</u>	<u>SD</u>
1	1	1	3	26.67	7.57
1	1	2	1	21.00	-
1	1	3	6	26.33	5.16
1	2	1	2	52.00	21.21
1	2	2	3	33.67	3.21
1	2	3	3	28.67	4.04
1	3	1	3	52.0	5.00
1	3	2	1	44.0	-
1	3	3	2	36.0	11.31
2	1	2	6	34.17	10.76
2	1	3	16	28.5	13.60
2	2	1	12	42.42	9.24
2	2	2	11	37.54	8.26
2	2	3	13	31.31	8.57
2	3	1	19	59.21	14.05
2	3	2	11	42.82	8.59
2	3	3	3	39.33	6.43
3	1	1	4	35.25	6.13
3	1	2	6	31.33	7.78
3	1	3	22	23.59	8.41
3	2	1	10	49.30	7.69
3	2	2	9	30.67	5.57
3	2	3	8	30.75	12.16
3	3	1	21	52.38	14.01
3	3	2	7	39.57	11.33
3	3	3	1	24.0	-

- 1 Low range of scores  
2 Middle range of scores  
3 High range of scores

Appendix F

Vita

David L. Prout

ADDRESS

407 Jackson Avenue West  
Oxford, MS 38655  
(601) 234-6568

D.O.B.: 3-17-53  
Age: 42 Sex: Male  
Health: Excellent

CAREER OBJECTIVE

Christian Psychologist

EDUCATION

- 1995: Psy.D. (Anticipated), Clinical Psychology  
George Fox College, Newburg, OR
- 1990: M.A., Clinical Psychology  
Western Conservative Baptist Seminary  
Portland, OR
- 1985: M.A., Guidance and Counseling  
Oakland University, Rochester, MI
- 1983: M.Div., Parish Ministry  
Concordia Seminary, St. Louis, MO
- 1978: B.A., Bachelor of Arts  
Oakland University, Rochester, MI

EMPLOYMENT HISTORY

- 1993 - Present: Peace and Zion Lutheran  
Churches, Oxford, Holly  
Springs, MS  
Position: Pastor. Work  
includes preaching, teaching,  
counseling, and administration  
of two parishes.

- 1992 - 1993: Private Practice of Larry Friedberg, Ph.D., Huntington Woods, MI  
Position: Psychometrician. Work included interview and assessment of clients, tabulation and initial interpretation of test results.
- 1990 - 1991: Pacific Gateway Hospital, Portland, OR  
Position: Mental Health Therapist. Work included group and individual in-patient psychotherapy, and nursing duties on locked unit.
- 1990 - 1991: DePaul Treatment Centers, Portland, OR  
Position: Substance Abuse Therapist. Work included design and leading of didactic sessions for out-patient adolescents, individual and group psychotherapy of adolescents.

INTERNSHIP

- 1991 - 1992: Mercy Hospital, Detroit, MI  
Work included individual psychotherapy of children, adults, and families of out-patient and in-patient clients, intelligence and psychological testing of children and adults, didactic sessions within in-patient substance abuse unit and community outreach program.

Supervisors: Christine  
Faulstich, Ph.D., and Larry  
Friedberg, Ph.D.

PRACTICUMS

1990 - 1991: Delaunay Mental Health Center,  
Portland, OR  
Work included individual adult  
psychotherapy. Supervisor:  
Lisa Garbaldi, Ph.D.

1990: Vancouver School District,  
Vancouver, WA  
Work included individual child  
psychotherapy. Supervisor:  
Mary Smith, Ph.D.

DISSERTATION:

"Effects of Loneliness, Years of Service, and  
Spiritual Well-Being upon Burn-out Among Lutheran