

Running head: SPIRITUAL WELL-BEING AND EMOTIONAL EXHAUSTION

SPIRITUAL WELL-BEING AS A MEDIATOR IN THE RELATIONSHIP BETWEEN
SPIRITUAL BEHAVIOR AND EMOTIONAL EXHAUSTION IN PASTORS

By

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Abstract

The purpose of this study is to elucidate the relationship between spiritual discipline, spiritual well-being, and emotional exhaustion in pastors. Past research has indicated that pastors rely on a variety of systems, including spiritual behavior, to help them in dealing with burnout (Chandler, 2010; Meek et al., 2003). Spiritual well-being is also an important feature for pastors in dealing with burnout (Chandler, 2009; McMinn et al., 2005). However, specific ways in which spiritual well-being and spiritual behavior relate to each other with regard to burnout in pastors is not completely understood. The Maslach Burnout Inventory (Maslach & Jackson, 1981) and the Clergy Spiritual Well-being Scale (Proeschold-Bell et al., 2014) along with a Spiritual Behavior Questionnaire were used to measure emotional exhaustion, spiritual well-being, and spiritual behavior. Results indicate that spiritual well-being and emotional exhaustion negatively related to each other, spiritual discipline related positively to spiritual well-being, and that spiritual well-being mediated the relationship between spiritual behavior and emotional exhaustion. High levels of spiritual well-being predicted lower levels of emotional exhaustion. These findings suggest that spiritual well-being serves an important role when it comes to pastors' spiritual behavior and emotional exhaustion.

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Chapter 1

Pastors, Self-care, and Burnout

Burnout is a phenomenon that poses significant consequences for people in terms of their job satisfaction, well-being, connection to others, and sense of accomplishment. According to Maslach, Schaufeli, and Leiter (2001), early research on the topic of burnout has been concentrated on people working in health care professions. Areas such as social work (Butler, Carello, & Maguin, 2017; McFadden, Campbell, & Taylor, 2015), counseling (Ackerley, Burnell, Holder, & Kurdek, 1988; Lee, Lim, Yang, & Lee, 2011), and other health care professions (Andela, Truchot, & Van der Doef, 2016; Ray, Wong, White, & Heaslip, 2013; Walters, Matthews, & Dailey, 2014) have all been studied with regard to the effects of burnout. A growing body of literature has provided insight into how burnout affects pastors and clergy, whose work is sometimes similar to other human service professionals.

Pastors often tend to those who are ill, are present when people pass away, provide a listening ear to those going through hard times, and offer counsel. Pastors can find themselves in a role that is similar to counselors, as they work with individuals, couples, and families who are dealing with a wide array of struggles and challenges. Given all of these similarities, it is important to understand the unique features and factors of burnout in pastors.

Burnout

A study by Freudenberger (1975) first described and defined the phenomenon of burnout. Maslach (1976) later continued to pursue research on the topic of burnout. Maslach et al. (2001) provided a clear definition of burnout when they described it as

being comprised of three dimensions, including “overwhelming exhaustion, feelings of cynicism and detachment from the job, and a sense of ineffectiveness and lack of accomplishment” (p. 399). The three-dimensions can be assessed by several measures of burnout (Maslach & Jackson, 1981; Maslach, Jackson, & Schwab, 1986; Schaufeli, Leiter, Maslach, Jackson, & Schwab, 1996). Burnout should be seen as a distinct and separate concept from dissatisfaction with work or career. This is important as it clarifies that burnout is not simply a case of a person becoming dissatisfied, bored with, or tired of their job or career.

Maslach & Jackson’s (1981) three-dimensional model of burnout can be better understood by gaining an understanding of the relationship between each domain. Emotional exhaustion is particularly significant in the development of burnout (Maslach & Florian, 1988; Wilkerson & Bellini, 2006), and this was later explored in greater detail to reveal that emotional exhaustion leads to an increase in depersonalization, which in turn increases the sense of lacking personal accomplishment (Leiter & Maslach, 1988). Generally speaking, emotional exhaustion is quite similar to stress and fatigue and can be understood as a particular embodiment of these within the area of human service professions (Demerouti, Bakker, Nachreiner, & Schaufeli, 2001).

Burnout in Pastors

Past research has indicated that pastors tend to report lower levels of burnout than norm groups for the Maslach Burnout Inventory (Rossetti & Rhoades, 2013; Adams, Hough, Proeschold-Bell, Yao, & Kolkin, 2017). These findings are encouraging, considering some of the unique features of pastors’ jobs that can put them at risk for burnout. Pastors have described some of the difficulty in their jobs as coming from

extraneous demands that constantly seem to be present (Meek, McMinn, Brower, Burnett, McRay, 2003, p. 342). They have families to attend to, marriages to maintain, and sermons to write and prepare for, as well as the seemingly omnipresent demands of their congregations to address. Pastors have also reported feeling a sense of never having done quite enough. There is always more they can be doing to improve themselves and the organization of their churches, and there are always more people to whom they could and should be ministering (Meek et al., 2003). It is easy to see then how the role of a pastor places them inherently in situations where they face an overwhelming number of tasks to complete in a given day, and how, over time, those demands can lead to a sense of exhaustion and fatigue. This may also provide an explanation as to how a pastor may develop a sense of ineffectiveness and lack of accomplishment.

These feelings are perhaps exacerbated by the fact that pastors find it difficult to engage in self-care practices that are not in some way tied to their duties. Scott & Lovell (2015) conducted a study that showed this phenomenon of pastors struggling to engage in self-care. Survey and interview data was gathered on rural pastors living and working in the U.S. Their goal was to implement an intervention aimed at improving various areas of pastors' professional lives as well as increasing their well-being and sense of vocational satisfaction. The intervention was comprised of a variety of meetings, seminars, and trainings to provide pastors with new knowledge to increase their effectiveness in dealing with their needs, as well as those of their churches. Findings indicated that pastors suffer from loneliness and isolation, and that some of the structural components of being in ministry sometimes proved to be a source of frustration. The intervention was successful in increasing pastor's efficacy and ability in their work, as well as in decreasing some of

the loneliness and isolation they felt. However, the intervention was unsuccessful in bringing about the adoption of self-care practices in the participants, and it would seem that pastors have a tendency to be introverted when dealing with difficulty, potentially increasing isolation. According to Scott & Lovell (2015), "...self care is viewed as self-indulgence, an added luxury to life that they simply cannot afford due to the external demands placed on them" (p. 93). Self-care often took place in the form of spiritual discipline, such as praying or reading scripture (Scott & Lovell, 2015, p. 93). If pastors think of self-care as indulgent behavior, they may unintentionally be placing themselves at a higher risk for the development of burnout. The findings by Scott & Lovell (2015) seem to suggest that pastors are engaged in learning more about ways to increase their effectiveness in their vocation, but find it difficult to implement strategies in their lives that are self-focused.

Research by Sonnentag, Arbeus, Mahn, & Fritz (2014) suggests that regular pleasurable leisure activities are needed in order to facilitate increased engagement and energy in work. Sonnentag et al. (2014) found that an important factor to achieving rest from work is psychological detachment. That is, people find they are able to rest after work when they are able to engage in other activities without thinking about work. In light of Scott & Lovell's (2015) findings, it may be that pastors' reluctance to engage in leisure activities makes it difficult for them to rest outside of work and that when they experience exhaustion, they find it difficult to detach from work (Sonnentag et al., 2014).

Meek et al. (2003) found that of pastors who demonstrated healthy emotional and spiritual health, nearly half underscored the importance of creating and maintaining balanced boundaries in their lives. It was important for them to be able to feel a sense of

distance or separateness from their role as pastor and be able to engage with their personal lives in an intentional way. It is interesting to compare the difficulty pastors might face in implementing self-care to the very real need for it to be present if they are to function in a healthy way.

Also worth noting is that stress that pastors experience can be delineated into two categories, work-related stress and boundary-related stress (Wells, Probst, McKeown, Mitchen, & Han, 2012). Work stress can be thought of as stressors that come as a direct result of job related tasks. Sermon preparation, organizational duties, and pastoral care are all job-related activities that carry with them a certain amount of stress. Boundary-related stress, on the other hand, is when job specific demands begin to bleed over into pastors' personal lives and have an impact on their families. An example of this might be if a pastor receives calls at home in which the expectation arises that he or she would provide counsel or spiritual guidance.

Scott & Lovell's (2015) study also indicates that boundary stress is related to the high degree of imbalance present between pastors' professional and personal lives. In church congregations, there can almost develop an unconscious expectation that the pastor will be available at any given time to meet a variety of needs. Lee (2007) found that both pastors and their families can be negatively impacted in terms of stress due to presumptive expectations placed on them by congregants. Other research has suggested that pastors who evaluate congregation needs as intrusive are more likely to experience higher levels of burnout (Lee, 2010) and that congregant needs that infringe upon pastors' family boundaries can reduce family functioning (Morris & Blanton, 1998).

According to Virginia (1998), isolation is another important factor to consider with regard to burnout in pastors, and it has been speculated that it significantly contributes to how clergy experience burnout. Virginia (1998) noted that Roman Catholic secular clergy (those who serve in parishes within secular communities) experience a greater degree of burnout and depression than other Roman Catholic clergy living within religious communities such as monasteries or specific orders of Catholicism. These findings were further supported by Raj and Dean (2005) who found similar results between secular and religious clergy. In other words, Virginia's (1998) findings indicated that secular clergy experience a greater sense of isolation, and this significantly contributes to the experience of depression and burnout. Similar to isolation is the experience of loneliness, and there is evidence that pastors and pastors' wives are more likely to experience loneliness than other people (Warner & Carter, 1984). Warner and Carter's (1984) results suggested that pastors become overinvolved in their work and that this decreases the amount of time and emotional resources they have to invest in their spouses, leading to an increased sense of loneliness and isolation. Lack of social support also appears to increase feelings of burnout in pastors, and it is not uncommon for pastors to disconnect, isolate, or withdraw as a means of dealing with feelings of loneliness (Virginia, 1998; Staley, McMinn, Gathercoal, & Free, 2013). For pastors, social support is somewhat limited, possibly due to the relationship dynamics between pastors and their congregants. It may be that congregants do not see pastors as people whom they can befriend in the same way they would other churchgoers (Warner & Carter, 1984). It is easy then to understand why a tendency to withdraw or isolate could arise.

Chandler (2009) found that pastors have a tendency to withdraw as a way of coping with feelings of burnout. Given Virginia's (1998) findings that isolation is related to depression and burnout, and that pastors tend to withdraw in order to deal with feelings of loneliness (Virginia, 1998; Staley et al., 2013), it is possible that pastors' means of coping may have some pitfalls with regard to burnout.

In pastors who demonstrate healthy functioning in their role, there is a clear recognition of the need for connection to others, specifically relationships that are outside those present within their family (Meek et al., 2003). One facet of healthy functioning for pastors lies in being intentional about maintaining friendships, even those that are long distance. As noted earlier, social support can be an area of scarcity for pastors, and it could be that making the effort to be connected to others, even if only through letter, email, or phone calls, provides a means of coping with daily life and vocational stressors.

McMinn et al. (2005) found that pastors rely heavily on family relationships as the primary structures of their support systems and that these relationships are very important. Family support has been shown to be a protective factor in the development of burnout as well and may help in job engagement (Huynh, Xanthapoulou, & Winefield, 2013). Since relationships outside the family are difficult to build and maintain, the importance of family relationships, particularly the marriage relationship, cannot be overstated. This reliance on the marriage probably represents one of the greatest protective factors against burnout for pastors. At times, this support can be threatened by the demands of vocational ministry. Some pastors relocate frequently in order to meet the needs of their denominations or to follow a call to ministry in a new location. This can have a negative impact on pastor's spouses (Frame, 1998), particularly wives, who are

more likely than other church members to experience loneliness, burnout, and lower marital adjustment (Warner & Carter, 1984).

The role that pastors occupy and the stress that this can place on their family support structures may place them at risk for difficulty in maintaining their marriages and family relationships, and other relationships can be difficult to come by (McMinn et al., 2005; Frame, 1998). This is significant when considering the degree to which isolation and loneliness may impact burnout in members of the clergy (Virginia, 1998), and the importance of family support systems in preventing burnout (Hyunh et al., 2013). Pastors' spouses are also at risk for developing burnout and experiencing a greater degree of loneliness (Warner & Carter, 1984), which could represent an erosion of a primary means to avoid burnout.

McMinn et al.'s (2005) study indicated that pastors tend to employ self-care in isolation. Though there are some potential benefits to the withdrawal process, it seems to be a coping mechanism that poses certain risks to pastors or other members of the clergy. One specific example is the effect that withdrawal can have on the marriage relationship, which as noted earlier is one of the most important features of pastors' social support systems. Research has shown that withdrawal negatively impacts the marriage relationship and increases marital tension (King & DeLongis, 2014).

Since pastors may have a tendency of withdrawing when faced with vocational challenges (McMinn et al., 2005) they may be experiencing a situation in which one of their only methods of personal coping begins to erode other protective factors (King & DeLongis, 2014). This is to say that the isolating nature of the job and the need for self-

reliance may directly impact the way in which pastors engage with their families, who represent the primary feature of their social support system.

According to Scott and Lovell (2015), McMinn et al. (2005), Evers and Tomic (2003), and Meek et al. (2003), pastors have reported feeling that they simply do not have enough time. The demands of their job and the expectations of congregation members, as well as other church faculty, coupled with the demands of family life, all contribute to a sense of not having enough time (Tomic, Tomic, & Evers, 2004). This is particularly important to note when it comes to efforts to establish connection with others and maintain relationships outside of work related duties.

Staley et al. (2013) has suggested that in addition to having a scarcity of free time, pastors struggle with knowing how to create and maintain relational boundaries. Staley et al. (2013) also suggested that most of a pastor's time is spent in the role of pastor (p. 844). Boundary violations can be detrimental to how satisfied pastors feel about their family lives (Morris & Blanton, 1994). Pastors often feel a sense of difficulty when it comes to understanding how they are to function in various settings. Like many people, pastors are involved in many different types of functions and events, ranging from informal gatherings to formal meetings or church services. A pastor may be expected to slip in and out of his or her pastoral role at any given time, no matter what type of event (Staley et al., 2013). For example, a pastor may be invited to a party by a congregation member and while there be expected to pray over the gathering. Similarly, a pastor may be pulled aside at such a gathering to tend to a congregant who is in crisis.

According to Evers and Tomic (2003), one aspect of pastors' work that has implications for burnout is role ambiguity. They found that pastors are much more likely

to experience emotional exhaustion and depersonalization when they experience high levels of role ambiguity. Staley et al. (2013) also found that some pastors report highly negative experiences in being open and vulnerable with others (pp. 852 – 853). It may be that pastors never truly feel they can be authentically themselves because they may be required to switch into their pastoral role at a moment's notice. This sense of not being able to be truly authentic can make it difficult to form relationships that rejuvenate and restore a pastor, and there is the possibility that pastors have role expectations placed on them even in friendships (Staley et al., 2013). This highlights the need for relationships outside of work, but again, pastors' time demands may hinder their ability to pursue connections that are external to their work (Meek et al., 2001; Evers & Tomic, 2003; McMinn et al., 2005; Scott & Lovell, 2015).

One area of pastors' duties that is worth noting is the parts of their job that can be described as pastoral care. The role of counselor represents a challenging aspect of pastors' jobs and can be difficult to manage in healthy ways (Scott & Lovell, 2015; Tomic et al., 2004). A body of literature exists on how mental health professionals, specifically counselors, are affected by burnout (Ackerley et al., 1988; Farber & Heifetz, 1982; Lee et al., 2011; Rupert & Kent, 2007). As with pastors, counselors and therapists fill a professional role that involves unreciprocated giving and energy expenditure.

According to Killian (2008), therapists and counselors report that therapy often places them in a position where their energy is constantly being expended in the service of another. The therapy relationship is a unidirectional one, where the therapist and the client spend the therapy time attending to the client's needs and goals. This is part of what constitutes the healing nature of therapy. There is also the fact that not all clients

recover or demonstrate appreciable growth, change, or decreased symptomology, and this too can lend itself to the development of burnout (Farber & Heifetz, 1982).

According to Ecrement and Zarski (1987) and Avent, Cashwell, and Brown-Jeffy (2014), for some pastors, the counseling services they provide take place in the form of walking with someone through personal hurdles and challenges, and providing solace, support, and spiritual guidance. The pastor-congregant relationship could also be seen as unidirectional since the focus is always on the congregant's needs and spiritual life. It is not difficult to see how it could be very disheartening when the people whom pastors have invested so much into continue to experience struggle, personal or moral failure, or end up leaving the church or faith.

According to Farber and Heifetz (1982), the nature of giving in therapeutic relationships without consistent or reliable reward comes with a heavy toll, and many therapists consider the lack of reciprocation or reward to be one of the primary contributing factors to burnout. Similarly, pastors can fill a professional role that may require an unreciprocated expenditure of energy, time, and commitment, both to the organizations they work for and the many individuals who make up the congregations they minister to. The inequity present in these counseling relationships may have a relationship to perceptions of fairness in the work environment. These perceptions of fairness have been demonstrated to be a significant predictor in the development of burnout (Maslach & Leiter, 2008).

Another dimension of counseling that has proven to be a related factor to burnout is over-involvement in clients' lives (Ackerley et al., 1988; Lee et al., 2011; Rupert & Kent, 2007). Specifically, emotional exhaustion and depersonalization appear to be

related to the level of therapist over-involvement in clients. As noted by Staley et al. (2013), pastors experience negative effects when boundaries are not well established or maintained between their personal lives and their professional lives.

Tomic et al. (2004) found that pastoral care represents a significant challenge for pastors. Given that pastors experience difficulty with boundaries in their ministry, it may be that they are at risk for over-involvement. An example of boundary challenges may be seen in a situation where a pastor provides counseling for a couple, visits the hospital for the birth of their child, performs the baptism or dedication of that child, and attends social gatherings where the couple is present. There is potential for multiple relationships, which can place a pastor in a position where he or she is involved in many facets of a congregant's life, including pastoral care (Montgomery & DeBell, 1997). Were a therapist to experience this, it would clearly be seen as over-involvement and as a detriment to professional functioning, yet pastors are expected to be present in this way for many of their congregants.

Evers & Tomic (2003) found that pastors have a relatively high amount of emotional exhaustion when compared to other professionals involved in human services. In addition, pastors' sense of personal accomplishment seems to be lower than other professionals. With regards to burnout, this is a concerning finding. Maslach and Jackson's (1981) three-dimensional construct of burnout includes emotional exhaustion and a low sense of personal accomplishment as two of the three major contributing factors to burnout, with emotional exhaustion being particularly important.

Comparisons of studies by Rupert, Stevanovic, and Hunley (2009) and Chandler (2009) reveal that the work-personal life balance is a common issue that therapists and

pastors share, and it appears to be a significant risk factor for not only the development of burnout but also the way it is experienced. For pastors, it appears that ministerial demands often prevent the opportunity to take time off for rest and that this in turn corresponds to greater amounts of emotional exhaustion (Chandler, 2009).

Depression

Another point of consideration when talking about burnout is its relationship with depression. Bianchi, Schonfeld, and Laurent (2014; 2015) suggest a great deal of similarity between burnout and Major Depressive Disorder. Among other symptoms, Major Depressive Disorder is characterized by fatigue and loss of energy, as well as a loss of interest in pleasurable or previously interesting activities (American Psychiatric Association, 2013). One of the other important features of burnout is depersonalization. Shin, Noh, Jang, Park, and Lee (2013) showed that burnout is an early and significant causal symptom in the development of depression. Clearly, depression is an important aspect of health that should be considered when discussing burnout.

If burnout is indeed a precursor to the development of depression (Shin et al., 2013), then it can be understood as a phenomenon that has significant ramifications for mental health. The primary distinction between depression and burnout is thought to be the context in which it occurs. Bakker, Schaufeli, Demerouti, Janssen, and Van Der Hulst (2000) suggest that burnout can be conceptualized as occurring within the context of work whereas depression is generalized to everyday experience. More recently, the distinction has been questioned by Bianchi, Schonfeld, and Laurent (2014; 2015), as evidence suggests the possibility that emotional exhaustion and depersonalization, two of the core components of the burnout model, are more closely associated with depression

than with each other. In any case, the overlap between the two constructs has significant implications for pastors.

Knox, Virginia, and Lombardo (2002) pointed to the possibility that Roman Catholic secular clergy (priests who serve in parochial settings) may suffer from higher rates of depression than the normal population. A follow up study by Knox, Virginia, Thull, and Lombardo (2005) also found that these priests were more likely to suffer from depression when low vocational satisfaction was present. Since it has been shown that pastors experience low levels of personal accomplishment (Evers & Tomic, 2003), it may be that pastors' roles place them at risk for the development of burnout and depression.

Guthrie and Stickley (2008) found that spiritual distress may be influenced by mental illnesses such as anxiety and depression. Other research indicates that depression can cause a sense of being disconnected from God (Sorajjakool, Aja, Chilson, Ramirez-Johnson, & Earll, 2008). Since a pastor's job inherently contains an element of spirituality and need for communication with God, it would seem that pastors who experience burnout and subsequent depression may experience further job detachment. This is to say that burnout and depression may have a direct impact on a central feature of a pastor's job. Therefore, the relationship between depression and burnout in members of the clergy needs to be better understood.

Spirituality

Spirituality is a topic that is important to consider when discussing burnout in clergy, particularly as it relates to their functioning in ministry (Meek et al., 2003). Spirituality as a concept has been explored in psychological literature (Holmes & Kim-Spoon, 2016; Jung, 1938; Moreira-Almeida, Koenig, & Lucchetti, 2014; Snider &

McPhedran, 2014) almost since its inception as a scientific field of inquiry. Research that examines spirituality in pastors seems to indicate that, unsurprisingly, it serves as a prominent role in their lives and may be a key component for them in avoiding burnout (Chandler, 2009; Chandler, 2010; Hall, 1997; Meek et al., 2003; Miner, Bickerton, Dowson, & Sterland, 2015).

According to Meek et al. (2003), most pastors report that the primary reason they end up in ministry is a sense of calling or purpose bestowed upon them by God. Pastors indicate that the origins of their path to ministry and the pastoral vocation begin in a spiritual way. This sense of call to ministry is often profound, and is even at times in opposition to what pastors may have chosen for themselves. This is to say some pastors enter into the ministry out of obedience to a command from God. The call to the ministry is a significant event in the lives of pastors and continues to shape their vocational experiences well into their careers.

Clearly, spirituality plays an important role in how pastors begin their work in ministry. Hall (1997) indicated that spiritual dryness, a sense of diminished satisfaction and enjoyment in one's spiritual life, is one of the results of onerous demands placed on pastors. These demands come in the form of the many duties, responsibilities, and roles they are expected to carry out. This makes the fact that spiritual dryness is a significant predictor of emotional exhaustion an important one to consider (Chandler, 2009).

The daily events and work of ministry have the potential to distract pastors from their sense of calling (Meek et al., 2003), and thus "spiritual discipline," or the daily engagement in spiritual behaviors or activities, becomes an important aspect of most pastors' lives. Activities such as reading or studying the Bible, spending time in prayer,

journaling, or fasting can help pastors to maintain their sense of connection to God and serve as a reminder to them of why they entered ministry in the first place (Meek et al., 2003). It would seem that spiritual discipline in the form of reading scripture, praying, journaling or fasting serves as a way for pastors to stay connected to their sense of purpose in their vocation and may represent a means by which pastors can prevent feeling disengaged from their job. Since a large part of a pastors' role is made up of these spiritual discipline, it may be that the spiritual nature of ministry has some protective features for pastors who may be experiencing burnout.

Protective Factors

Rossetti and Rhoades (2013) found that Catholic priests reported lower levels of burnout than norm groups for the Maslach Burnout Inventory (Maslach & Jackson 1981). Miner et al. (2015) suggest that it is important to take into account the protective factors that enable pastors to avoid the phenomenon of burnout. As noted earlier, pastors have a tendency to engage in solitary self-care practices. While this may not be the best solution for dealing with all stressors, it does lend itself to certain healthy behaviors such as participating in leisure activities, engaging in prayer and spiritual devotion, or simply having time away from the many requirements of the job. These things have all been shown to be helpful practices for pastors (McMinn et al., 2005). Time away may be in the form of a vacation or sabbatical, as well as a consistent day every week that a pastor can psychologically disconnect from the job. Some research has indicated that taking a Sabbath or day of rest can be helpful for pastors in dealing with stress or emotional exhaustion (Carter, 2013; Proeschold-Bell, Eisenberg, Adams, Smith, Legrand, & Wilk, 2015). Having personal time may also give pastors a chance to reflect, journal, or pray.

These activities are important coping mechanisms for pastors and are related to healthy functioning. Pastors report that time with family, maintaining personal boundaries, and spiritual disciplines such as prayer, studying scripture, and journaling contribute to pastors' mental and spiritual well-being (Meek et al., 2003).

Lee (2010) provided evidence that pastors' experiences of work demands and organizational pressures or intrusions depend on their perceptions. This is to say that if pastors perceive these facets of their work with a more positive attitude, or spend time focusing on what they are grateful for, they are less likely to be negatively impacted. Emmons and McCullough (2003) found that gratitude can be cultivated through regular reflection on life's blessings. Spiritual disciplines may also aid in the facilitation of gratitude. For example, Lambert, Fincham, Brathwaite, Graham, and Beach (2009) found that the practice of prayer can lead to increases in gratitude.

The importance of family relationships to pastors, especially the marriage relationship, has also been demonstrated to be protective. Hall (1997) found that clergy members with healthy marriage relationships were much less prone to burnout. This makes sense given findings from McMinn et al. (2005) that suggest marriage relationships play a pivotal role in pastors' social support systems. Ideally, pastors find a partner in their spouses who is hard for them to find elsewhere. It appears that pastors' relationships with their spouses are tied to a sense of vocational efficacy (Chandler, 2010). Pastors reported that their marriage relationships directly impacted their sense of balance in their lives, ability to preach well, and effectiveness in church leadership (Chandler, 2010, p. 6). Chandler's (2010) findings suggest that the marriage relationship could be directly tied to a pastor's experience of effectiveness in his or her job.

With regard to depression, it would seem that pastors' vocations have a built in protective feature, as it has been demonstrated repeatedly in the literature that spirituality is correlated with lower rates of depression (Agishtein et al., 2013; Balbuena, Baetz, & Bowen, 2013; Greeson et al., 2015). Agishtein et al.'s (2013) study found that members of the Jewish community with high intrinsic religiosity (those who place high value on their religious beliefs) reported lower levels of depression when they engaged in religious behaviors like prayer and observing the Sabbath. Interesting to note is that those with low intrinsic religiosity reported higher levels of depression when engaging in religious behavior. This may point to the possibility that pastors who value their religious beliefs may be more likely to benefit from religious behavior than those who place lower value on their religious beliefs.

Similarly, Greeson et al. (2015) found that people engaging in mindfulness-based stress reduction experienced reduced depressive symptoms and that this was partially attributed to increases in daily spiritual experiences. Balbuena et al. (2013) found that an inverse relationship exists between spirituality and depression over time. They performed a 14-year longitudinal study that found that regular attendance of religious services was a protective factor in the development of depression. It has also been noted that spirituality plays a role in how those suffering from depression are able to cope (Sorajjakool et al., 2008). It appears that spirituality serves to help those with depression to mitigate feelings of isolation, experience hope for the future, and at times even experience relief from depression. This is encouraging because it could mean that even if pastors experience burnout and then depression, they have a significant resource in their spirituality to help them recover.

Self-care. Unsurprisingly, spiritual disciplines appeared to be an important component of self-care that was related to decreased burnout (Meek et al., 2003; McMinn et al., 2005; Sorajjakool et al., 2008; Chandler, 2009; Chandler, 2010; Agishtein et al., 2013; Balbuena et al., 2013; Greeson et al., 2015). A number of studies also highlighted the importance of personal relationships in decreasing experiences of burnout (Hall, 1997; Meek et al., 2003; McMinn et al., 2005; Chandler, 2009; Staley et al., 2013). In addition, leisure activities and time away from work have been shown to have benefit in preventing burnout (Meek et al., 2003; McMinn et al., 2005; Sonnentag et al., 2014).

A study by Bledsoe and Setterlund (2015), in which pastors were interviewed to determine what allows them to thrive in ministry, echoed the importance of self-care practices and the need for healthy support systems. Pastors indicated that in addition to maintaining personal relationships, especially their marriages, it was important to be intentional about setting boundaries at work, taking time off, and engaging in hobbies. Having a daily ritual, as well as exercise, was also reported as important for healthy functioning. Of note is the fact that many pastors in the study mentioned the importance of prayer and spiritual practices in daily routine (Bledsoe & Setterlund, 2015, p.57).

Chandler (2009) highlighted some of the primary predictors of burnout in pastors. Spiritual dryness, not feeling rested and renewed, and ministry involvement were all related to dimensions of burnout. Spiritual dryness was shown to be the primary predictor of emotional exhaustion. Ministry involvement, to the degree that it interfered with rest, was shown to be the second largest contributor to emotional exhaustion whereas a feeling of not being rested or renewed was the greatest predictor of depersonalization and lack of personal accomplishment.

Summary

Burnout has clearly been shown to have negative consequences with regard to well-being and the experience and performance of work-related tasks and environments (Huynh et al., 2013; Sonnentag et al., 2014). It is best understood as a three-dimensional process in which emotional exhaustion, depersonalization, and lack of a sense of accomplishment lead to reduced performance and efficacy in the work place (Maslach & Jackson, 1981; Maslach et al., 2001). Burnout is a topic that has been observed across a variety of professions, though primarily in the human service fields or helping professions (Demerouti et al., 2001). The field of pastoral ministry is one of these professions and as such merits exploration to determine the salient features of burnout in clergy. In the case of pastors, burnout affects vocational aspects specific to ministry, including: social interactions and the development and maintenance of social support systems (Evers & Tomic, 2003; Scott & Lovell, 2015); spirituality and the practice of spiritual disciplines such as prayer and fasting (McMinn et al., 2005; Scott & Lovell, 2015); and, commitment both to their congregation and to the religious organization with which they are affiliated (Meek et al. 2003; Lee, 2007; Lee, 2010; Scott & Lovell, 2015).

Rationale for the Current Study

The aim of this study is to determine if there are specific behaviors or practices that pastors may engage in that are related to lower levels of burnout. Spiritual dryness appears to be a primary predictor of emotional exhaustion (Chandler, 2009), which in turn, is a key contributor to burnout (Leiter & Maslach, 1988). Indeed, spiritual dryness is among the most difficult experiences for a pastor (Hall, 1997) and there is need to examine the relationship between spiritual well-being and burnout.

Spiritual behavior is also an important factor to consider with regard to burnout in pastors. Pastors report feeling that more time for spiritual behaviors would be beneficial in their jobs (Evers & Tomic, 2003). Meek et al. (2003) found that pastors report that spiritual practices such as solitude, reading Scripture, journaling, fasting, and prayer are important behaviors that contribute to success and resiliency in ministry (p. 343). Chandler (2009) did not, however, show any specific spiritual behaviors as being preventative of burnout. It is clear that pastors rely on spiritual behavior to help them cope with stress and function in their jobs, but the impact of specific spiritual behaviors on burnout is not yet clearly understood.

The current study will explore the potential importance of spiritual well-being and spiritual behavior to burnout in pastors. In particular, this study will investigate whether spiritual behavior plays a mediating role between spiritual well-being and burnout. Such a link could yield implications for the prevention of this destructive process for pastors.

Hypotheses

In light of the important role that spirituality plays in the job of a pastor, and the fact that burnout is something pastors may be at risk for, it is important to understand if there is a relationship between spiritual behavior, spiritual well-being, and burnout. Chandler (2009) was not able to find a correlation between specific spiritual behaviors and prevention of burnout using surveys. However, the study found that spiritual dryness predicted emotional exhaustion (a core feature of burnout). This study aims to explore if spiritual well-being mediates the relationship between spiritual behavior and burnout.

The hypotheses of this study are:

1. There is an inverse relationship between spiritual well-being and burnout.
2. More time spent engaging in the spiritual activities of journaling, prayer, and scripture reading will be related to higher levels of spiritual well-being.
3. Spiritual well-being will function as a mediator in the relationship between spiritual behavior and burnout.

Chapter 2

Statistical analysis for this study was conducted using correlation calculations to determine the relationship between spiritual behavior, spiritual well-being, and emotional exhaustion. Regression analysis was conducted to ascertain if spiritual well-being functions as a mediator in the relationship between spiritual behavior and emotional exhaustion in pastors. The data was collected using self-report surveys to assess engagement in spiritual behavior, as well as levels of spiritual well-being and emotional exhaustion in members of the clergy.

Participants

A total of 86 pastors from a variety of denominational backgrounds responded to invitations to the study. Sixty-three completed all of the surveys. Among participants who completed the surveys, 14 (22%) were female and 49 (78%) were male. A variety of denominations, both evangelical and mainline Protestants, were represented. The majority of participants identified as non-denominational or interdenominational (44%), or as Assemblies of God (20%). With regard to race and ethnicity, the majority identified as white (97%). The only other race and ethnicities reported were Hispanic (1.5%) and multiple ethnicity (1.5%). Participants were invited to participate using convenience sampling through Facebook and e-mail as well as word of mouth.

Materials

Maslach Burnout Inventory - Human Services Survey. Burnout was measured using the Maslach Burnout Inventory - Human Services Survey (MBI-HSS) (Maslach & Jackson, 1981). The MBI-HSS is a version of the Maslach Burnout Inventory developed specifically for use with people in human service fields. It is designed to measure the three-dimensional structure of burnout. It is a 22-item questionnaire that is broken down

into the three subscales of emotional exhaustion (EE), depersonalization (DP), and personal achievement (PA). The measure takes an average of 10-15 minutes to complete. It required participants to rate the prevalence of specific job-related feelings on a seven-point Likert scale. Examples of items are *I feel emotionally drained from my work* and *I have accomplished many worthwhile things in this job*.

The internal consistency for the MBI-HSS has been shown to be adequate to strong with Cronbach's alphas for emotional exhaustion, depersonalization, and personal accomplishment of 0.88, 0.70, and 0.83, respectively (Pisanti, Lombardo, Lucidi, Violani & Lazzari, 2013). Another study (Chao, McCallion, & Nickle, 2011) showed similar results for emotional exhaustion (.91), depersonalization (.62), and personal accomplishment (.76), with an overall internal consistency of 0.74. It has also been shown to have good factorial validity and consistency across a variety of professions (Richardsen & Martinussen, 2004).

Spiritual Well-Being Scale. Spiritual well-being was measured using the Clergy Spiritual Well-Being Scale (CSWS) (Proeschold-Bell, Yang, Toth, Rivers, & Carder, 2014). It is a measure designed specifically for use with clergy members. The 12-item scale assesses one's experience of the presence and power of God over the past six months. Experiences of the presence and power of God in daily life and in ministry were measured in two separate domains. Using a 5-point Likert scale, participants indicated the frequency ("never" to "always") to which they have experienced the presence and power of God in daily life and in ministry. Examples of items include: *In the past 6 months, how often have you felt that you have a vital relationship with God?*, and *Felt the power and presence of God in planning and leading worship?*.

The CSWS shows excellent internal consistency, with reliability coefficients as high as 0.93 for the daily experience domain, and 0.94 for the ministry domain (Proeschold-Bell et al., 2014). The CSWS also shows good concurrent and predictive validity through confirmatory factor analysis.

Spiritual Behavior Questionnaire. Spiritual behavior was measured using the Spiritual Behavior Questionnaire, which was developed for use in this study. Participants rated their total time spent, and overall satisfaction with their engagement in journaling, prayer, and reading scripture. Journaling was described as any method by which a pastor might record his thoughts or feelings regarding his spiritual life. Prayer was described as any personal time spent communing with God. Finally, reading scripture was defined as time that has been devoted to reading The Bible.

Procedures

Participants were given a link to a SurveyMonkey webpage that contained all forms for this study. They were first presented with an informed consent and short demographics form. After this they were able to continue on to the Spiritual Behavior Questionnaire, the Maslach Burnout Inventory - Human Services Survey (Maslach & Jackson, 1981) and the Clergy Spiritual Well-being Scale (Proeschold-Bell et al., 2014).

Summary

This study was conducted to determine the relationship between spiritual well-being, spiritual behavior, and burnout in pastors. Specific attention was given to whether or not spiritual well-being mediated the relationship between spiritual behavior and burnout. A total of 63 pastors from a variety of denominational backgrounds completed surveys measuring spiritual discipline, spiritual well-being, and emotional exhaustion.

Spiritual well-being and emotional exhaustion were assessed using the Clergy Spiritual Well-Being Scale (Proeschold-Bell et al., 2014) and the Maslach Burnout Inventory – Human Services Survey (Maslach & Jackson, 1981). Participants filled out a survey on spiritual behaviors to measure time spent in the spiritual disciplines of prayer, journaling and reading scripture. All participant data remained confidential with published data being stripped of names or other identifying information. Data was analyzed using correlation and regression analyses to determine the relationship between the three variables of spiritual behavior, spiritual well-being, and emotional exhaustion.

Chapter 3

The hypotheses of this study were that 1) there is an inverse relationship between spiritual well-being and burnout; 2) more time spent engaging in spiritual behavior will be related to higher levels of spiritual well-being; and 3) spiritual well-being will function as a mediator in the relationship between spiritual behavior and burnout.

Preparation of Data for Analysis

There were four variables that were used to assess the study hypotheses: Spiritual behavior, emotional exhaustion, closeness to God in daily life, and closeness to God in ministry. Quantification of the variables was conducted as follows.

Spiritual behavior was measured using a questionnaire that surveyed amount of time spent in praying, journaling, and reading scripture. Answers were provided by selecting one of six possible answers, ranging from “none” to “more than 2 hours.” These answers were coded with values ranging from 0 to 5.

Emotional exhaustion was measured using the Maslach Burnout Inventory (Maslach and Jackson, 1981) and isolating the score for the emotional exhaustion subscale. Participants responded by selecting one of seven possible answers ranging from “never” to “every day.” These were scored using values ranging from 0 to 6.

Closeness to God in ministry and daily life were measured using the Clergy Spiritual Well-being Scale (Proeschold-Bell et al., 2014). Participants responded by selecting one of five possible answers ranging from “never” to “always.” These answers were scored using values ranging from 1 to 5. Each subscale was scored by summing and then averaging the scores.

Due to a transcription error, one of the items on the closeness to God in daily life subscale was left out of the online survey. The decision was made to leave the subscale in the study, due to the fact that spiritual well-being is measured on a continuum and there are no threshold or significant cut-off points in terms of overall score.

Analytic Strategy

The data collected for this study was analyzed in several ways. The first and second hypotheses were tested using Pearson's correlation. To do this, the variables of emotional exhaustion, spiritual behavior, closeness to God in ministry, and closeness to God in daily life were analyzed for correlations.

This study also tested a third hypothesis, stating that spiritual well-being functions as a mediator in the relationship between spiritual behavior and emotional exhaustion. This was tested using two separate stepwise multiple regression analyses. Mediation was examined in each domain of spiritual well-being. This was accomplished using the four-step Baron and Kenny (1986) approach in which regression analyses are used to determine zero-order relationships between variables and explore possible indirect effects. First, a simple regression is calculated to determine a relationship between the independent and dependent variables. Second, another regression is calculated to measure the relationship between the independent variable and the potential mediator. Then a third regression is calculated to determine the relationship between the mediator and the dependent variable. Finally, a multiple regression is calculated to determine the relationship between the independent variable, the mediator, and the dependent variable. Steps two through four were repeated twice, once for each domain of spiritual well-being.

Analysis of Test Assumptions

Test assumptions for the regression equations were analyzed. The assumption of linearity was assessed by inspecting a scatter plot between the independent and dependent variables. To check if autocorrelation was present, the Durbin-Watson statistic was examined. Multivariate normality was assessed by examining the histogram for normal distribution. In order to test that the independent variables were not the same and that multicollinearity was not present, variance inflation factors were examined. Homoscedasticity was examined using Cook's distance statistic.

Findings

Overall levels of spiritual behavior, closeness to God, and emotional exhaustion. Descriptive Statistics analysis was completed to analyze mean and standard deviation for the variables of emotional exhaustion, $M=1.98$, $SD=1.02$, closeness to God in ministry $M=3.47$, $SD=0.84$, closeness to God in daily life $M=3.54$, $SD=0.81$ and spiritual behavior $M=4.86$, $SD=2.313$. Overall emotional exhaustion levels were fairly low as a score of six would have been the highest and zero the lowest. A score of two would indicate the experience was once a month or less. Reports of closeness to God were fairly high, with a highest possible score of five and a lowest possible score of one. A score of 3 would indicate often, and a score of four would indicate that the experience was frequent. Spiritual behavior levels were also high, with a highest possible score of 5 and a lowest possible score of zero. A score of five would indicate more than two hours per day for each measured behavior.

Table 1					
<i>Descriptive Statistics</i>					
	N	Minimum	Maximum	Mean	Std. Deviation
Emotional exhaustion	63	.33	4.56	1.98	1.02
Ministry	63	1.67	5	3.47	.84
Daily	63	2	5	3.54	.81
Spiritual behavior	63	2	11	4.86	2.31
Valid N (listwise)	63				

Associations between closeness to God and emotional exhaustion. Several associations were shown between closeness to God and emotional exhaustion. First, closeness to God in ministry and emotional exhaustion were moderately negatively correlated, $r = -0.52, p < 0.01$. That is, higher levels of feeling close to God in ministry settings or tasks were related to lower levels of emotional exhaustion. Next, a strong negative relationship between emotional exhaustion and closeness to God in daily life $r = -0.62, p < 0.01$, was shown, indicating that higher levels of feeling close to God in daily life was related to lower levels of emotional exhaustion.

Associations between closeness to God and spiritual behavior. In addition, there was shown to be a relationship between the closeness to God variables and spiritual behavior variable. A weak association was shown between closeness to God in ministry and spiritual behavior, $r = 0.29, p < 0.05$, which indicates that feeling close to God in ministry is generally related to greater frequency of engagement in spiritual behavior. A moderate positive relationship was shown to exist between closeness to God in daily life

and spiritual behavior, $r = 0.48$, $p < 0.01$. This suggests a positive relationship between feeling close to God in daily life and greater spiritual behavior levels.

The first hypothesis, that spiritual well-being and emotional exhaustion are inversely related, is supported with both dimensions of spiritual well-being negative associated with emotional exhaustion.

The second hypothesis, which states that spiritual behavior frequency will be related to higher levels of spiritual well-being, was also supported. Pearson's Correlation revealed that spiritual behavior had a weak positive relationship with closeness to God in ministry and a moderate positive relationship with closeness to God in daily life. It would appear then that as spiritual behavior increases, so too does closeness to God in both the ministry and daily life domains. See Table 2 for the correlation matrix.

Table 2					
<i>Correlations</i>					
		EmoE	Daily	Ministry	Spiritual behavior
Emotional exhaustion	Pearson Correlation	1	-.620**	-.518**	-.368**
	Sig. (2-tailed)		.000	.000	.003
	N	63	63	63	63
Daily	Pearson Correlation	-.620**	1	.796**	.476**
	Sig. (2-tailed)	.000		.000	.000
	N	63	63	63	63
Ministry	Pearson Correlation	-.518**	.796**	1	.295*
	Sig. (2-tailed)	.000	.000		.019
	N	63	63	63	63
Spiritual behavior	Pearson Correlation	-.368**	.476**	.295*	1
	Sig. (2-tailed)	.003	.000	.019	
	N	63	63	63	63
**. Correlation is significant at the 0.01 level (2-tailed).					
*. Correlation is significant at the 0.05 level (2-tailed).					

The first Baron & Kenny regression analysis.

Step 1. A simple linear regression was conducted to predict emotional exhaustion based on spiritual behavior. A significant regression equation was found ($F(1, 61) = 9.548, p < .01$), with an R^2 of .135. The predicted amount of emotional exhaustion is equal to $2.766 - .162$. Refer to Tables 3, 4, and 5.

Table 3				
<i>Model Summary for spiritual behavior and emotional exhaustion</i>				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.368 ^a	.135	.121	.975
a. Predictors: (Constant), Spiritual behavior				

Table 4						
<i>ANOVA^a for spiritual behavior and emotional exhaustion</i>						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	8.749	1	8.749	9.548	.003 ^b
	Residual	55.896	61	.916		
	Total	64.646	62			
a. Dependent Variable: EmoE						
b. Predictors: (Constant), Spiritual behavior						

Table 5						
<i>Coefficients^a for spiritual behavior and emotional exhaustion</i>						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.766	.282		9.796	.000
	Spiritual behavior	-.162	.053	-.368	-3.090	.003
a. Dependent Variable: EmoE						

Step 2. A simple linear regression was conducted to predict closeness to God in ministry based on spiritual behavior. A significant regression equation was found ($F(1,$

61) = 5.812, $p < .01$), with an R^2 of .087. The predicted amount of closeness to God in ministry is equal to $2.945 + .107$. Refer to Tables 6, 7, and 8.

Table 6				
<i>Model Summary for spiritual behavior and closeness to God in ministry</i>				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.295 ^a	.087	.072	.80903
a. Predictors: (Constant), Spiritual behavior				

Table 7						
<i>ANOVA^a for spiritual behavior and closeness to God in ministry</i>						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	3.804	1	3.804	5.812	.019 ^b
	Residual	39.927	61	.655		
	Total	43.731	62			
a. Dependent Variable: Ministry						
b. Predictors: (Constant), Spiritual behavior						

Table 8						
<i>Coefficients^a for spiritual behavior and closeness to God in ministry</i>						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.945	.239		12.344	.000
	Spiritual behavior	.107	.044	.295	2.411	.019
a. Dependent Variable: Ministry						

Step 3. A simple linear regression was conducted to predict emotional exhaustion based on closeness to God in ministry. A significant regression equation was found ($F(1, 61) = 22.356, p < .01$), with an R^2 of .268. The predicted amount of emotional exhaustion is equal to $4.16 - .630$. Refer to tables 9, 10, and 11.

Table 9				
<i>Model Summary for closeness to God in ministry and emotional exhaustion</i>				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.518 ^a	.268	.256	.880
a. Predictors: (Constant), Ministry				

Table 10						
<i>ANOVA^a for closeness to God in ministry and emotional exhaustion</i>						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	17.356	1	17.356	22.387	.000 ^b
	Residual	47.290	61	.775		
	Total	64.646	62			
a. Dependent Variable: EmoE						
b. Predictors: (Constant), Ministry						

Table 11						
<i>Coefficients^a for closeness to God in ministry and emotional exhaustion</i>						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	4.160	.475		8.766	.000
	Ministry	-.630	.133	-.518	-4.732	.000
a. Dependent Variable: EmoE						

Step 4. A multiple linear regression was conducted to predict emotional exhaustion based on spiritual behavior and closeness to God in ministry. A significant regression equation was found ($F(2, 60) = 38.082, p < .01$), with an R^2 of .319. The predicted amount of emotional exhaustion is equal to $4.373 - .104$ (Spiritual behavior) - $.546$ (Ministry). Both spiritual behavior and closeness to God in ministry were significant predictors of emotional exhaustion. Refer to Tables 12, 13, and 14.

Table 12

Model Summary for spiritual behavior, closeness to God in daily life, and emotional exhaustion

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df 1	df 2	Sig. F Change
1	.368 ^a	.135	.121	.957	.135	9.548	1	61	.003
2	.565 ^b	.319	.296	.857	.184	16.196	1	60	.000

a. Predictors: (Constant), Spiritual behavior

b. Predictors: (Constant), Spiritual behavior, Ministry

Table 13

ANOVA^a for spiritual behavior, closeness to God in ministry, and emotional exhaustion

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	8.749	1	8.749	9.548	.003 ^b
	Residual	55.896	61	.916		
	Total	64.646	62			
2	Regression	20.631	2	10.315	14.062	.000 ^c
	Residual	44.015	60	.734		
	Total	64.646	62			

a. Dependent Variable: EmoE

b. Predictors: (Constant), Spiritual behavior

c. Predictors: (Constant), Sbfrequency, Ministry

Table 14

Coefficients^a for spiritual behavior, closeness to God in ministry, and emotional exhaustion

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.766	.282		9.796	.000
	Spiritual behavior	-.162	.053	-.368	-3.090	.003
2	(Constant)	4.373	.472		9.255	.000
	Spiritual behavior	-.104	.049	-.236	-2.113	.039
	Ministry	-.546	.136	-.449	-4.024	.000

The second Baron & Kenny regression analysis.

Step 2. Another simple linear regression was conducted to predict closeness to God in daily life based on spiritual behavior. A significant regression equation was found ($F(1, 61) = 17.908, p < .01$), with an R^2 of .227. The predicted amount of closeness to God in ministry is equal to $2.722 + .168$. Refer to Tables, 15, 16, and 17.

Table 15				
<i>Model Summary for spiritual behavior and closeness to God in daily life</i>				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.476 ^a	.227	.214	.722
a. Predictors: (Constant), Spiritual behavior				

Table 16						
<i>ANOVA^a for spiritual behavior and closeness to God in daily life</i>						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	9.329	1	9.329	17.908	.000 ^b
	Residual	31.777	61	.521		
	Total	41.106	62			
a. Dependent Variable: Daily						
b. Predictors: (Constant), Spiritual behavior						

Table 17						
<i>Coefficients^a for spiritual behavior and closeness to God in daily life</i>						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.722	.213		12.786	.000
	Spiritual behavior	.168	.040	.476	4.232	.000
a. Dependent Variable: Daily						

Step 3. Another simple linear regression was conducted to predict emotional exhaustion based on closeness to God in daily life. A significant regression equation

was found ($F(1, 61) = 38.082, p < .01$), with an R^2 of .384. The predicted amount of emotional exhaustion is equal to $4.727 - .777$. Refer to Tables 18, 19, and 20.

Table 18				
<i>Model Summary for closeness to God in daily life and emotional exhaustion</i>				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.620 ^a	.384	.374	.808
a. Predictors: (Constant), Daily				

Table 19						
<i>ANOVA^a for closeness to God in daily life and emotional exhaustion</i>						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	24.846	1	24.846	38.082	.000 ^b
	Residual	39.799	61	.652		
	Total	64.646	62			
a. Dependent Variable: EmoE						
b. Predictors: (Constant), Daily						

Table 20						
<i>Coefficients^a for closeness to God in daily life and emotional exhaustion</i>						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	4.727	.457		10.342	.000
	Daily	-.777	.126	-.620	-6.171	.000
a. Dependent Variable: EmoE						

Step 4. A multiple linear regression was conducted to predict emotional exhaustion based on spiritual behavior and closeness to God in daily life. A significant regression equation was found ($F(2, 60) = 19.274, p < .01$), with an R^2 of .391. The predicted amount of emotional exhaustion is equal to $4.373 - .041$ (Spiritual behavior) -

.721 (Daily). Only closeness to God in daily life was found to be a significant predictor of emotional exhaustion. Refer to Tables 21, 22, and 23.

Table 21									
<i>Model Summary for spiritual behavior, closeness to God in daily life, and emotional exhaustion</i>									
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df 1	df 2	Sig. F Change
1	.368 ^a	.135	.121	.957	.135	9.548	1	61	.003
2	.625 ^b	.391	.371	.81	.256	25.210	1	60	.000
a. Predictors: (Constant), Spiritual behavior									
b. Predictors: (Constant), Spiritual behavior, Daily									

Table 22						
<i>ANOVA^a for spiritual behavior, closeness to God in daily life, and emotional exhaustion</i>						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	8.749	1	8.749	9.548	.003 ^b
	Residual	55.896	61	.916		
	Total	64.646	62			
2	Regression	25.287	2	12.643	19.274	.000 ^c
	Residual	39.359	60	.656		
	Total	64.646	62			
a. Dependent Variable: EmoE						
b. Predictors: (Constant), Spiritual behavior						
c. Predictors: (Constant), Spiritual behavior, Daily						

Table 23						
<i>Coefficients^a for spiritual behavior, closeness to God in daily life, and emotional exhaustion</i>						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.766	.282		9.796	.000
	Spiritual behavior	-.162	.053	-.368	-3.090	.003
2	(Constant)	4.730	.458		10.320	.000
	Spiritual behavior	-.041	.051	-.094	-.819	.416
	Daily	-.721	.144	-.575	-5.021	.000

Summary of regression analyses. With regard to spiritual behavior and emotional exhaustion, regression analysis revealed that spiritual behavior is predictive of emotional exhaustion and accounts for 13.5% of the variance.

Spiritual behavior was predictive of closeness to God in ministry, though it only accounted for 8.7% of the variance. A similar predictive relationship was found between spiritual behavior and closeness to God in daily life, with spiritual behavior accounting for 22.7% of the variance.

A strong predictive relationship was found between closeness to God in ministry and emotional exhaustion, with closeness to God in ministry accounting for 26.8% of the variance. Similarly, a strong predictive relationship was found between closeness to God in daily life and emotional exhaustion, with closeness to God in daily life accounting for 38.4% of the variance.

The third hypothesis, that spiritual well-being functions as a mediator in the relationship between spiritual behavior and emotional exhaustion, was supported. The two closeness to God variables and spiritual behavior were examined to determine the degree to which they predicted emotional exhaustion. Analysis revealed that spiritual behavior and closeness to God in ministry were strongly predictive of lower emotional exhaustion scores. Spiritual behavior accounted for 13.5% of the variance in both regression models. By adding closeness to God in ministry into the model, an additional 18.4% of the variance was explained, bringing the total variance explained to 31.9%. This revealed that closeness to God in ministry had a partially mediating effect.

Spiritual behavior, closeness to God in daily life, and emotional exhaustion were analyzed. Multiple regression analysis revealed that, for this model, only closeness to

God in daily life was predictive of emotional exhaustion, with an additional 25.6% of the variance explained when closeness to God in daily life was added bringing the total variance explained to 39.1%. This indicates that closeness to God in daily life had a full mediation effect on the relationship between spiritual behavior and emotional exhaustion.

Summary of Results

Analysis of the data revealed that all three hypotheses were supported. The first two hypotheses were tested using correlational statistics. This found that there was a weak negative relationship between the variables of spiritual behavior and emotional exhaustion, a weak positive relationship between spiritual behavior and closeness to God in ministry, and a moderate positive relationship between spiritual behavior and closeness to God in daily life. The third hypothesis was tested using two regression analyses to examine the mediating effects that closeness to God in ministry and daily life had on the relationship between spiritual behavior and emotional exhaustion. These calculations revealed that closeness to God in ministry partially mediated the relationship, and closeness to God in daily life was found to be a full mediator.

Chapter 4

The purpose of this study was to examine how spiritual behavior and emotional exhaustion are related in pastors, as well as to explore the possibility of spiritual well-being functioning as a mediator in that relationship. Results suggest that all hypotheses of this study are supported.

Interpretation

Regarding spiritual well-being and emotional exhaustion, an inverse relationship appears to exist, which offers support for the first hypothesis. This result is in keeping with findings from the authors of the Clergy Spiritual Well-being Scale (Proeschold-Bell et al., 2014). Elevated levels on both dimensions of spiritual well-being (closeness to God in daily life and ministry) appear to be associated with lower levels of emotional exhaustion. This echoes findings from Rossetti and Rhoades (2013) that showed a negative relationship between burnout and feeling close to God in Catholic Priests.

The second hypothesis is also supported, as greater frequency of spiritual behavior is correlated positively with higher levels of spiritual well-being or closeness to God. This is reflective of other research that suggests that the spiritual activities of prayer, studying scripture, and journaling all contribute to pastors' sense of spiritual well-being (Meek et al., 2003). It may also be noteworthy that the results of this study indicated a stronger relationship between spiritual behavior and feeling close to God in daily life. Perhaps further explanation for this can be found in research from Bledsoe and Setterlund (2015) that highlights the importance pastors place on systems outside of ministry in their efforts to avoid burnout. They found that pastors report self-care, boundary setting, and maintenance of relationships, particularly marriages, as being important to healthy functioning in ministry.

This study also tested a third hypothesis: that spiritual well-being would function as a mediator in the relationship between spiritual behavior and burnout. The results showed that spiritual behavior and closeness to God in ministry together did have predictive power for lower levels of emotional exhaustion, with closeness to God in ministry adding 18.4% of the variance. This suggests that a sense of being close to God in the context of ministry functions as a partial mediator in the relationship between frequency of spiritual behavior and emotional exhaustion for pastors. Perhaps this can be explained by the role that spiritual behavior plays in pastors' lives and ministries. Chandler (2010) interviewed pastors and found that while some report using spiritual behavior to aid in warding off burnout, all of those interviewed named spiritual behaviors as significant to their maintenance of well-being. Meek (2003) found that pastors report spiritual practices as contributing to spiritual well-being. These previous findings, coupled with the finding in this study that spiritual behavior is predictive of pastors' feelings of closeness to God in ministry, may suggest that spiritual behavior accounts for increases in spiritual well-being.

It is possible that this increase in spiritual well-being is a protective factor for emotional exhaustion particularly, and thereby burnout as a whole. Bledsoe and Setterlund (2015) interviewed pastors to ascertain the factors that allow pastors to thrive in ministry. They found that pastors who were thriving reported feeling connected to their congregations, felt supported by other staff, and attended seminars that were ministry based. It seems that successful ministry is aided in part by spending time in job related tasks. It makes sense then that a feeling of closeness to God in these tasks would partially

predict lower levels of emotional exhaustion, which is a construct that cannot be divorced from the context of work or vocation.

With regard to spiritual behavior, closeness to God in daily life, and emotional exhaustion, it appears that full mediation was found. This is to say that closeness to God in daily life fully mediates the relationship between spiritual behavior and emotional exhaustion. It may be worth noting that the Spiritual Behavior Questionnaire used in this study measured spiritual behavior that was not inherently connected to pastors' work. For example, prayer was defined as "personal prayer," and journaling and reading scripture are not ministry-specific tasks. This may shed some light on why pastors' sense of being close to God in daily life mediated the relationship between spiritual behavior and emotional exhaustion more fully than closeness to God in ministry did. That is, perhaps spiritual behavior that is non-ministry specific accounts for spiritual well-being in daily life more than it does for spiritual well-being in ministry. In fact, this is suggested in the regression analysis on spiritual behavior and closeness to God. The daily life domain of closeness to God was predictive of 22.7% of the variance, whereas closeness to God in ministry only accounted for 8.7% of the variance.

Closeness to God in daily life is perhaps a more important construct to pastors than closeness to God in ministry. In other words, perhaps pastors weight a sense of closeness to God in their daily lives more heavily than they do a sense of being close to him during ministry related activities. In the study by Meek et al. (2003), many pastors reported that they began their vocation as ministers based on a sense of calling or even command from God. This indicates that spirituality in daily life may be a foundational aspect of a pastor's vocation and that it would pre-date a pastor's sense of spiritual well-

being in the specific context of ministry. Perhaps closeness to God experienced in daily life helps pastors to cope with stress and frustration that sometimes comes from ministry. This is important to note, as research indicates that pastors rely heavily on aspects of life outside of their work to maintain healthy functioning. Personal relationships (Meek et al., 2003; Doolittle, 2010; Staley et al., 2013), and particularly their marriages (Hall, 1997; Chandler, 2010) are very important support systems to pastors. Leisure activities and time away from ministry are also tied to helping pastors cope with work stress. It makes sense then that a sense of feeling close to God outside of work would be very important.

Closeness to God in ministry partially mediates and closeness to God in daily life fully mediates the relationship between spiritual behavior and emotional exhaustion. This result makes sense in light of Chandler's (2009) finding that spiritual dryness was predictive of higher levels of emotional exhaustion. Büssing, Maumann, Jacobs, and Frick (2017) discussed the use of a Spiritual Dryness Scale that measures spiritual dryness by assessing a sense of being distant from God, having prayers go unanswered, or being "spiritually empty" (p 48). The Clergy Spiritual Well-being Scale measures a sense of Closeness to God. It follows then that while high levels of spiritual dryness predict greater levels of emotional exhaustion, higher levels of spiritual well-being are predictive of lower levels of emotional exhaustion.

However, it is possible that the findings of the current study differ from Chandler's (2009) study that found no particular spiritual behaviors to be predictive of avoiding burnout. Post hoc analysis of items from the Spiritual Behavior Questionnaire for the current study revealed that prayer and reading scripture were both individually predictive of lower levels of emotional exhaustion. This may indicate that prayer and

reading scripture may each be significant factors in the mechanisms that allow pastors to reduce or avoid burnout.

Limitations

This study has a number of limitations that need to be addressed. First, the sample size was relatively small, $N=63$, which means generalizability of the results is limited. In addition, the overwhelming majority of participants were Caucasian (97%) and male (78%). It is possible that the average responses in this study do not fully represent the experiences of female or non-white pastors. It is also worth noting that this study aimed to examine Protestant Christian pastors as a group, but that denominational affiliation may play a role. Non-denominational pastors made up 44% of the participants, while pastors from the Assemblies of God denomination comprised a further 20%, with the two denominations totaling 59% of participants. It is possible that the experiences of pastors in other denominations are not represented well, and they could differ from the reported experiences of this sample group.

Time spent working may also present a limitation. Forty-five participants reported average hours worked per week. Of those, 37 (82%) indicated that they work 40 or more hours per week and 8 (18%) indicated working less than 40 hours per week. A post hoc comparison of means for emotional exhaustion revealed that there was a significant difference in emotional exhaustion levels between the two groups. There appears to be higher levels of emotional exhaustion for the 40 or more hours per week group. This may suggest that there are differences between pastors who work full time and pastors who work part time.

It is important to note that data for this study was gathered using self-report surveys. Self-report research is always subject to error due to participant biases in reporting their experiences. Particularly, people tend to overreport traits or experiences they deem as more socially acceptable and underreport for items that are related to traits or experiences that are perceived as less socially desirable or that carry stigma. Because of the potential error in self-report, results from the Spiritual Behavior Questionnaire should be interpreted as providing a measure of pastors' perceptions of frequency of spiritual behavior. Actual values of reported time in a specific behavior may not be reliable. It is possible this could be remedied some by having participants record more recent spiritual behavior than what was measured in this questionnaire. Participants for this study recalled spiritual behavior that had taken place over the past two weeks. Perhaps administering the questionnaire several times over the course of a week or two and asking participants to only recall and record activity for the day might improve reliability. It may also be plausible to have participants record behavior throughout the day by providing a tracking sheet, though care would need to be taken so as not to artificially induce such behaviors.

The Spiritual Behavior Questionnaire used in this study may have other limitations. While the measure does assess common spiritual behaviors that pastors have reported in other studies (Evers & Tomic, 2003; Meek et al., 2003), it could be that additional behaviors are also significant in their relationship to spiritual well-being and burnout. For example, this study did not examine the practice of fasting, nor did it examine spiritual practices that take place in relationship with others, such as Bible

studies, corporate prayer, retreats, and attending spiritual book clubs. Any or all of these activities might be related to spiritual well-being and emotional exhaustion.

It is also important to mention the inherent difficulty in measuring the construct of spiritual well-being. In general, spirituality is a highly abstract facet of life that cannot be empirically measured in the same way specific behaviors can be, and it is also highly subjective. The Clergy Spiritual Well-being Scale (Proeschold-Bell et al., 2014) attempts to limit its measurements to a sense of closeness to God, but it is possible that individual pastors experience this differently. As an example, many pastors report taking up ministry as a result of feeling called or led by God, which denotes a certain level of closeness to God. However, some pastors report this call not being something they would have chosen for themselves and even report having differing desires (Meek et al., 2003). It may be possible then that pastors experience feelings of closeness to God differently.

Another limitation of this study is the missing item from the Clergy Spiritual Well-being Scale (Proeschold-Bell et al., 2014). While data from the closeness to God in ministry subscale remained intact, the missing item from the closeness to God in daily life subscale means that this dimension of spiritual well-being measured for this study may have reduced reliability.

In addition, the Clergy Spiritual Well-being Scale (Proeschold-Bell et al., 2014) is designed to measure a clergy member's experience of closeness to God, which likely does not measure all facets of spiritual well-being. It is possible that other dimensions of spiritual well-being might relate differently to emotional exhaustion. For example, pastors' feeling a sense of God's pleasure in their ministerial work may not be measured,

or, as mentioned above, their experience of closeness to God may be marked by struggle or disagreement with God.

Finally, it is likely that spiritual well-being, or the lack thereof, is only one of many factors that play a role in emotional exhaustion in pastors. Past research has indicated that there are a number of aspects in a pastors' work that are related to burnout. Lack of self-care (Scott & Lovell, 2015), extraneous demands on their time (Meek et al., 2003), difficulty maintaining boundaries (Meek et al., 2003; Wells et al., 2012), congregant needs and expectations (Morris & Blanton, 1998; Lee, 2007; Lee, 2010), and isolation (Warner & Carter 1984; Virginia, 1998; Raj & Dean, 2005) have all been shown to be related to emotional exhaustion and burnout in pastors. Personal relationships, including friends and family (Hall, 1997; Meek et. al., 2003; Staley et al. 2013), and leisure activity (Sonnetag et al., 2014) are seen as protective factors for pastors with regard to burnout. Clearly, the features of pastors' lives relating to emotional exhaustion and burnout are complex, and are certainly not covered comprehensively by this study.

As a general note, caution should be taken not to interpret these findings as causal. The findings of this study are correlational and predictive. Further experimental research is needed in order to ascertain the causes of burnout in pastors.

Future Directions and Recommendations

There are several possible future areas for exploration of the topic of burnout in pastors. First, a study that examined other spiritual behaviors that may increase spiritual well-being would be important. Specifically, it would be useful to have empirical studies that examined spiritual behaviors that fall outside the realm of ministry. It may be that activities that can be somewhat spiritual in nature, such as camping, hiking, playing, or

listening to music, may increase spiritual well-being and decrease emotional exhaustion. Indeed, research indicates that one's sense of connection to nature is predictive of higher levels of well-being (Nisbet, Zelenski, & Murphy, 2011), and that a sense of meaning in life mediates the relationship between nature connectedness and well-being (Howell, Passmore, & Buro, 2012). Having a greater understanding of how pastors' time spent in nature aids in their sense of spiritual well-being would also be useful.

There could also be benefit in having more studies that look at how other aspects of well-being are connected to spiritual well-being, as well as burnout. For instance, a study could examine the ways in which mental or physical illness and disease impact a pastors' sense of closeness to God. To further elaborate, a study that discussed how mental illnesses like anxiety or depression are related to spiritual well-being could add to the understanding of pastoral well-being as a whole. There is evidence that church attendance helps to mitigate the development of depression (Balbuena et al., 2013) and that spirituality can bring relief from depression (Sorajjakool et al., 2008). Similarly, studies that look at physical illnesses may also add meaningfully to the literature, especially given research on United Methodist clergy that found pastors report better physical health functioning, but have higher rates of chronic disease than non-clergy peers (Proeschold-Bell & Legrand, 2012).

Another area for future research would be to have studies that examine how spiritual behavior and spiritual well-being are related to other positive aspects of pastors' lives, as opposed to simply looking at them as a means of avoiding the negative experiences of emotional exhaustion and burnout. For example, looking at how spiritual behavior and spiritual well-being enhance other areas of life might be useful. It may be

that having a highly spiritual job has positive aspects for pastors, even in the areas of physical and mental health.

The findings of the current study are hopefully encouraging to pastors, as they seem to offer empirical support for commonly accepted strategies to increase spiritual well-being and avoid burnout. The findings suggest that participating in certain spiritual behaviors may be beneficial to pastors not only in enhancing their work, but also as a way of enhancing their personal spiritual well-being. However, perhaps even more important is the finding that spiritual well-being mediates the relationship between spiritual behavior and emotional exhaustion. This highlights the importance of pastors reflecting on the aspects of life that increase their sense of closeness to God in order to aid in avoiding emotional exhaustion.

It is notable that the Clergy Spiritual Well-Being Scale offers a measure of closeness to God as described by pastors' experience of God being near to them. Particularly, the questions inquire about pastors' experience of the presence and power of God. It may be encouraging then that as pastors are faithful in their spiritual behaviors, they become more aware of God's presence in their lives. There may be some application of these findings for pastors or other service professionals who work with pastors dealing with emotional exhaustion or burnout. Service professionals could focus specifically on helping pastors to identify the presence of God in their lives, as this perception has the potential to influence the effectiveness of spiritual behavior in avoiding burnout.

Conclusions

There are several major conclusions that can be made from this study. First, spiritual well-being plays an important role in the efficacy of pastors' efforts to avoid

emotional exhaustion and, subsequently, burnout. This suggests that when it comes to avoiding burnout, emphasis should be placed on the experiential aspects of pastors' relationships with God—not on simply engaging in spiritual behaviors in a rote fashion.

Second, this study offers support for previous research, suggesting that greater frequency of spiritual behaviors is related to higher levels of spiritual well-being. This should be encouraging to pastors since it means that they do not have to “re-invent the wheel” when it comes to enhancing their sense of spiritual well-being. Traditional wisdom that activities like praying, spending time in devotion, and reflecting on God's presence in their life are related to greater spiritual well-being seem to hold true.

Also, this study suggests that both spiritual behavior and spiritual well-being are predictive of lower levels of emotional exhaustion. The study also indicates that spiritual well-being mediates the relationship between spiritual behavior and emotional exhaustion in the context of pastors' ministry. Spiritual well-being in daily life appears to have full mediating effect on lower levels of emotional exhaustion.

This study augments existing literature on the topics of spiritual behavior, spiritual well-being, and burnout in pastors by providing empirical results. Furthermore, it adds clarity to the nature of the relationship between these three constructs. This may aid pastors and those who work with them in understanding how to maintain effectiveness in ministry. Burnout is a serious risk for pastors, and the cost of a pastor experiencing this phenomenon is high, not only for them and their families, but for their congregations and the Christian church as a whole. Spiritual well-being is an aspect of pastors' lives that must not be ignored. It is hoped that this study aids in understanding the unique features, challenges, and protective aspects of pastors' lives in ministry.

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Appendix A

Maslach Burnout Inventory-Human Services Survey

Maslach Burnout Inventory-Human Services Survey

Human Services Survey Form

The purpose of this survey is to discover how various persons in the human services or helping professions view their job and the people with whom they work closely.

Because persons in a wide variety of occupations will answer this survey, it uses the term *recipients* to refer to the people for whom you provide your service, care, treatment, or instructions. When answering this survey, please think of these people as recipients of the service you provide, even though you may use another term in your work.

Instructions: On the following pages are 22 statements of job-related feelings. Please read each statement carefully and decide if you ever feel this way about *your* job.

If you have *never* had this feeling, select the button under the *Never* column. If you have had this feeling, indicate *how often* you feel it by selecting the phrase that best describes how frequently you feel that way.

The phrases describing the frequency are:

How often:

Never

A few times a year or less

Once a month or less

A few times a month

Once a week

A few times a week

Every day

Sample items:

I feel emotionally drained from my work

I have accomplished many worthwhile things in this job

I don't really care what happens to some recipients

Appendix B

Clergy Spiritual Well-Being Scale

Clergy Spiritual Well-Being Scale

Presence of God in Daily Life					
During the past 6 months, how often have you...	Never	Sometimes	Often	Frequently	Always
Experienced the presence and power of God in the ordinary?	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
Observed the presence and power of God in your closest relationships?	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
Consciously practiced discerning the presence and power of God?	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
Felt God's grace and God's love for you as you are, apart from any accomplishments or good works?	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
Felt that events were unfolding according to God's intent?	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
Felt that you have a vital relationship with God?	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>

Presence of God in Ministry					
During the past 6 months, how often have you felt the presence and power of God...	Never	Sometimes	Often	Frequently	Always
In planning and leading worship?	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
When conducting pastoral visitations?	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
When participating in church-related events (e.g., Bible study, fellowship time, etc.)?	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
When sharing in crisis intervention and counseling?	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
When receiving the sacraments?	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
In the midst of serious conflict?	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>

Appendix C

Daily Spiritual Behavior Questionnaire

Daily Spiritual Behavior Questionnaire

Definition of personal prayer: Active prayer that is intended to enhance your personal relationship with God.

1. Over the past two weeks, how much time on average did you spend in personal prayer each day?

None Less than 20 minutes 21-59 minutes 1 - 1.5 hours 1.5 – 2 hours

More than 2 hours

2. On a scale of 1-5, how satisfied are you with your time spent praying over the past two weeks? (1 = not at all satisfied, 5 = extremely satisfied)

1 2 3 4 5

Definition of Journaling: Writing down thoughts, feelings, or prayers as they relate to your walk with God.

3. Over the past two weeks, how much time on average did you spend journaling each day?

None Less than 20 minutes 21-59 minutes 1 - 1.5 hours 1.5 – 2 hours

More than 2 hours

4. On a scale of 1-5, how satisfied are you with your time spent journaling over the past two weeks? (1 = not at all satisfied, 5 = extremely satisfied)

1 2 3 4 5

5. How much time on average did you spend reading scripture each day?

None Less than 20 minutes 21-59 minutes 1 - 1.5 hours 1.5 – 2 hours

More than 2 hours

6. On a scale of 1-5, how satisfied are you with your time spent reading scripture over the past two weeks? (1 = not at all satisfied, 5 = extremely satisfied)

1 2 3 4 5

Appendix D
Consent Form

Consent Form

Welcome to Burnout, Spiritual Behavior, and Spiritual Well-Being in Pastors. This is an original study being conducted by Jonathan Whiting to fulfill the requirements for the degree of Doctor of Psychology in Counseling Psychology (Psy.D.). A dissertation committee as well as the Northwest University Institutional Review Board has approved the study.

By pressing the "I agree" button located at the bottom of this page as well as completing the following surveys you are agreeing to participate in a study that looks at the relationship between spiritual behaviors, spiritual well-being, and burnout in pastors.

This study involves filling out three different surveys as well as a demographics form. The three surveys are the Maslach Burnout Inventory, the Clergy Spiritual Well-Being Scale, and a spiritual behaviors questionnaire developed for use in this study. The time required to complete these surveys is estimated between 30 and 40 minutes. Your email address will be collected initially only for the purpose of sending you the surveys for completion. However, once collected your email will not be linked to any personally identifying information.

You will begin by completing a short demographics questionnaire followed by the Clergy Spiritual Well-Being Scale, the Maslach Burnout Inventory, and the Spiritual Behavior Questionnaire, respectively. You may choose to remove yourself from the study at any time. If the content of the surveys proves to be distressing for any reason or if you think you are in crisis, you are urged to call the national suicide prevention hotline at 800-273-8255. Additionally the website [psychcentral.com](https://psychcentral.com/lib/common-hotline-phone-numbers/) has a list of hotline numbers for a variety of different issues. That link is: <https://psychcentral.com/lib/common-hotline-phone-numbers/>.

If you have any questions about this study or your rights, or if you wish to lodge a complaint or concern, you may contact the principal investigator, Jonathan Whiting, Northwest University College of Social and Behavioral Sciences at (208) 755-0985, email jonathan.whiting@northwestu.edu; Dr. [Leihua Edstrom](#), Northwest University College of Social and Behavioral Sciences, at (206) 372-6038, Email: leihua.edstrom@northwestu.edu; or the Northwest University [Institutional Review Board](#), at (425) 889-5237. Email: provost@northwestu.edu

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Please print a copy of this consent form for future reference

If you are 18 years of age or older, understand the statements above, and freely consent to participate in the study, click on the "I Agree" button to begin the survey.

I Agree

I Do Not Agree

Appendix E
Demographics Form

Demographics Form

Age:

Race/Ethnicity:

Sex:

Do you receive financial compensation for your service as a pastor?

How many hours per week do you spend in ministry service?

Less than 10 hours 10-19 hours 20-39 hours 40 or more hours

Number of years served in ministry:

Religious denomination:

Have you experienced burnout before?