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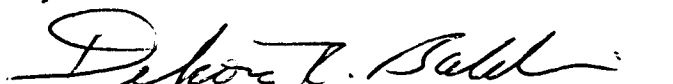
I am submitting herewith a dissertation written by Curtis Fox entitled "Marital, Parental, and Life Satisfaction in Clergy Families: Work Stressor Effects and Religious Coping Styles as Moderators." I have examined the final copy of this dissertation for form and content and recommend that it be accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy, with a major in Human Ecology.



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and recommend its acceptance:







Accepted for the council:



Associate Vice Chancellor  
and Dean of The Graduate School

Marital, Parental, and Life Satisfaction in Clergy Families:  
Work-Stressor Effects and Religious Coping Styles as  
Moderators

A Dissertation  
Presented for the  
Doctor of Philosophy Degree

The University of Tennessee, Knoxville

Curtis A. Fox

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childhood innocence that I had a dissertation to write. It was not possible to resist her appeal to apply myself to the task. I wish especially to dedicate this dissertation to her and look forward to reading hers in years to come.

## ABSTRACT

The direct effects of a model comprised of work-related stressors (mobility, compensation, intrusiveness, time-demands, and social support) on marital satisfaction, parental satisfaction, and life satisfaction, and the moderating effects of three styles of religious-problem-solving styles (deferring, self-directing, and collaborative) in clergy families were examined.

A national random sample consisting of 272 clergy husbands and their wives from six denominations was drawn for the study. Criteria for selection included being a male clergy married to a nonclergy person, presently serving as an ordained pastor in a denominationally affiliated parish, and having at least one child under eighteen years of age living at home. The model consisting of five stressors predicted marital satisfaction, parental satisfaction, and life satisfaction for both clergy and their wives. For both clergy and their wives, intrusiveness was the only significant predictor in the model predicting marital satisfaction. Social support was the only significant predictor in the model predicting life satisfaction for both clergy and wives.

A series of hierarchical regression analyses found that the collaborative style of religious-problem-solving was a

significant moderator of the relationship between intrusiveness and marital satisfaction for clergy and their wives. The deferring style moderated that relationship for clergy. The collaborative style also moderated the relationship between social support and life satisfaction for wives but not for clergy.

## TABLE OF CONTENTS

CHAPTER		PAGE
I.	INTRODUCTION.....	1
	Rationale.....	2
	Statement of the Problem.....	7
	Objectives of the Study.....	7
	Nominal Definitions.....	8
II.	REVIEW OF RELATED LITERATURE.....	11
	Clergy Stress Literature.....	11
	Mobility.....	15
	Financial Compensation.....	17
	Intrusions to Family Boundaries.....	19
	Expectations.....	21
	Social Support.....	24
	Clergy Marital Satisfaction Literature Review.....	26
	Stressors Affecting Marital Satisfaction.....	27
	Parental Satisfaction of Clergy Families.....	30
	Life Satisfaction of Clergy Families.....	31
	Religion in Social Science Literature.....	31
	Religious Problem-Solving Literature.....	34
III.	METHODS.....	39
	Selection of the Sample.....	37
	Description of the Sample.....	41
	Instrumentation.....	43
	Kansas Marital Satisfaction Scale (KMS).....	43
	Parental Satisfaction (PSS).....	48
	Life Satisfaction (LSS).....	49
	Religious Problem-Solving (RPSS).....	49
	Clergy Family Life Inventory (CFLI).....	50
	Personal History Inventory.....	51
	Procedures.....	52
	Data Collection.....	52
	Data Management.....	52
	Data Analyses.....	53
	Operational Definitions.....	56
	Hypotheses of the Study.....	59
IV.	RESULTS.....	60
	Descriptive Statistics.....	60
	Test of Hypothesis 1.....	65
	Test of Hypothesis 2.....	74

CHAPTER	PAGE
V. CONCLUSIONS AND DISCUSSION.....	80
Conclusions from the Study.....	80
Discussion.....	82
Implications for Theory.....	88
Implications for Research.....	90
Implications for Practice.....	92
Limitations of the Study.....	96
REFERENCES.....	100
APPENDICES.....	113
Appendix A.....	114
Appendix B.....	116
VITA.....	131

## LIST OF TABLES

TABLE	PAGE
1. Sample Means, Ranges, Standard Deviations, and Cronbach's Alphas on Scales.....	61
2. Correlations Among Variables for Husbands.....	66
3. Correlations Among Variables for Wives.....	67
4. Multiple Regression Model for marital Satisfaction for Clergy and Wives.....	70
5. Multiple Regression Model for Parental Satisfaction for Clergy and Wives.....	71
6. Multiple Regression Model Predicting Life Satisfaction for Clergy and Wives.....	72
7. Hierarchical Multiple Regression (F Change) for Husbands and Wives Predicting Marital Satisfaction.....	76
8. Hierarchical Multiple Regression (F Change) for Husbands and Wives Predicting Life Satisfaction.....	78

## Chapter I

### INTRODUCTION

Social science research has examined many variables that have been thought to influence the quality of individuals' life satisfaction, marital satisfaction, and parental satisfaction. These variables have been shown to have both direct and indirect effects on these outcome variables.

The present study was intended to make a contribution to the literature by examining the work and family stressors that impact the life satisfaction, marital satisfaction, and parental satisfaction of clergy and their families. Further, it sought to examine the moderating influence of religious problem-solving styles on the relationships between work/family stressors and these domains of personal satisfactions.

Lavender (1983) commented that one of the last remaining minorities to be freed is the clergy. Indeed, clergy and their spouses appear to exist in an emotional and structural context that includes work/family stressors that influence their personal and family life (Morris & Blanton, 1994b). Such stressors are primarily external stressors,

that is, those that originate outside of the family and over which they have relatively little control (Boss, 1988). The clergy family is constructed to be a model of a life of service and sacrifice (Pauck, 1983). This idealization drives the minister to work with little energy directed, at times, to the care and sustenance of both self and family. Also, the congregants who subscribe to such idealization fail to recognize the personal limits of the minister or his/her need for personal space and time apart from parish work. This puts family and work experiences in potential conflict. The clergy profession, unlike some other professions, has a strong potential for creating an interaction of work/family demands and relationships. Such experiences have the potential to influence strongly both personal and family well-being for clergy family members.

#### Rationale

The study of life satisfaction, marital satisfaction, and parental satisfaction of clergy families as predicted by work-related stressors and styles of religious problem-solving is supported by scholarly contributions that are theoretical, methodological, and practical in nature. The most salient features of earlier work point to the need for the present study.

It is a truism, but none the less valid, that clergy are humans just as are their parishioners. The failure to

accept this truism is part of the problem that affects clergy families' sense of identity and the perceptions of their congregants. Clergy and their families have no better preparation than their parishioners for the roles, rules, and relationships that govern their marital or family functioning (Hiltner, 1958). The situations, problems, or dilemmas they face are not generally different from that of their members. In spite of this similarity, the ministers' professional context provides a unique "built-in community" in which they live and work (Hulme, 1985; Lee & Balswick, 1989), but in which they are set apart to some extent and in which they experience social distance as a function of their clergy status.

One characteristic of ministers' unique work context is the close tie between the philosophy and demands of the profession and that of their personal and family life (Presnell, 1977). DeLuca (1980) referred to the minister's profession as a "holy crossfire." In this crossfire, the minister and his family struggle to balance the expectations and demands that come from self, family, congregation, denomination, and those believed to come from God. The concept of boundary ambiguity, that is, knowing who is in and who is out of the family both physically and psychologically (Boss, 1988) seems very applicable to clergy families. Often, the boundary between work and family is not

clearly demarcated.

Both Friedman (1985) and Whybrew (1980) conceptualized the clergy context from a family systems perspective (Bowen, 1978; Kerr & Bowen, 1988). They proposed that the stress of ministry was caused less so from hard work than from being caught among the interlocking emotional forces of the minister's own family system, the family system of the congregation, and the many individual family systems that comprise the congregation. These forces can triangulate clergy and their families in a manner that creates stress.

A very important theoretical consideration that may be employed in an analysis of ministers' families is the ecological model (Bronfenbrenner, 1977) adapted and utilized by Lee (1986). Lee suggested four settings in his ecological model of the minister's family. This model included:

- (1) the "microsystem" that refers to the internal interactions of the minister's family,
- (2) the "mesosystem" that refers to the family as a functioning unit in the context of the pastor's ministry and the church context and how they impact each other,
- (3) the "exosystem" that includes aspects of the work-related stressors as they impact the family as well as how those stressors are viewed by the minister and family, and
- (4) the "macrosystem" that includes the larger external influences on ministers' families such as the denominational

and/or doctrinal beliefs that impinge on the roles and rules governing their function (p.20).

The present study has "ecological validity" (Bronfenbrenner, 1977) since it examined clergy and spouse's experience of life satisfaction, marital satisfaction, and parental satisfaction as affected by the stressors related to their own clergy family, the congregation, and the denomination, as important aspects of their social contexts.

In addition, the present study builds also on the Double ABC-X model of family stress (Olson, McCubbin, Barnes, Larson, Mauxen, & Wilson, 1983). It focused on a pile-up of stressors that affect the ministers' and their spouses' personal and life satisfaction. Also, it considered the import of coping resources as salient variables that may moderate the direct relationships between work-related stressors and the satisfaction outcomes.

A review of the literature available on clergy families revealed many methodological limitations. First, it may be noted that, by far, the majority of studies involving clergy families have been anecdotal in nature as compared to those that were empirically based. This shortcoming has resulted in a preponderance of studies that lack scientific rigor and the qualities that would support the generalizability of findings to other populations. For example, some studies have used essentially descriptive statistics rather than

inferential statistics that are more useful in exploring the relationships among variables (Crow, 1990; Mills & Koval, 1971). Many of the studies have used also a single denomination for their samples thus limiting their generalizability (Hutchinson & Hutchinson, 1979; London & Allen, 1986; Nauss, 1974; Reilly, 1975; Fichter, 1984; King, 1988). Other studies have used unidimensional and global instruments to measure stress such as those designed by Adams (1984) and Holmes and Rahe (1967). Small sample sizes (Hsieh & Rugg, 1983), convenience samples (Lee, 1986) response bias (Douglas, 1965), nonrandom samples (Barber, 1985), and single gender studies (Platt & Moss, 1976; Hartley, 1978; Hartley & Taylor, 1977) appeared also to be prevalent in the literature.

In actuality, there has been little research focusing on clergy families. Thomas and Cornwall (1990) reviewed 427 articles written between 1980 and 1989 on religion and the family and found only five articles that focused directly on clergy and missionary families. Other research efforts have focused on religion as a factor in physical and emotional health in general (Bergin, 1983; Gartner, Larson, & Allen, 1991; Levin & Vanderpool, 1987). However, none of these studies has sought to examine the ways in which religion as a variable affects the nature of the relationships between

the work-related stressors and the personal and family outcomes of clergy families.

#### Statement of the Problem

The purpose of the present study was two-fold. First, it sought to investigate the predictive power of a model of five work-related stressors (i.e., compensation, expectations, intrusiveness, mobility, and social support) on clergy and their spouses' life satisfaction, marital satisfaction, and parental satisfaction. Second, it investigated the moderating influence of three styles of religious problem-solving (Deferring style that defers responsibility for problem-solving to God; Self-directing style that takes full responsibility for the process of problem-solving; and the Collaborative style or one in which the individual and God are in joint partnership in the process of problem-solving) on the hypothesized relationships between work-related stressors and satisfactions. Other sociodemographic variables were examined also for their relative influence on the relationships considered.

#### Objectives of the Study

The objectives of this study were to determine if life satisfaction, marital satisfaction, and parental satisfaction were predicted by five work-related stressors, and whether or not these predicted relationships were

moderated by three styles of religious problem-solving. More specifically, the objectives of this study were to examine:

1. The predictive power of a model consisting of five stressors (i.e., mobility compensation, intrusiveness, time-demands, and social support) on life satisfaction, marital satisfaction, and parental satisfaction for clergy and their spouses.
2. The predictive power of a model including three styles of religious coping (self-directing, deferring, and collaborative problem-solving styles) as moderators of the relationships between the work-related stressors on marital satisfaction, parental satisfaction, and life satisfaction for clergy and their spouses.

#### Nominal Definitions

1. Compensation: one's salary and benefits such as housing, medical and health insurance, retirement, vacation, and leave from active duty as remuneration for one's labors (Blanton, Morris & Anderson, 1990).

2. Time-demands: the obligations made upon the clergy or family that require time, effort, and energy to address the need of both family and congregation members. These demands may derive from her or his perception of self and its relationship with family, work, and other facets of

their social context (Blanton et al., 1990).

3. Intrusiveness: the weakening of emotional and physical distinctions adequate to maintaining separations between the family and other external systems as well as between the subsystems within the family necessary for optimum functioning (Blanton et al., 1990). The family may be made more vulnerable to intrusions into the system by external systems such as a congregation and/or denominational hierarchy in the present study.

4. Mobility: the process of moving from one locale to another involving the physical process of moving, the decisions that determine the process, as well as the physical and emotional adjustments necessary for dealing with the changes and losses normally experienced in moving (Blanton et al., 1990).

5. Social support: the availability of friendships, social activities, and other important attachments in one's social context. This includes the quantity of friendships available to the individual as well as the quality of the relationships in terms of their ability to meet the needs of the individual (Blanton et al., 1990).

6. Self-directing style: a style of problem-solving in which the individual believes that the self is totally responsible for the process. The individual assumes a high level of activity in the process while God is inactive

(Pargament, Kennell, Hathaway, Gravengoed, Newman, & Jones, 1988).

7. Deferring style: a style of problem-solving in which the responsibility for problem-solving is believed to belong to God who is perceived to be active in the process while the individual remains inactive (Pargament et al., 1988).

8. Collaborative style: a style of problem-solving in which both the individual and God are believed to be responsible and active in the process. There is the belief of a joint partnership between the individual and God in this process (Pargament et al., 1988).

9. Marital satisfaction: the global subjective evaluation of one's thoughts and feeling about one's marriage (Fincham & Bradbury, 1987).

10. Parental satisfaction: the subjective evaluation of one's thoughts and feelings about one's role as parent in terms of ability to discipline and nurture (Umberson, 1989).

11. Life satisfaction: the global self-assessment of the quality of one's life in terms of where one lives, standard of living, health, leisure, and work.

## Chapter II

### REVIEW OF RELATED LITERATURE

#### Clergy Stress Literature

Stress research has not frequently been characterized by clarity in the conceptualization of variables. At times, few distinctions are made between stress as cause and stress as effect (Boss, 1988). In the past, stress research has studied the effects of external events and/or the effects of persistent stressors that result in long-term demands on the family (LaVee, McCubbin, & Olson, 1987). The relationships between work-related stressors and marital satisfaction, family relationships, and personal life satisfaction have been important areas in family stress research. Effectively managing stressors from the domains of work and family have been shown to influence a functional balance between professional work and personal family life (Portner, 1983).

Clergy families are vulnerable to a number of stressors that place heavy demands on their resources and can adversely affect their perceptions which, in turn, can have negative effects on their experiences of personal growth and on their levels of satisfaction with intrafamily relationships (McCubbin & Patterson, 1983). Mills and Koval (1971) used a survey of a systematic random sample survey of 4,908 clergy representing 21 denominations and reported that

75% of the clergy experienced at least one major period of stress during their ministry. King (1988) surveyed clergy and spouses from the Episcopal church and found that 58% of the male clergy and 88% of their spouses had regularly dealt with stressors they saw as somewhat unique to the clergy family context.

A number of researchers have sought to identify the external stressors characteristic of clergy families. Mills and Koval (1971) found four subclassifications of clergy family stressors that included: "job stress;" "family stress;" "career stress;" and "personal stress." Houts (1977), in an anecdotal study of Methodist district superintendents, found that clergy family loneliness and congregational expectations placed on spouses are chronic stressors endemic to clergy families. Gleason (1977) rank-ordered the responses of 21 clergy and 11 clergy spouses on the influence of a number of stressors and found that the most problematic issues that they faced were perfectionism, unwelcomed surprises, proliferation of activities, role conflicts, "goldfish bowl" existence, and a lack of visible results from their work. Croskery (1977) used a sample of 200 clergy spouses and rank-ordered by importance the stressors they faced. He found that congregational expectations, financial security, lack of social life, living in a manse, and life in a goldfish bowl were the most

problematic stressors. Lee (1986) used similar rank-order procedures to assess the relative importance of stressors among a sample of 300 clergy couples randomly drawn from a seminary student list. He found that inadequate family time, loneliness, congregational expectations, and a lack of family privacy were the major issues faced by these couples.

Presnell (1977), using therapeutic and clinical interviews from 56 clergy and their spouses, found that financial strain, time-demands, social isolation, communication, and sex were the major stressors faced by these couples. Oates (1986) found that financial strains, social isolation, and congregational expectations were the more important stressors that clergy families face. The literature on clergy families appears to be consistent in identifying specific domains of work-related stressors that are endemic to the clergy profession.

Several indicators have been identified that reflect the ways that clergy families are affected by many of the stressors they face. These include a high rate of attrition and burnout, a relatively large number of clergy seeking treatment at mental health centers, and an increasingly larger number of marriages ending in divorce appear to be evident. Goodling and Smith (1983) contended that the divorce rate among clergy indicate both the problem of and solution to strife in the parsonage. Morgan (1982) further

estimated that 16% of clergy are presently divorced or are now divorcing. Lavender (1983) found that clergy ranked third among professional groups with respect to the number of divorces that are granted yearly. With regard to clergy entering mental health centers, the Religious News Service (1984) reported a study of persons admitted to mental health centers and found that clergy ranked 36th among 130 professions. Ronness (1994) compared the hospitalization patterns of 107 clergymen and 149 physicians at a psychiatric clinic between 1958 and 1989. He found that clergymen appeared to be hospitalized more often than physicians with the rate of admission increasing proportionally more for clergy than for physicians. He found also that depressive disorders were more common for both groups than other professional occupations but that clinical problems were identified as family-related three times more frequently for clergy than for physicians in the study. In a study of burnout among 4,660 clergy, Fichter (1984) found that over 6% of them were "candidates" for burnout.

In a review of the literature on clergy and their families, it appears that at least five major external stressors related specifically to their work and family life. Blanton (1992) reviewed the clergy family literature and reported five external work and family related stressors endemic to clergy families. These stressors were identified

as mobility, financial compensation, time-demands, intrusions to the boundaries of the family, and social support.

### Mobility

The mobility stressor might be thought of as the physical, social, emotional, and cognitive adjustments associated with the process of relocation (Blanton et al., 1990). This stressor renders the family vulnerable in relation to the relocation decisions made by church members and/or superiors (Houts, 1982). Crow (1990) surveyed 3,000 members of the National Association of Evangelicals (NAE) and found that 21% of the clergy spouses expressed concern about moving from one pastorate to another. Lavender (1983) estimated that approximately 200 clergy and their family move every day of the year. Anderson and Stark (1988) found that members of high mobility occupations were more likely to manifest symptoms such as loss of social support networks, greater role burdens, disruption of personal growth and development, and marital and family dysfunction, all of which are associated with what they called the "mobility syndrome."

Clergy families have been found to have difficulty in "taking root" or settling down (Lee & Balswick, 1989). Children of these families experience isolation (Stevenson, 1982) and wives and children tend to have greater role

overload (Jud, Mills, & Burch, 1970). The constant readjustment of roles and functions of clergy family members to meet these challenges of relocation might explain these effects.

Several factors influence the high mobility rates of clergy families. These factors are: the size of the congregation (Nelson & Everett, 1976); the material resources and attractiveness of the church (Mitchell, 1965); the marital status and marital stability of the clergy (Hutchinson & Hutchinson, 1975); the effectiveness of the pastor in his role as clergy (Nauss, 1974); and the authority structure of the denomination (Lee & Balswick, 1989; Smith, 1953).

An important factor in the emotional vulnerability of clergy families to relocation is their relative lack of involvement or a sense of little control in the decision-making process (Houts, 1982). Alexander (1980) contended that the stressor of relocation was related to the meaning the family attributed to the process. A lack of control or a sense of control in the process is a very salient variable related to the impact of the stressor on the family. Frame and Shehan (1994) studied 212 clergy and their spouses and found that negative perception of relocation was predicted by recent relocation and that negative appraisal of relocation was related to well-being in the sample.

### Financial Compensation

Financial compensation of clergy is another work-related stressor that has potential for impacting their personal and family well-being. This stressor may be described as a chronic stressor (Oden, 1977). Financial compensation refers to the clergy's salary and other provisions such as housing, medical insurance, retirement benefits, vacation, and other scheduled time off from ministerial duties (Blanton et al., 1990).

Clergy families are similar to other families in terms of their financial needs. Crow (1990) found that nearly one-third of his clergy sample expressed concern about their financial situation. Mills and Koval (1971) found that 25% of their large sample of clergy identified financial concerns as an important stressor. Douglas (1965) surveyed ministers' wives and found that 69% of them reported that their family income was barely sufficient or inadequate to supply the needs of the family. Lavender (1983) found that 95% of all clergy are grossly underpaid and are four times more likely than others in the labor force to have two or more jobs. Wives of clergy are also more likely than their cohorts in the general population of married women to work outside the home to supplement the income of their spouses. London and Allen (1986) found the stressor of financial compensation to be more serious for younger clergy who

appear to be somewhat less tolerant of this situation.

There appears to be a great discrepancy between the educational level of the clergy and their relative income. Mace and Mace (1982) noted that clergy ranked in the top 10% of the population with respect to their level of education yet ranked 325th out of 432 occupations with respect to salary. The 107 occupations that ranked below clergy consisted of occupations that required less than an eighth-grade education.

Implicit within the nature of the ministerial call is the pressure placed upon clergy to conform to a life of self-sacrifice and service (Hiltner, 1965; Presnell, 1977). Therefore, clergy appear to be caught between their material needs and the honor of their calling (Chikes, 1968). This may be an important reason why many clergy become discouraged and later dissatisfied with the ministry (Landis, 1965).

Clergy have been shown to have a lack of adequate pension plans, savings for retirement, and other financial investments (Blackmon, 1984); a need to supplement their income through secular part-time employment or moonlighting (Bonn, 1975a); a need for their wives to pursue outside employment to sustain the home economy (Bonn, 1975b; Lee & Balswick, 1989); and a dissatisfaction with their compensation that often leads to their leaving the

ministerial profession (Nelson & Everett, 1976)

### Intrusions to Family Boundaries

Clergy and their families seem to be especially likely to face issues related to clarity of family boundaries. Boundaries refer to the physical and emotional separations among systems, subsystems, and roles that enable the adequate functioning of the members of the family (Blanton et al., 1990). The minister's family may be thought to be challenged by forces that operate at the microsystem, mesosystem, exosystem, and macrosystem levels (Lee, 1986). The work of Friedman (1985) focused on the chronic challenge that clergy families face in maintaining adequate boundaries both at the intrafamily and the interfamily/congregational levels. Adequate clarity and flexibility of boundaries necessary to address effectively demands facing them would be most important for clergy families. The inability to maintain appropriate boundaries in clergy families creates boundary ambiguity and triangulation (Whybrew, 1980). Boss (1988) noted the stress-generating effects of boundary ambiguity or "not knowing who is in or out of the family" (p. 73). Boss supported the idea of boundary ambiguity as physical presence with psychological absence or physical absence with psychological presence. The psychological presence of the congregation's members and their families brings a lot of psychic influence to bear on the clergy

family perhaps at times inhibiting its members' functioning as a private and distinct unit from the congregation.

Douglas (1965) found in a survey of 4,777 wives of clergy that 30% of them reported that a lack of privacy was the most problematic issue for them. Other researchers found that intrusion of family boundaries was a very important concern or problem for clergy families (Lee & Balswick, 1989; Mace & Mace, 1982; Morris & Blanton, 1994b; Scanzoni, 1965a; Sinclair, 1982). Lee & Balswick (1989) found a positive relationship between intrusiveness of the congregation and clergy families' vulnerability to stress. Morris and Blanton (1994b) found a negative relationship between intrusiveness and marital satisfaction for both clergy and their wives.

Boundary ambiguity may be reflected in the kinds of input that the members of the congregation wish to have in determining the quality of life for clergy and their wives such as where they live and how their house is to be furnished (Rankin, 1960). Also, the rebellion of adolescents in clergy family seeking independence from the host of judges and advisors from the congregation seems to derive from the problem of boundary ambiguity in clergy families (Stevenson, 1982). Both the parental subsystem as well as the sibling subsystem in the family appear to have difficulty negotiating autonomy outside the emotional and

physical intrusion of the congregation.

### Expectations

Mace and Mace (1982) found expectations to be a primary stressor for clergy families. Rayburn (1991) found that expectations related to experiences of role ambiguity, insufficiency, and overload, and these outcomes were those most stressful for clergy marriages. Crow (1990) found that one of every five wives of clergy in their sample reported that expectations placed upon them in the clergy role were related to a "pedestal effect." Portner (1983) conceptualized three types of work and family expectations that can impede the functioning of clergy families. These are: self-expectations, perceived and social expectations, and employer expectations. All of these sources of expectations have been discussed in the literature on clergy families.

The influence of seminary training has been implicated in the development of unrealistic self-expectations for clergy and their families (McGinnis, 1969). It is in the process of professional training that many tend to derive values of the self and work based on external performance. Mace and Mace (1982) and Oden (1977) purported that the expectations imposed upon clergy families are not solely reflections of the expectations of the congregation but also originate from the clergy and their family's own personal

expectations.

King (1988) found that most clergy had unrealistic expectations of themselves. These unrealistic expectations may lead to a posture that keeps them rigid and serious and which makes it difficult for them to manifest nonpurposive and relaxed behaviors and to have the adaptability to face the nonnormative or normative stressors in their lives (Houts, 1982). These unrealistic expectations also deter ministers from engaging in professional or informal help-seeking behaviors so as to avoid being unable to attain these "super human" standards (Brown, 1982). Therefore, clergy and their families may have to deal with a wide range of problems for which no help may be sought.

Perceived social expectations appear to be problematic for clergy families. These expectations are often implicit and impose stress on their families (Klink, 1969). The feeling of the clergy being "owned" by their congregation also serves to create stress for them and their families (Seamands & Seamands, 1981).

DeLuca (1980) noted that the clergy profession may be cast in "a holy crossfire" of expectations. The expectations imposed by self, congregation, or denomination appear to be chronic, consuming, and demanding on the physical and emotional resources of clergy families (Kieren & Munro, 1988).

The employer of the clergy may be conceptualized on two levels: the congregation and the denomination. Expectations are experienced from these two levels for clergy and their families. These expectations can make it difficult for clergy to be balanced in their commitments to serve God, the church, and their families. Hunt (1978) found that congregational expectations ranked as the greatest problem for a sample of Methodist clergy. Lee and Balswick (1989) found that unrealistic congregational expectations was ranked as the second greatest stressor experienced by clergy families.

The effects of denominational expectations are noted also. One model of stress indicated that the "family's ability to manage stress may depend upon the efficacy and/or adequacy of the solutions the culture or community provide" (McCubbin & Patterson, 1983, p. 14). Houts (1982) found that when the denominational hierarchy failed to provide nurture and support for clergy families, as were necessary for healthy functioning, that clergy tended to feel greater burdens and a sense of unrealistic expectations. King (1988) found that 75% of clergy couples in his sample felt that members of the denominational hierarchy were implicated in affecting the well-being of clergy families by contributing to their role burdens.

Denominational leaders were found to be familiar with

the stressors and their effects experienced by clergy families. Morris and Blanton (1994a) found significant discrepancies in the perceptions of clergy family stress by the denominational hierarchy and the kinds of services that were offered to clergy and their families by the denomination. The needs of clergy as perceived by the denominational leaders centered around finances and finding time for professional and family roles. The services offered appeared grossly inadequate since generally only federally mandated programs were offered (e.g., insurance and pension programs) whereas services for individual and family emotional health and well-being were not usually made available.

The unrealistic expectations of clergy exact a heavy toll from them. Often clergy spend a lot of time trying to "perfect" their performance (Blizzard, 1956; Coates & Kistler, 1965). Clergy themselves show a need for perfection and manifest a high degree of self-blame (Wynn, 1960; Mills & Koval, 1971). Their expectations are so consuming that clergy families, while being active in the congregation, may not be able to benefit from their involvement as do regular members (Howe, 1964).

#### Social Support

Clergy families also face the stressor of inadequate social support. There is evidence that social support from

friends or family members moderates the effects of a number of different stressors (Cobb, 1976; Cohen & Wills, 1985). Richmond (1991) found that among religious professionals, role overload and diminished feelings of social support were more likely to be characteristic as compared to the general population. Clergy families appear to need and benefit from social groups that are outside those of their official roles (Scheuer & Scheuer, 1981). However, Blackbird and Wright (1985), who studied clergy-congregation relationships, found evidence of "antifraternalization norms" as values governing those relationships. Such norms may be derived from the pressure of "pedestal effects" and/or from the clergy's own fears about being vulnerable in relation to developing personal relationships with congregants.

Clergy families definitely have, as do others, the need for social relationships that are supportive. When these needs are not met outside of the family, then their fulfillment is sought within the family thus putting greater burdens on family relationships (Mills & Koval, 1971; Kieren & Munro, 1989; Friedman, 1985). An adequate proportion of intrafamily and interfamily relationships are important for healthy growth and need satisfaction of the individual as well as the family (Oates, 1986).

Douglas (1965) found that 88% of his sample of wives of clergy had many more acquaintances than they had friends.

Oden (1977) asked 200 wives of clergymen to express in writing things they most wanted to say to their congregation. Loneliness was the most important theme that surfaced from their responses. Lee and Balswick (1989) and Friedman (1985) showed the importance of clergy families being able to experience some threshold of autonomy from the congregation to avoid enmeshment. The support and the integration experienced in differentiated relationships enable coping and also have buffering effects in times of stress, yet many clergy families appear to be somewhat lacking opportunities for genuine and supportive social relationships.

The lack of social support is an important stressor for clergy families. This stressor leads to greater social distance (Mitchell, 1965), loneliness among clergy wives (Niswander, 1982), lack of appropriate social relationships for adolescents in clergy families (Stevenson, 1982), feelings of isolation (Presnell, 1977), and greater difficulty in problem resolution (Mills & Koval, 1971).

#### Clergy Marital Satisfaction Literature Review

Several studies have shown a positive relationship between religious involvement and marital satisfaction (Schuum, Bollman, & Jurich, 1982). Few studies have focused on clergy families in terms of how their role in the religious community impacts their experience of marital

satisfaction. Mace and Mace (1982) observed that though several studies have focused on marital satisfaction over the last four decades, little research has focused on the marital satisfaction of clergy families.

#### Stressors Affecting Marital Satisfaction

Mace and Mace (1982) surveyed clergy couples and found that a major negative impact on their marriages was their own need to attain a level of perfection in their marital relations. This idealization of perfection in marriage leads to the dissatisfaction in clergy couples. Jud, Mills, and Burch (1970) noted that nearly one-third of clergy who leave the ministry indicated some form of family problem as a factor. Mills and Koval (1971) studied a large sample of clergy and found that marital problems were the most difficult problems for clergy to handle. Lee and Balswick (1989) found also that the marital problems clergy families faced were difficult for them to deal with effectively as they served in the ministry. Barber (1985) compared the marital satisfaction of 30 clergy and 30 lay couples and found that no significant differences appeared to exist. Lee and Balswick (1989) studied clergy from several denominations and noted that there was evidence that most clergy experienced happy marriages. It seems important, however, to examine the factors that may influence clergy marriages as a distinct context for professional families.

Various stressors may have negative effects on the experience of marital satisfaction. Certainly the work-related stressors of mobility, compensation, intrusion to boundaries, expectations, and lack of social support may have such effects on clergy couples' experience of marital satisfaction. Additionally, the clergy's views of marriage and vows to God and the church are at times believed to be in conflict. This conflict may lead clergy to place their family responsibilities second while placing their other commitments to work as sacred (Bomberger, 1974). Noyce (1980) highlighted the tension between the roles relevant to the covenants of marriage and ministry. Richmond, Raymond, and Rogers (1985) asserted that "being clergy and being married, which most clergy are, is risky business for all spouses ..." (p. 84). There appears to be evidence that the work of the minister is so consuming that there is difficulty finding time to function as a fully contributing person in the context of family and that this threatens the well-being of clergy marriages.

In the available literature, the stressor of mobility has been closely tied to social support issues among clergy families. Lee and Balswick (1989) linked frequent moves of clergy families to issues of "rootedness." The constant shifting from one place to another hampers the formation of meaningful and on-going social relationships with those

outside the family. Also, frequent moves may exact heavy demands on the emotional resources of the family and on the marital relationship (Anderson & Stark, 1988). This stressor may then affect the level of marital satisfaction.

Concerning social support as a predictor of marital satisfaction, some studies supported a significant relationships. Warner and Carter (1984) found that clergy and their spouses each reported significantly higher levels of loneliness and lower levels of marital adjustment than non-clergy couples. Baker (1989) examined the effects of a peer social support program for clergy wives on marital satisfaction. Significant differences were found between pretest levels and the post-test levels with higher levels at post-test. This study illustrated the importance of social support to marital satisfaction for clergy wives.

Compensation was examined also as a predictor of marital satisfaction. Hartley (1978) studied 448 clergy spouses from six denominations. Moderate correlations were found between compensation and marital satisfaction in this study.

Intrusions to family boundaries have been examined as well. Lee and Balswick (1989) found that clergy family life was managed more effectively by those families who felt integrated and a part of the congregation. As the boundaries became more ambiguous, there was greater family stress and

relationship dissatisfaction. Such families were then more affected by the emotional and physical interferences from sources outside of the family.

#### Parental Satisfaction of Clergy Families

There is a paucity of empirical literature examining parental satisfaction of clergy families. Langenbrunner and Blanton (1993) suggested that parental satisfaction is related to role expectation and role strain. Niswander (1982) pointed to the struggle of parenting in the parsonage as affected by the feelings of inadequacy that can be heightened by dual career responsibilities. Morris and Blanton (1994b) found evidence for a relationship between parental satisfaction and clergy work-related stressor variables of time-demands and intrusiveness for clergy wives, and between parental satisfaction and intrusiveness for clergy.

A previous body of research examining parental satisfaction operationalized parenting in a rather constricted fashion, specifically as parental status or family composition. Such constricted operationalizations have failed to capture the relational nature of the process of parenting as consisting of both positive and negative aspects (Umberson, 1989). Studies cited in the present review have used more comprehensive measures that capture the fuller relational content of parenting.

### Life Satisfaction of Clergy Families

Warner and Carter (1984) studied clergy couples and nonclergy couples and found that the cumulative effect of role strain, overload, demands, and lack of social support were influential in the general lower quality of life that clergy and their spouses reported compared to their nonclergy cohorts. Baker and Scott (1992) compared clergy and nonclergy wives and found that the demands of ministry and the level of congregational support that the wives of clergy received for developing their own identities were most important in influencing the life satisfaction of the wives of clergy in their study.

### Religion in Social Science Literature

Several important observations have been made from the review of the literature on religiosity. One is the negative or disparaging views that have been held by many of the early moving forces behind the development of psychology. For example, Freud saw Christianity as a "neurosis," Watson called it a "myth," and Maslow called it "crap" (Kotesky, 1980). These theorists have greatly influenced the development of modern psychology, so it is small wonder that psychology and religion appear to co-exist with uneasy conflicts. These conflicts may be responsible for the dearth of work in the psychiatric and psychological literatures examining religiosity as a salient variable (Bergin, 1983).

However, among the general population, there does not seem to be that kind of negative evaluation of religion. In 1987, 94% of Americans reported a belief in God, 85% reported that religion is very important or fairly important to them, and 71% reported a belief in life after death (Gallup & Castelli, 1989). Indeed, religion seems to play an important part in the lives of most Americans.

An increasing intent to study the relationship between religion and health is obvious from the number of reviews that have been published in both the social science and medical literatures (Larson, Pattison, Blazen, Omran, & Kaplan, 1986; Levin & Vanderpool, 1987; Jarvis & Northcott, 1987; Schiller & Levin, 1988; Bergin, 1983; Gartner et al., 1991).

Other trends are reflected in the literature on religiosity. In a detailed review by Gartner et al. (1991), more than 200 studies were examined. Four important trends were noted: 1. Most of the studies that linked religious commitment to psychopathology employed paper and pencil tests to measure theoretical mental health constructs, while most of the studies linking religion to positive mental health have used real-life behavioral events that can be more reliably observed and measured. 2. Associations were found between low levels of religiosity and disorders of undercontrol of impulses and between high levels of

religiosity and disorders of overcontrol of impulses.

3. Behavioral measures of religious participation were more powerfully associated with mental health than were attitudinal measures. 4. Distinctions such as those between intrinsic and extrinsic religiosity explain some of the inconsistencies in the findings. These findings suggest the need for better measurement that is derived from clarity in the conceptualization and operationalization of religiosity.

Religious attendance and religious affiliation are the two most commonly used measures of religiosity in research on religion and health (Levin & Schiller, 1987; Larson et al., 1986). The classification of religious affiliation as Protestant, Jewish, and Catholic has proved incomplete since such classifications fail to capture the variations of belief systems within and among the different groups (Williams, 1994). Also, while frequency of religious attendance was found to be positively associated with many indicators of health status, this variable is usually measured within populations characterized by restricted variances (Levin & Vanderpool, 1987). Religious attendance as a variable fails also to capture what the person experiences while attending worship services which may serve to confound the effects of religious attendance and so fails to discern what the intrinsic reasons are for its effect on a person's health (Williams, Larson, Buckler, Heckmann, &

Pyle, 1991). These unidimensional measures of religion appear to be inadequate in capturing the complex nature of the variable.

Some attempts have been made to develop multidimensional measures of religious involvement. Glock's (1962) conceptualization has had the greatest influence in the study of the psychology of religion. This conceptualization described religion as having five domains; ideological, experiential, consequential, ritualistic, and intellectual. These five distinct dimensions have been supported empirically (Hilty, Morgan & Burns, 1984).

An even more comprehensive conceptualization was proposed by King and Hunt (1975). This perspective suggested 11 dimensions of religion: creedal assent, church attendance, organizational activities, personal religious experiences, church work with friends, orientation to religious growth and striving, orientation to religious security or dogmatism, extrinsic orientation, financial support, talking and reading about religion, and religious knowledge. This perspective is limited by its being framed in the world-view of the Christian experience and so does not have general usage.

#### Religious Problem-Solving Literature

Religion has suffered from being poorly conceptualized in the social science literature. Associations were found

between religiosity and mental and physical health but some of the findings were inconsistent (Bergin, 1983; Levin & Vanderpool (1987). Williams et al. (1991) found that religious attendance, but not affiliation, had a modifying effect on the relationship between stress and illness. This effect of religiosity may have been confounded by the effects of psychosocial support derived through church attendance (Williams & House, 1991)

The literature on religious attribution theory appears to tap into the intrinsic relevance and salience of religiosity. Religion influences the meaning given to many problems and situations (Gorsuch & Smith, 1983; Spilka & Schmidt, 1983; Pargament & Sullivan, 1981) and provides guidance for the selection of solutions as well as emotional support (Pargament, Ensing, Falgout, Olsen, Reilly, Van Haitzma, & Warren, 1990; Pargament, Sullivan, Tyler, & Steele, 1982). Religion is best conceptualized as a multidimensional construct (Williams, 1994) and more specific dimensions are needed to describe its influence or effectiveness in times of crisis (Pargament, 1995).

Pargament et al.(1988), using a religious attribution theoretical framework, conceptualized three styles of religious problem-solving: Deferring, Collaborative, and Self-directing. These three styles represent different points on a continuum of locus of responsibility and level

of activity in the resolution of problems. The Deferring style is one in which the individual abandons personal responsibility while giving responsibility to God with the self remaining relatively inactive in the problem-solving process. The Collaborative style allows for both the individual and God to be responsible for problem-solving with both being active in the process. The Self-directing style is one that assumes total responsibility for problem-solving with the self without God being active. Pruyser (1977) suggested that such differentiation between the self and God serves to make distinctions between a "neurotic" religion and a "healthy" religion.

Pargament et al. (1988), based on a factor analysis with a sample of 197 church members using the religious problem-solving measure, found three distinct factors that corresponded to the three styles of religious problem-solving that were conceptualized and operationalized in their study. The three subscales had also high internal consistency.

Pargament et al. (1988) did further analyses utilizing Pearson correlation and partial correlations and found that the three styles of problem-solving related differently to other aspects of religion and competence. The Self-directing style related negatively to frequency of prayer, intrinsic religiosity, doctrinal orthodoxy, quest, and God control.

The Deferring style correlated negatively with extrinsic religiosity, doctrinal orthodoxy, and God control. The Collaborative style correlated positively with frequency of prayer, religious salience, and quest.

In relation to measures of competence, the Self-directing style correlated positively with personal control and self-esteem. The Deferring style correlated negatively with measures of competence. The Collaborative style correlated positively with personal control and with low levels of control by chance and with higher levels of self-esteem.

Pargament et al. (1990) found that the Deferring and Collaborative styles were associated consistently with positive outcomes on measures of general health such as decreases in mood, self-confidence, sleeping, tension, and concentration. The Collaborative style also related positively with outcomes such as ability to handle feelings and events, and better self-appraisal. Inverse relationships were found between the Self-directing style and these measures of general health.

Yelsma and Montambo (1990) examined the relationship between the religious problem-solving styles of cardiac patients who suffered a myocardial infarction and their spouses and the patients' physiological recovery after a 12-week rehabilitation program. No significant associations

were found between any of the three problem-solving styles and the patients' recovery after the 12-week program. However, the results pointed to associations between longer-term recovery and higher collaboration with God and lower self-direction by the individual.

These studies examining the religious problem-solving styles, though few in number, point to the independent nature of these three styles and suggest that these styles have important implications for adjusting to and coping with many situations in life. None of the studies to date has examined the ways in which these styles of religious problem-solving may affect how families cope with the stressors and the satisfactions they experience. While some studies have shown links between work-related stressors and marital satisfaction, parental satisfaction, and life satisfaction for clergy and their spouses, none has simultaneously examined the moderating effects of religious problem-solving styles on these relationships. Therefore, the purpose of the present study was to extend this effort by testing models in which religious problem-solving styles were tested as moderators of these relationships.

## CHAPTER III

## METHODS

Selection of the Sample

Data for this study were collected as part of a larger project called The Clergy Family Project sponsored by a consortium of several denominations (Blanton, Morris, & Yarbrough. Several denominations were invited to be part of this consortium that would assist in the project by helping to provide access to their population of clergy families and by providing monetary support for the research. A number of instruments were used to measure a broad range of variables representing issues that are faced by clergy and their families. Among these were measures of family functioning (Bloom, 1985), marital conventionalization (Edmonds, 1967), denominational support services (Morris & Blanton, 1994a), physiological well-being (Spanier & Thompson, 1984), emotional affect (Bradburn, 1969), in addition to the others used to measure variables in the present study. Each participating denomination's administrator was asked to furnish a list of names and addresses of clergy who were employed and currently involved in parish ministry. The sampling frame for this study consisted of male clergy married to nonclergy persons, ordained to the ministry and serving at a church, and had at least one child under 18

years of age living in the home.

The sample for the study finally consisted of ordained married clergy randomly selected from six denominations including: Southern Baptist Convention (SBC); Lutheran Missouri Synod (LMS); Church of God Cleveland, Tennessee (COG); Seventh-day Adventists (SDA); American Baptist Church (ABC); and the Episcopal Church (EC). A random number table was used for selection of the potential sample. Those selected were then sent a letter of consent, information about the study, and a reply card indicating whether or not they met the criteria for inclusion in the sample and wished to receive further information about the project. A duplicate letter of support from the denomination also was sent out with each packet to the clergy to ascertain legitimacy and their support (see Appendix A). Altogether, 1,321 ( $n = 2,642$ ) clergy couples were contacted and invited to participate. Three hundred and twenty-one ( $n = 642$ ) couples indicated that they had met the criteria for inclusion and were willing to participate. This number were sent mailings of surveys and a reminder card. This yielded a sample size of 136 ( $n = 272$ ) clergy couples who completed the survey representing a response rate of 43%. Some factors that might have contributed to the relatively low response rate of surveys were: trust in the confidentiality of information, an issue that may have been accentuated because

of the accompanying letter from the denominational hierarchy in the surveys; insufficient time to complete the surveys; and the personal and sensitive nature of the information covered in the survey. Traditionally, clergy research have been shown to have somewhat low response rates compared to nonclergy samples.

#### Description of the Sample

The sample represented six denominations. Twenty-five percent (n=68) were from the Lutheran Church, 17% were from the Church of God (n=46), 26% from the American Baptist Church (n=71), 19% from the Seventh-day Adventist Church (n=52), 5% from the Southern Baptist Church (n=13), and 8% from the Episcopal Church (n=22).

Descriptive analyses of demographic data showed that 88% were Anglo-American, 9% were African American, 2% were of Native-American descent, and 1% was Latin-American. The sample ranged in age from 22 to 74 with a mean of 44 years. Ninety-three percent of the couples were in their first marriage, averaging 21 years in duration. The average number of children in the families was two ranging from less than 1 year to 44 years of age.

Reports of educational level showed that over 68% of the sample had obtained more than a high-school education (87% of the clergy and 52% of the wives). Specifically, 75% of the sample had earned graduate degrees at the masters'

level (58%) and at the doctoral level (17%). Eighteen percent of the spouses also earned terminal graduate degrees (masters, 15%) or doctorates, 3%).

Eighty percent of the clergy respondents in this sample were serving as a senior pastor in their parish at the time of the study. They worked an average of 51 hours per week in ministerial responsibilities in parishes averaging between 300-500 members. The average length of time that the clergy had been in the ministry was 17 years. They had moved three or four times on average during the course of their ministry and had stayed in their present parish about eight years. Fourteen percent of the clergy indicated that they needed to work part-time or full-time in other jobs to augment their income from clergy work so as to meet family financial demands. As for the spouses of clergy in the present study, 76% were employed and worked a mean of 31 hours per week outside of the home as teachers (25%), secretaries (9.5%), business and sales clerks (12%), nurses and social workers (13.6%) and other occupations (12%) for a mean of 21 years.

Joint incomes of clergy and spouses were calculated by combining incomes of both. The combined income indicated that average clergy family income ranged from \$32,500-\$45,000. Eighty-three percent of the clergy and 28% of the spouses each earned over \$20,000 per year. In this sample, 44% of the clergy families lived in church-owned homes, and

47 owned their own homes.

#### Instrumentation

Five instruments were completed by participants in this study. They were as follows: the Clergy Family Life Inventory (CFLI), the Religious Problem-Solving Scale (RPSS), the Kansas Marital Satisfaction Scale (KMS), the Life Satisfaction Scale (LSS), and the Parental Satisfaction Scale (PSS). Additionally, a Personal History Inventory was used to gather sociodemographic data on the clergy and spouses in this study (see Appendix B).

#### Kansas Marital Satisfaction Scale (KMS)

The Kansas Marital Satisfaction Scale (KMS) was developed by Walter Schumm (Mitchell, Newell, & Schumm, 1983) and was used in this study to measure the variable of marital satisfaction. This instrument is a three-item, 7-point, Likert-type scale that was designed to measure satisfaction with the three aspects of marriage: as an institution, as a relationship, and the character of one's spouse. The three items were initially constructed by Spanier and Cole (1976) as they conceptualized marital satisfaction as a component of marital adjustment. In use, the three items have been shown to have good psychometric properties. Schumm, Paff-Bergen, Hatch, Obiorah, Copeland, Meens, and Bugaighis (1986) proposed that the use of the

scale was beneficial because of its ability to assess one dimension of marital satisfaction with enough items to render it equal to or better than other longer scales in terms of internal consistency.

Cronbach's alphas for the KMS as a single scale have ranged from  $r=.84$  to  $r=.98$  (Schumm, Hess, Bollman, & Jurich, 1981; Mitchell et al., 1983). Alphas for husbands and wives were somewhat different with husbands being slightly lower (Schumm, Nichols, Schectman, & Grigsby, 1983a; Schumm, Scanlon, Crow, Green, & Buckler, 1983b). Test-retest reliability over a 10-week period was  $r=.71$  (Mitchell, Newell, & Schumm, 1983).

The samples on which the KMS were assessed for psychometric properties were indeed different from this sample of clergy families. Therefore, it would have been inappropriate to assume with this sample and so it was assessed in the present study. The Cronbach alpha for the KMS was found to be .96 (see Table 1), which is within the range found in previous studies.

Various aspects of the validity of the KMS have been established in its development and previous usage. It may be noted that the three items deemed suitable to measure the construct of marital satisfaction were determined only after a lengthy review of the literature on marital adjustment by Spanier and Cole (1976). This supports the argument of good

content validity for the scale. Concurrent criterion validity of the scale was also established. Schumm, Anderson, Benigas, McCutchen, Griffen, Morris, and Race (1985) found significant differences in the marital satisfaction between 212 wives from intact marriages and eight wives who had separated from their husbands more recently.

The KMS also appears to have good construct validity. Convergent construct validity was established by Grover, Paff-Bergen, Russell, and Schumm (1984) who found the construct of marital satisfaction as measured by the KMS correlated with six of the seven marital satisfaction subscale items of Spanier's Dyadic Adjustment Scale.

Schumm et al. (1986) found evidence of discriminant construct validity with the KSM as it did not correlate significantly with satisfaction with police, place, and politics. It was, therefore, felt that the KMS demonstrated better discriminant validity than the Dyadic Adjustment Scale and the Quality Marital Index, scales which had been more widely used previously.

Some methodological concerns about the KMS have been raised by Schumm et al. (1981). One of these concerns is the tendency of the scale to produce responses that violated the assumptions of multivariate normality. Several studies (Schumm et al., 1983a; Schumm et al., 1983b; Schumm et al.,

1986) have reported skewness values ranging from -1.125 to -2.20 and kurtosis values ranging from 1.17 to 6.32. Schumm et al. (1983b; 1985) indicated that nonnormality may reflect the experience of unhappy marriages that end early thus creating a skewed distribution for researchers whose samples consist of intact marriages in the population.

The Kansas Marital Satisfaction Scale (KMS) appeared to be in violation of the assumption of multivariate normality with respect to negative skewness and positive kurtosis in the present study. Data transformation was used to normalize the scale.

Cohen and Cohen (1983) have recommended the transformation of variables by rescaling it so that its frequency distribution becomes more normal. They argued that, especially when there is reason to believe that the construct being measured in the sample is more or less normally distributed in the population, "it is well worth the effort" (p. 271). Appropriate transformation was utilized. The appropriate test for determining the necessary data transformation for stabilizing variances is the Levene's test which is a subcommand in the EXAMINE procedure in SPSS. The initial test of the homogeneity of variance in marital satisfaction revealed that skewness was -2.281 and kurtosis was 7.348. Spread-and-level plots showed that the cubed transformation gave the best results with skewness

being  $-.4368$  and kurtosis  $1.417$  for normalizing the frequency distribution. Though this procedure was done, the transformation did not appear to have significant impact on the results. Therefore, nontransformed data were used in subsequent analyses and reported in the present study.

A second methodological concern with the KMS has to do with the issue of volunteer bias in sampling. Specifically, the self-selection of subjects can result in problems related to response distribution. For example, volunteer bias may result in a sample that tends to be on the higher end of marital satisfaction since those who are most satisfied may be more willing to participate in the study or may even have a tendency to exaggerate their responses than those subjects who are dissatisfied. On the other hand, dissatisfied subjects may have strong response bias and exaggerate their dissatisfaction. In either case, the kurtosis and skewness problems may be magnified. While this nonnormal distribution creates problems with data and analyses, a number of data transformation techniques may be employed to minimize these problems such as the centering of the values (Schumm et al., 1983b; 1985).

A final concern with the KMS is its tendency to produce responses that are socially desirable. Sabatelli (1988) suggested that the methodological concerns of the KMS are common to all global measures of marital satisfaction.

Thomas and Cornwall (1990) suggested the need to assess the effects of social desirability in studies that use samples that are highly religious.

Schumm et al. (1981) recommended performing separate stepwise regression analyses to determine whether or not the results of marital assessment using the KMS differed when conventionalizing subjects were removed in contrast to when they were retained. The Edmonds Marital Conventionalizing Scale (Edmonds, 1967) was used to assess social desirability in this sample. It was found that conventionalization was not significant in affecting the assessment of marital satisfaction.

#### Parental Satisfaction (PSS)

The Parental Satisfaction scale was developed by Umberson (1989). The measure is a 3-item, 4-point Likert-type scale. The scale measures the satisfaction of the parent's sense of role competence and the interactional quality of the parent-child relationship. The PSS measures the positive content of the parent-child relationship.

The PSS was shown to have good reliability from previous work (Umberson, 1989) in which the Cronbach's alpha for the scale was .94. For this sample, Cronbach's alpha was .80. Scale scores ranged from 3 to 12 with a mean of 10.78 and a standard deviation of 1.38 (Umberson, 1989). Higher scores indicate more positive parent-child

relationships.

#### Life Satisfaction (LSS)

Life satisfaction was measured by the Life Satisfaction Scale that was developed by Spanier and Thompson (1984). The measure is a 5-item, 3-point Likert-type scale that assesses how satisfied a person is with her or his day-to-day life in terms of work, area of residence, sense of direction, fulfillment, leisure, and health. Scale scores ranged from 5 to 15. Higher scores on this measure indicate higher levels of life satisfaction. Cronbach's alpha for this sample was .69.

#### Religious Problem-Solving (RPSS)

The Religious Problem-Solving Scale (RPSS) was developed by Pargament et al. (1988) to measure three styles of religious problem-solving: Collaborative, Deferring, and Self-directing. The measure is a 36-item, 5-point Likert-type questionnaire that asks how often various problem-solving styles are used to deal with situations in a person's life.

The validity and reliability of this instrument has been established in previous studies. Face validity was established by asking 15 adults interviewees to respond to a number of open-ended questions to assess the role that religion plays in problem-solving. From these responses, three styles emerged which were then conceptualized in 12

items for each of the subscales (Pargament et al., 1988). Factor analysis was used to assess the dimensionality of the measure. Results yielded three distinct factors that corresponded to the three styles of religious problem-solving as conceptualized earlier (Pargament et al., 1988). Cronbach's alphas for the three subscales ranged from .91 (Deferring style) to .94 (Self-directing and Collaborative styles). The sample for the present study had alphas ranging from .84 to .91. Test-retest reliability of these scales ranged from .87 to .94 (Taitel, Kooistra, & Hathaway, 1987). Also, discriminant and convergent validity were established for these scales (Pargament, et al., 1988). The RPSS was a good measure of religiosity as a multidimensional concept and had good psychometric properties thus rendering it an appropriate instrument in this present study.

#### Clergy Family Life Inventory (CFLI)

The predictor variables used in this study were measured by the Clergy Family Life Inventory (CFLI). The CFLI was developed by Blanton et al. (1990) after a detailed review of the literature on clergy families. The instrument measures the external stressors faced by clergy and their spouses. It is a 33-item measure with a 4-point Likert-type response scale used to measure five domains of external stressors. These five domains are: mobility, compensation, intrusiveness, time-demands, and social support. The

original CFLI consisted of 56 items. After factor analysis, the number of items were reduced to 33 which loaded unto five factors (Blanton, Morris, & Yarbrough, 1995).

Pilot tests were done on the CFLI to assess the validity and reliability of the measure. Cronbach's alphas from a sample of seminary couples (n=28) for each of the domains were obtained: mobility (.87), compensation (.89), intrusiveness (.87), time-demands (.87), and social support (.81). Analyses for the present study were done and showed alphas for the domains to be: mobility (.72), compensation (.87), intrusiveness (.87), time-demands (.73), and social support (.83). Face validity for the measure was established by a panel of judges (n=20) in the area of pastoral care using a Q-sort procedure.

#### Personal History Inventory

The Personal History Inventory was used to gather sociodemographic and familial data from the subjects in the study. Basic personal data such as age, gender, race, educational level, denominational affiliation, number of hours in work-week, family income, financial compensation, employment status, length of marriage, number of children, number of moves made since entering ministry, housing status, previous marriage, congregational size, number of years in ministry, and number of years in ministry at present location were included. The instrument was

appropriately adapted for clergy and their spouses, differing only on a few relevant items.

### Procedures

#### Data Collection

The CFLI was the only instrument that had initial usage in the survey used with the sample. Prior to data collection, a pilot study was conducted using a convenience sample of 15 subjects from the Southern Baptist and Church of God denominations.

After the pilot study was completed, a package of information containing the questionnaire, informed consent forms, a letter from denominational leaders endorsing the study, a letter of introduction to the project, and a stamped addressed return envelope were sent separately to husbands and wives to their homes. Spouses were requested to complete the survey in one sitting and to avoid sharing or discussing responses until completion of the exercise. They were also asked to refrain from changing responses if discussions were later held.

#### Data Management

Surveys were returned by the participants via mail. The completion of the informed consent form and the respective survey was determined. Data were then entered based on a codebook that was developed by the research team. Accuracy checks were done using at least two other persons who

double-checked cases randomly extracted for this purpose.

In the management of data, frequency distribution procedures were used to deal with the problem of missing data. Items containing more than 2% of missing data were given the substituted values equivalent to the item mean (Cohen & Cohen, 1983). Items were coded and appropriate items were reversed so as to keep the direction of responses consistent. Finally, all items were re-run using frequency distribution procedures to determine if they were accurately coded.

#### Data Analyses

The Statistical Package for the Social Sciences (SPSS) was the statistical program that was used to do data analyses for the present study. Both descriptive and inferential statistics were used. Descriptive statistics were used to test hypotheses with regard to the variables in the study. EXAMINE procedures were used to test the assumption of normality of the scales used in the study and FREQUENCIES to determine the mean, sum, range, and standard deviation of each item and scale. Inferential statistics were calculated using MANOVA and ONEWAY ANOVA to test the null hypothesis that marital satisfaction, parental satisfaction, life satisfaction, and the religious problem-solving styles did not vary across denominations and gender. CORRELATION procedures examined the strength of the linear relationships

between the variables. REGRESSION analyses were used to examine the nature and strength of the effects of the predictor variables on the three criterion variables. Forced entry method was used.

Important in this study was the use of HIERARCHICAL MULTIPLE REGRESSION that is able to determine the total and net effects of the predictor variables in a model when they are blocked and entered together. Interaction terms were formed between the CFLI and the RPSS predictor variables to determine the unique contribution of the predictor variables and the moderating effects of the RPSS variables (Jaccard, Turrisi, & Wan, 1990). A moderator is a qualitative or quantitative variable that has the power to affect the direction and strength of the relationship between the predictor and criterion variables in a model (Baron & Kenny, 1986). The relationship between these variables changes as a function of the moderator. An appropriate test for moderators measured as continuous variables is the use of multiple regression with significant effects for the product term between the predictor variable and the moderator (also seen as a predictor variable). If the relationship is significant, the relationship is moderated. Hierarchical multiple regression gives the incremental effects of the model thus showing the strength of the moderation. These analyses were run separately for clergy and their spouses.

Tolerance levels were used as indicators of multicollinearity in the hierarchical regression procedures. Multicollinearity refers to the variability in a predictor variable that is not explained by the effects of other predictor variables (Norusis, 1990). When multicollinearity is high, it has the tendency to skew the variances of the estimates and hinder the individual coefficients from contributing to a fit of the model. To check for this problem, independent variables used in interaction terms were centered around the means. Tolerance levels less than .0001 are optimal.

Primary data analyses for the study included the testing of two main hypotheses. The first hypothesis was that the predictor variables of marital satisfaction, parental satisfaction, and life satisfaction could be predicted by the clergy work-related stressors of mobility, compensation, intrusiveness, time-demands, and social support. The second hypothesis was that the Collaborative Style of religious problem-solving, but not the Self-directing or Deferring styles, would moderate the relationships between the satisfaction variables and the work-related stressor variables for clergy and their spouses.

### Operational Definitions

The constructs used in this study were conceptualized and measured by the aforementioned instruments. Their operationalizations were done by compiling scores from items as stated below.

Mobility as a work-related stressor was operationally defined as the sum score of the mobility subscale of the CFLI with higher levels of stressors being indicated by higher scale scores. The mobility subscale contains eight items (see Appendix B, Section 1, items 1, 29, 36, 38, 39, 41, 42, and 44). Possible scores ranged from 8 to 32.

Compensation as a work-related stressor was operationally defined as the sum score of the compensation subscale of the CFLI with higher levels of the stressor indicated by higher scale scores. The compensation subscale contains 11 items (see Appendix B, Section 1, items 2, 9, 13, 18, 19, 20, 23, 24, 40, 52, and 53). Possible scores range from 11 to 44.

Intrusiveness to family boundary as a work-related stressor was operationally defined as the sum score of the family boundary subscale of the CFLI with higher levels of the stressor indicated by higher scale scores. The family boundaries subscale contains 12 items (see Appendix B, Section 1, items 15, 16, 25, 26, 27, 28, 30, 33, 35, 43, 45, and 49). Possible scores range from 12 to 48.

Time-demands as a work-related stressor was operationally defined as the sum score of the time-demands subscale of the CFLI with higher stressor levels indicated by higher scale scores. The time-demands stressor subscale contains 12 items (see Appendix B, Section 1, items 3, 4, 6, 7, 8, 10, 11, 12, 21, 22, 31, and 32). Possible scores range from 12 to 48.

Social support as a work-related stressor was operationally defined as the sum score of the social support subscale of the CFLI with higher stressor levels indicated by higher scale scores. The social support stressor subscale contains 10 items (see Appendix B, Section 1, items 5, 14, 17, 34, 37, 46, 47, and 48). Possible scores range from 10 to 40.

Self-Directing style as a religious problem-solving style was operationally defined as the sum score of the self-directing subscale of the RPSS with higher levels of the style indicated by higher scale scores. The self-directing style contains 11 of the original 12 that comprised the subscale (see Appendix B, Section 9, items 3, 6, 14, 16, 17, 21, 23, 24, 26, and 29). Possible scores range from 12 to 60.

Deferring style as a religious problem-solving style was operationally defined as the sum score of the deferring style subscale of the RPSS with higher levels of the style

indicated by higher scale scores. The deferring style subscale contains 12 items (see Appendix B, Section 9, items 10, 12, 13, 19, 25, 27, 28, 30, 32, 33, 35, and 36). Possible scores range from 12 to 60.

Collaborative style as a religious problem-solving style was operationally defined as the sum score of the Collaborative subscale of the RPSS with higher levels of the style indicated by higher scale scores. The Collaborative style subscale contains 12 items (see Appendix B, Section 9, items 1, 2, 4, 5, 7, 8, 9, 11, 15, 18, 22, and 31). Possible scores range from 12 to 60.

Marital satisfaction was operationally defined as the sum score of the KMS scale with higher satisfaction levels indicated by higher scale scores. The KMS contains three items all of which were used to operationalize the construct (see Appendix B, Section 5). Possible scores range from 3 to 21.

Parental satisfaction was operationally defined as the sum score of the PSS with higher satisfaction levels indicated by higher scale scores. The PSS contains three items all of which were used to operationalize the construct (see Appendix B, Section 7). Possible scores range from 5 to 12 with a mean of 10.78.

Life Satisfaction was operationally defined as the sum score of the LSS with higher satisfaction levels indicated

by higher scale scores. The LSS contains five items all of which were used to operationalize the construct. Possible scores range from 6 to 15. (see Appendix B, Section 8).

#### Hypotheses of the Study

The hypotheses for this study were as follows:

1. Marital satisfaction, parental satisfaction, and life satisfaction are predicted by the five stressor domains measured by the Clergy Family Life Inventory.
2. Relationships between the work-related stressor variables and marital satisfaction, parental satisfaction, and life satisfaction are moderated by the Collaborative style of religious problem-solving but not the Self-directing and the Deferring styles.

## CHAPTER IV

## RESULTS

Descriptive Statistics

Summary scores on the scales administered were tabulated for the sample in this study. Prior to doing so, tests for assumptions of normality were performed on each of the scales. These assumptions were met for the scales.

The scale scores in the sum format of the KMS in other studies have been shown to have means ranging from 16.4 (Schumm et al., 1983b) to 18.28 (Schumm et al., 1986). For the present study, the mean scale score was 17.14. Means for husbands and wives in earlier work were found to be 17.97 and 17.43 respectively. In the present study, the means were 17.36 for husband and 16.93 for wives (see Table 1). These means appeared to be within the normed parameters for the KMS.

It must be noted that the KMS has been associated with a tendency toward social desirability in reporting an appraisal of one's marriage. Schumm et al. (1981) recommended the removal of conventionalizing subjects from analyses so as to reduce inflated effects due to socially desirable responses. This sample of clergy and their wives potentially could have been assumed to be conventionalizing in their responses. While the present study did not examine

Table 1. Sample Means, Ranges, Standard Deviations, and Cronbach's Alpha on Scales

Scale	Clergy			Wives			Cronbach's Alpha
	Mean	Range	SD	Mean	Range	SD	
<b>KMS</b>							
Marital Satisfaction	17.36	4-21	3.82	16.93	3-21	3.78	.96
<b>PSS</b>							
Parental Satisfaction	10.25	4-12	1.47	10.10	4-12	1.69	.80
<b>ISS</b>							
Life Satisfaction	11.76	7-15	2.01	11.33	6-15	2.20	.69
<b>CFLI</b>							
Mobility	8.64	4-16	2.91	9.01	4-19	3.20	.72
Compensation	16.20	7-27	5.10	16.85	4-28	5.47	.87
Intrusiveness	20.25	11-35	6.29	21.51	10-42	6.91	.87
Time-demands	6.39	3-12	2.25	6.41	1-11	2.27	.73
Social Support	6.42	3-12	2.53	6.50	1-12	2.60	.83
<b>RPSS</b>							
Deferring	36.97	22-66	8.46	38.68	20-63	8.59	.89
Self-Directing	21.47	6-56	6.39	21.49	6-48	6.13	.84
Collaborative	40.29	12-60	9.57	40.03	14-60	9.80	.91

the data in terms of marital conventionalization, Morris and Blanton (1994b), in their earlier work with the data used in the present study, examined marital conventionalization by removing and retaining highly conventionalizing subjects in a regression model and found that marital conventionalization was not a factor that had significant influence on marital satisfaction for either husbands or wives. Therefore, these findings were used to allay concerns about conventionalization and marital satisfaction in the present study.

The Parental Satisfaction Scale (PSS) was found to have a mean of 10.78 in a previous study (Umberson, 1989). In the present study, the sum mean of the PSS was 10.34 (see Table 1). Respective scores for husbands and wives were 10.25 and 10.10. These means appeared to be consistent with previous findings as well as fairly comparable for mothers and fathers.

The Life Satisfaction Scale (LSS) has not been widely used, and no data were found that allowed for the comparison of means. The sum mean for this study was 11.58. The means for husbands and wives were 11.76 and 11.33 respectively (see Table 1).

For a comparison of the means on Clergy Family Life Inventory (CFLI), only data from a pilot study conducted by Blanton et al. (1990) were available. The means for the

mobility scale was 1.849, the compensation scale was 2.213, the intrusiveness was 2.037, the time-demands scale was 2.019, and the social support scale was 1.971. The tabulation of means for this study found the mobility scale was 2.22, the compensation scale was 2.37, the intrusiveness scale was 1.90, the time-demands scale was 2.14, and the social support scale was 2.18. The results were consistent with the previous study except for slight variation in the intrusion to family boundary scale, but were all within the normal parameters of the means established in the pilot study. Scale means in the sum format for both husbands and wives are shown in Table 1.

Finally, comparisons were made between previous means obtained for the problem-solving scales and those obtained for the present study. Pargament et al. (1988) found the deferring style scale to have a mean of 25.81, the self-directing 29.70, and the collaborative 36.02. In this study, means were calculated at 37.86 for the deferring, 21.05 for the self-directing, and 40.17 for the collaborative scale. Higher means were found on the deferring and collaborative subscales for this sample, and a somewhat lower value on the self-directing subscale. Scale means in the sum format for both husbands and wives are shown in Table 1. It must be noted that the previous study by Pargament et al. (1988) was done using a sample of church members, whereas the present

study used a random sample of clergy and their spouses.

Earlier analyses of data revealed no differences among denominations on the CFLI or the various satisfaction variables (Blanton, Morris, & Yarbrough, 1995). Although denominational differences were not used as a predictor variable in the present study, analyses were conducted to test the hypotheses of denominational and gender differences on the Religious Problem-Solving Scale. MANOVA found no significant difference between husbands and wives on the religious problem-solving measures. However, significant differences were found among denominations on the Deferring and Collaborative problem-solving styles. No differences were found among denominations on the Self-directing style. Follow-up tests were done using ONEWAY ANOVA. Bonferonni family-wise comparison found that, for the deferring style, comparing all pairs, the only pair found to be significantly different was the Episcopal denomination paired with Lutheran, Church of God, American Baptist, Southern Baptist, and Seventh-day Adventist denominations with the Episcopal denomination having lower means than the rest of the other denominations. For the Collaborative style, the only difference was between the Episcopal denomination and the Church of God denomination with the Episcopal having lower means.

Assessment was made for redundancy among the predictor variables in the present study. A correlation matrix was constructed (see Tables 2 and 3). Pearson correlation coefficients indicated the absence of redundancy among the predictor variables. In fact, only in the case of intrusiveness and social support was the correlation above .50. This analysis supported the independence of predictor variables.

#### Test of Hypothesis 1

The first hypothesis was that marital satisfaction, parental satisfaction, and life satisfaction are predicted by the five stressor variables of the CFLI.

Correlation Analyses. Zero-order correlations were calculated as a partial test for Hypothesis 1 to determine the relationship between the five stressor variables (mobility, compensation, intrusiveness, time-demands, and social support) and marital satisfaction, parental satisfaction, and life satisfaction for clergy and their wives (see Tables 2 and 3). The correlations were mostly moderate for both husbands and wives ( $r_s = .02$  to  $.52$ ). The strongest correlations were between social support and life satisfaction for husbands and likewise for wives. Very low correlations were found between financial compensation and marital satisfaction for wives.

Table 2. Correlations among Variables for Husbands

Variable	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
(1) MARITAL SATISFACTION	1.00	.27	.27	.30	-.09	-.08	-.16	-.17	-.35	-.17	-.19
(2) PARENTAL SATISFACTION		1.00	.23	.10	-.06	-.17	-.16	-.07	-.26	-.24	-.23
(3) LIFE SATISFACTION			1.00	.05	.08	-.05	-.38	-.46	-.48	-.40	-.51
(4) COLLABORATIVE STYLE				1.00	.24	-.50	.04	.02	-.08	.00	-.04
(5) DEFERRING STYLE					1.00	-.21	.02	.09	.11	-.07	.00
(6) SELF-DIRECTING STYLE						1.00	.15	.08	.14	.04	.10
(7) MOBILITY							1.00	.47	.51	.45	.45
(8) COMPENSATION								1.00	.55	.42	.58
(9) INTRUSIVENESS									1.00	.52	.59
(10) TIME DEMANDS										1.00	.53
(11) SOCIAL SUPPORT											1.00

Coefficients (p-value) that are highlighted are represented as significant at levels between .05 and .000.

Table 3. Correlations among Variables for Wives

Variable	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
(1) MARITAL SATISFACTION	1.00	.25	.29	.29	-.06	-.15	-.14	.01	-.35	-.01	-.21
(2) PARENTAL SATISFACTION		1.00	.42	.22	.03	-.17	-.25	-.12	-.32	-.25	-.25
(3) LIFE SATISFACTION			1.00	.30	.05	-.19	-.30	-.33	-.46	-.27	-.47
(4) COLLABORATIVE STYLE				1.00	.43	-.57	-.18	.06	-.23	.00	-.20
(5) DEFERRING STYLE					1.00	-.33	.10	-.06	.03	-.09	-.10
(6) SELF-DIRECTING STYLE						1.00	.27	.02	.23	.10	.17
(7) MOBILITY							1.00	.37	.34	.46	.29
(8) COMPENSATION								1.00	.43	.49	.40
(9) INTRUSIVENESS									1.00	.40	.59
(10) TIME DEMANDS										1.00	.32
(11) SOCIAL SUPPORT											1.00

Coefficients (P-value) that are highlighted are represented as significant at levels between .05 and .000.

The analyses revealed that, for clergy, all the stressor variables were inversely related to marital satisfaction, parental satisfaction, and life satisfaction (see Table 2). Very low correlation was found between financial compensation and parental satisfaction for clergy. For clergy, 11 of the 15 correlations were significant.

For wives, the results of the correlational analysis were similar to those of their husbands. Specifically, all the stressor variables related negatively to marital satisfaction, parental satisfaction, and life satisfaction except for the relationship between financial compensation and marital satisfaction. This relationship was positive, but on the low end. Ten of the correlations were significant (see Table 3). These results provided partial support for Hypothesis 1.

Regression Analyses. Multiple linear regression was performed to test the hypothesis that a model comprised of five stressor variables predicted marital satisfaction, parental satisfaction, and life satisfaction of clergy and their spouses. Three separate models were run by regressing one of the satisfaction variables on the five work-related stressors. These analyses were conducted separately for clergy husbands and their wives.

Clergy. The model predicting marital satisfaction of clergy was significant ( $F=3.42$ ,  $p=.006$ ) accounting for 12%

of the variance in marital satisfaction. However, among the five stressor variables in the model, only one had a significant Beta (see Table 4). Intrusiveness to family boundaries related negatively to marital satisfaction ( $B = -.37, p = .001$ ). The other variables did not have significant Betas.

The model predicting parental satisfaction for clergy was significant ( $F = 3.10, p = .011$ ) and accounted for 11% of the variance in parental satisfaction for clergy. While the model was significant, none of the individual work-related stressors in the model had a significant Beta (see Table 5).

The model consisting of five stressors predicting life satisfaction for clergy was significant overall ( $F = 13.01, p = .000$ ) accounting for 34% of the variance in the criterion variable. All the work-related stressors related negatively to life satisfaction but only the social support stressor ( $B = -.25, p = .013$ ) had a significant Beta (see Table 6).

Wives. For wives, the model consisting of five work-related stressors was significant for the criterion variable of marital satisfaction ( $F = 3.87, p = .0027$ ). The model accounted for 12% of the variance in marital satisfaction for wives. Intrusiveness to family boundaries had the only significant Beta ( $B = -.34, P = .0027$ ) among the predictor variables and related inversely to the criterion variable (see Table 4). Intrusiveness to family boundaries related

Table 4. Multiple Regression model for Marital Satisfaction for Clergy and Wives

Variable	Effects for Husbands	Effects for Wives
Mobility	.00	-.09
Compensation	.02	.17
Intrusiveness	-.37**	-.34**
Time-Demands	.01	.02
Social Support	.01	-.06
R <sup>2</sup>	.12	.13
F	3.42**	3.87**

n = 136 clergy n = 136 wives. Beta coefficients are reported for husbands and wives.

\* p < .05.

\*\* p < .01

Table 5. Multiple Regression model for Parental Satisfaction for Clergy and Wives

Variable	Effects for Husbands	Effects for Wives
Mobility	-.03	-.12
Compensation	.19	.12
Intrusiveness	-.20	-.15
Time-Demands	-.10	-.18
Social Support	-.17	-.13
R <sup>2</sup>	.11	.15
F	3.10**	4.85***

n = 136 clergy n = 136 wives. Beta coefficients are reported for husbands and wives.

\* p < .05. \*\* p < .01. \*\*\* p < .001

Table 6. Multiple Regression model for Life Satisfaction for Clergy and Wives

Variable	Effects for Husbands	Effects for Wives
Mobility	-.07	-.09
Compensation	-.15	-.12
Intrusiveness	-.15	-.11
Time-Demands	-.07	-.11
Social Support	-.25**	-.29**
R <sup>2</sup>	.34	.31
F	13.01**	11.92***

n = 136 clergy n = 136 wives Beta coefficients are reported for husbands and

\* p < .05. \*\* p < .01. \*\*\* p < .001.

negatively to marital satisfaction ( $B=-.37$ ,  $p=.001$ ). The other variables did not have significant Betas.

The model predicting parental satisfaction for clergy was significant ( $F=3.10$ ,  $p=.011$ ) and accounted for 11% of the variance in parental satisfaction for clergy. While the model was significant, none of the individual work-related stressors in the model had a significant Beta (see Table 5).

The model consisting of five stressors predicting life satisfaction for clergy was significant overall ( $F=13.01$ ,  $p=.000$ ) accounting for 34% of the variance in the criterion variable. As hypothesized, all the work-related stressors related negatively to life satisfaction but only the social support stressor ( $B=-.25$ ,  $p=.013$ ) had a significant Beta (see Table 6).

Wives. For wives, the model consisting of five work-related stressors was significant for the criterion variable of marital satisfaction ( $F=3.87$ ,  $p=.0027$ ). The model accounted for 12% of the variance in marital satisfaction for wives. Intrusiveness to family boundaries had the only significant Beta ( $B=-.34$ ,  $P=.0027$ ) among the predictor variables and related inversely to the criterion variable (see Table 4).

The regression analysis showed the model predicting parental satisfaction for clergy wives to be significant ( $F=4.85$ ,  $p=.0004$ ) and accounted for 15% of the variance. All

the variables except compensation related negatively to parental satisfaction for wives, but none of them had significant Betas (see Table 5).

Life satisfaction for wives was predicted by the five stressor variables in the model ( $F=11.92$ ,  $p=.0000$ ). The model accounted for 31% of the variance in the criterion variable. Social support was the only variable in the model that had a significant Beta ( $B=-.298$ ,  $p=.0015$ ). All the predictor variables related negatively to life satisfaction for wives (see Table 6).

#### Test of Hypothesis 2

The second hypothesis was that the relationships between the work-related stressor variables and marital satisfaction, parental satisfaction, and life satisfaction are moderated by the Collaborative styles of problem-solving but not the Self-directing or Deferring styles.

One of the original ideas for the present study related to how the three styles of problem-solving influenced the relationship between work-stress and the three satisfaction variables for clergy and their wives. To test the hypothesis, a series of hierarchical multiple regression equations were used. Separate models were calculated for measures of marital satisfaction, parental satisfaction, and life satisfaction for clergy and their wives. For example, when examining

clergy marital satisfaction as the criterion variable, the stressor variables were entered as predictor variables in the first block and one problem-solving style placed in a second block. The interaction terms consisting of the stressor variables and one of the religious problem-solving styles were then placed in a third block. A significant change in F in the third block indicated a significant interaction effect (i.e., moderating). The interaction variables were centered as recommended by Jaccard et al. (1990) so as to reduce the possible effects of multicollinearity. To reduce such effects, interaction effects were used only in cases where work-related stressors had a significant Beta and thus independent influence upon the satisfaction variable.

Moderating Analyses for Clergy. As hypothesized, the collaborative style of religious problem-solving moderated the relationship between intrusiveness and marital satisfaction for clergy (see Table 7). The interaction term for the self-directing style and intrusiveness was not significant. This finding also supported the hypothesis. However, the deferring style moderated the relationship between the variables also (see Table 7). This finding did not support Hypothesis 2.

In support of Hypothesis 2, neither the deferring style nor the self-directing style of religious problem-solving

Table 7. Hierarchical Multiple Regression (F Change) for Husbands and Wives Predicting Marital Satisfaction (Variables represent interaction terms problem-solving styles and intrusiveness).

	Clergy	Wives
	F Change	F Change
INTRUSIVENESS		
DEFERRING STYLE	3.87**	1.56
SELF-DIRECTING STYLE	.68	.84
COLLABORATIVE STYLE	5.48**	4.11**

n = 136 clergy. n = 136 wives.

\* p < .05. \*\* p < .01.

moderated the relationship between social support and life satisfaction for clergy (see Table 8). The results showed also that the collaborative style did not moderate the relationship between the predictor and the criterion variables. This finding did not support the hypothesis. No moderating analysis was done for parental satisfaction since none of the stressor variables in the model had significant direct effects.

Moderating Analyses for Wives. As hypothesized, the Collaborative style of religious problem-solving moderated the relationship between intrusiveness and marital satisfaction for wives ( $B=.393$ ,  $p=.0012$ ). Neither the Deferring nor the Self-directing style moderated the relationship between intrusiveness and marital satisfaction for wives (see Table 7).

moderated the relationship between social support and life satisfaction for clergy (see Table 8). The results showed also that the Collaborative style did not moderate the relationship between the predictor and the criterion variables. This finding did not support the hypothesis. No moderating analysis was done for parental satisfaction since none of the stressor variables in the model had significant direct effects.

With respect to the relationship between social support and life satisfaction for wives, neither the Deferring nor the Self-directing styles was a significant moderator.

Table 8. Hierarchical Multiple Regression (F Change) for Husbands and Wives Predicting Life Satisfaction (Variables represent interaction terms with social support).

	Clergy F Change	Wives F Change
SOCIAL SUPPORT		
DEFERRING STYLE	1.72	.30
SELF-DIRECTING STYLE	2.30	2.30
COLLABORATIVE STYLE	.63	3.69**

n = 136 clergy. n = 136 wives.

\* p < .05. \*\* p < .01

However, the Collaborative style moderated that relationship ( $B=32.4$ ,  $p=.0005$ ) as shown in Table 8. These findings supported Hypothesis 2.

## CHAPTER V

## CONCLUSIONS AND DISCUSSION

The analysis of data in the present study indicated that marital satisfaction, parental satisfaction, and life satisfaction of clergy and their wives were predicted by a model comprised of five work-related stressors (mobility, compensation, intrusiveness, time-demands, and social support). With regard to marital satisfaction, it seemed that intrusiveness was the most influential predictor for both clergy and their wives. Parental satisfaction was predicted by the model of five stressors without indication as to any individually powerful predictors in the model. As for life satisfaction, the model of five stressors was predictive also, but social support was the only individually significant predictor for both husbands and wives. The results revealed also that the collaborative problem-solving style was significant in moderating the effects of intrusiveness on marital satisfaction for husbands and wives, as well as the effects of social support on life satisfaction for wives.

Conclusions from the Study

1. The model of five work-related stressors was predictive of marital satisfaction, parental satisfaction, and life satisfaction for both clergy husbands and their

wives. This model included the stressors of mobility, compensation, intrusiveness, time-demands, and social support. Intrusiveness had the only significant Beta in predicting marital satisfaction for clergy husbands and their wives. Social support was the only variable with a Beta predicting life satisfaction. The model accounted for a larger amount of the variance in life satisfaction than for marital satisfaction and parental satisfaction. The stressor variables had moderate effects on marital and parental satisfaction.

2. The Collaborative style of problem-solving was a significant moderator of the relationship between intrusiveness and marital satisfaction for both husbands and wives and also moderated the relationship between social support and life satisfaction for wives. The Deferring style also moderated the relationship between intrusiveness and marital satisfaction for husbands. The Self-directing style did not have any moderating effects.

3. There were no significant gender differences in the variables in the study with respect to clergy and their wives.

4. There were some significant denominational differences on the Collaborative and Deferring problem-solving styles with Episcopal clergy and their spouses differing on the Deferring and Collaborative problem-solving

styles in contrast to the other denominations.

### Discussion

The results of this study supported both the anecdotal notion as well as the empirical findings that work-related stressors are influential for marital satisfaction, parental satisfaction, and life satisfaction. The stressors endemic to clergy families (Blanton, 1992; Lee & Balswick, 1989) appeared to be influential aspects of ministerial life and have been found to have important effects in the lives of ministers and their spouses and have negative consequences on their experience of the satisfactions they pursue.

In terms of the most influential variables, intrusiveness was found to have a significant effect on the experience of marital satisfaction for both husbands and wives. Indeed, one of the greatest challenges to marital satisfaction for clergy and wives is the persistent encroachment of the demands of the pastorate and the congregation on the private lives of these families. Such influence is not limited to the physical violation of their life space but to the emotional triangulation experienced in the context of their work as well. The expectations held by the denomination, the church, and their family, all interact to challenge the privacy of the family. The effect of this challenge to family boundaries affects both wives and clergy and poses a threat to their sense of clear boundaries.

Previous researchers have noted the negative effects of living in an openly transparent world or being on display as is the case of clergy (Croskery, 1977; Lee, 1986; Lee & Balswick, 1989; Mace & Mace, 1980; Morris & Blanton, 1994b). This sense of invasion of privacy felt by clergy and their wives robs them of the freedom to relax and enjoy many aspects of their lives as they may wish as individuals, spouses, or parents. The conceptualization of intrusiveness in the present study as consisting of invasion of their personal and family boundaries by people from differing levels of their social system adds to previous work and shows the influence of this aspect of life to clergy families on their marriage, as well as the other aspects of their lives.

As for the effect of social support on life satisfaction, the findings of the present study supported previous research (Mitchell, 1965; Morris & Blanton, 1994b; Niswander, 1982; Presnell, 1977). The lack of adequate social support has been shown to be an important aspect of stress for clergy and their wives. These "pedestal effects" serve to deprive clergy families of the freedom to establish enough supportive relationships (Blackbird & Wright, 1985; Gilbert, 1987), whether friendships or mentorships. Previous research has supported the salutogenic effects of social support on various aspects of mental health (Brown & Harris,

1978; Cobb, 1976; Cohen & Wills, 1985). The present study has supported earlier work by adding to the empirical literature that shows that the lack of social support has an effect on the levels of satisfactions for clergy and their wives. It appears that the orientation of clergy families to minister constantly to others often makes it difficult for clergy and their wives to seek the help and support of others (Baker & Scott, 1992). This may derive from a fear of being vulnerable with respect to admitting their need for intimate sharing in reciprocal relationships. Families that fail to admit their need for help and to seek it have been shown to be more stressed than those who do (Curran, 1985). The findings of the present study may help to explain why this stressor is so important to the general life satisfaction of clergy and their wives.

As for the moderating effects of religious problem-solving, the findings from the present study were, in general, consistent with the second hypothesis proposed i.e., the Self-directing style did not have a moderating effect on any of the relationships investigated in the study. However, there were findings contrary to the hypothesis. For example, the Deferring style of religious problem-solving acted as a moderator of the relationship between intrusiveness and marital satisfaction for husbands, but not for wives. This finding may be interpreted in the

light of the fact that the Collaborative style moderated also the relationship between intrusiveness and marital satisfaction for both husbands and wives. This may suggest that clergy, more than wives, employ greater flexibility in the use of these problem-solving strategies and thus have the ability to defer their control and level of activity when confronted with issues that are outside of their immediate control or to mount a cooperative effort to deal with issues that may benefit from the belief that one is acting in joint partnership with God in the problem-solving process. Wives appeared to benefit more from the use of the Collaborative style and used that style consistently as shown in the present study.

It must be noted that the religious problem-solving styles were not measured as discrete categories, and thus each subject was represented as having some level of each of the three styles. It may be that these styles are used flexibly based on the situation that confronts both clergy and their wives. Thus, it appeared that the male clergy in this sample used also a Deferring problem-solving style in coping with challenges to marital satisfaction but did not use that style in coping with challenges to life satisfaction. Future research may benefit from studying the situations in which these styles are more likely to be used effectively.

Concerning the relationship between social support and life satisfaction, the results differed for husbands and wives in the present study. Husbands and wives did not show themselves to be similar in the use of these styles of problem-solving, but females were consistent in the use of the Collaborative style. This collaborative effort seemed to have great salience for wives in the present study.

Altogether, the overall pattern of these findings were consistent. That is, the Collaborative style of religious problem-solving appeared to be the most salient style that had moderating effects on the influence of work-related stressors on marital satisfaction and life satisfaction for clergy and their spouses. Consistent with the work of Pargament et al. (1988), the Collaborative problem-solving style appeared to have positive implications for competence with respect to meeting the challenges of work-related stressors. Pargament et al. (1988) found that, after partialling out the effects of the other two problem-solving styles, the Collaborative style related positively to personal control, a lower sense of control by chance, and higher self-esteem. Indeed, this study demonstrated the utility of the Collaborative problem-solving style that embodies an effective coping style that helps to meet the challenges of work-stressors on personal and family well-

being. On the other hand, the Deferring problem-solving style proved to be effective for clergy as well. This Deferring style may represent a passive-oriented approach to dealing with problem situations by relying on external structures and authority to deal with problems that the individual finds less competent to resolve (Pargament et al., 1988).

Previous studies using the religious problem-solving styles have focused on their influence on health, competence, and religiosity. None of the studies to date has focused on their relative influence on the satisfactions that individuals experience. This study made a unique contribution to the literature by examining religious problem-solving as important when considering the satisfactions experienced by individuals and families. Moreover, the study examined religiosity as a buffer when looking at stress and adaptation. This present study also showed that it is important to look at gender when looking at religiosity.

While denominational differences did not exist among the other variables in this study, the same was not true for the religious problem-solving scales. The Episcopalian clergy differed from the clergy of the other five denominations on the Deferring style and was shown to have significantly lower mean score than the others. Perhaps the

present study showed how religious beliefs factor into problem-solving strategies employed in varying situations. Episcopalians may be different from the other clergy on account of their high value for Self-direction over a more Deferring approach to life and dealing with problems. Less personal subjugation or Deferring appears to be stressed by the Episcopalians with a preference for the more self-directing approach.

On the Collaborative style, the Church of God and the Episcopalian clergy were significantly different from each other. The Church of God had the highest mean on Collaborative and the Episcopalian had the lowest. Again, the more evangelical approach with regards to God control and personal agency as coexisting values were most important to the Church of God while the Episcopalians seemed to rely more heavily on the self-directing approach.

#### Implications for Theory

This study has several implications for theory. First, while many of the studies examining religiosity have used unidimensional measures such as religious affiliation, religious attendance, or salience (Williams, 1994), few of them have employed more multidimensional measures (Glock & Stark, 1965; King & Hunt, 1972; 1975) such as that used in the present study. The results showed that there are differing ways of being religious with regard to one's

problem-solving orientation. Specifically, how an individual makes meaning regarding her or his place in the problem-solving process in relation to the involvement of the Deity offers a range of responses that have been shown to be less or more powerful in moderating the challenges that threaten the satisfactions that clergy and wives pursue in life. For example, in a general sense, this research showed that the Collaborative style of problem-solving had the greatest benefit in moderating effects of stressors on marital satisfaction and life satisfaction for clergy families. These problem-solving styles are not mutually exclusive. Therefore, each of them may be employed in differing situations. The present study showed that both the Collaborative and the Deferring styles moderated the relationship between intrusiveness and marital satisfaction for clergy while the Self-directing style did not. Theoretically, religion can be conceptualized as a multidimensional construct with dimensions that are not necessarily mutually exclusive. Its complex nature may only be fully explored by such conceptualization.

When one considers the importance of religion to many today (Gallup & Castelli, 1989), it seems important to examine the broad range of influence that religion offers to physical and emotional health and well-being. Many studies have reported conflicting findings regarding the association

between religion and mental health (Bergin, 1983; Gartner et al., 1991). Many of these studies used simpler and more unidimensional measures of religiosity that were unable to capture sufficiently the intrinsic value of the construct because of the way in which it is conceptualized and operationalized (Pargament et al., 1988; Williams, 1994).

Also, this study supports the Double ABC-X model of family stress (Olson et al., 1983). Religiosity in this study may be conceptualized as a resource that affects how people deal with the challenges to family and personal well-being. Indeed, some resources are more influential than others. Religiosity, as conceptualized in the present study, also may be thought of as having the power to influence positively the perception of stressors which is one of the important concepts in the Double ABC-X model of family stress. The Double ABC-X model proposes that the perception that the family holds about the problem as well as the availability of physical, material, or psychological resources help to determine the type of adaptation to the stressor. The present study adds to earlier work by clearly identifying religious problem-solving styles that moderate the influence of stressors on domains of satisfaction.

#### Implications for Research

In the conduct of research, it is important to have clear conceptualization and operationalization of variables

to enable better contributions to knowledge and enable replicability. This study ventured out from the more traditional and unidimensional measures of religiosity to a more multidimensional and problem-oriented measure. Because religion is multidimensional in nature, it is important to have more suitable operationalization of the construct so as to be able to assess its salience. This study helped to clarify the three problem-solving styles with respect to a continuum of control varying from personal control to God control and showed that these three approaches had differing effects on the satisfactions that families pursue.

In support of "ecological validity" (Bronfenbrenner, 1977), this study looked at the stressors faced by clergy and their families from differing levels of their social context. Specifically, the microsystem, mesosystem, and macrosystem were assessed for their relative influence on clergy and their wives. Indeed, the failure to tap two or more levels of social influence in any study results in a failure to shed light on the contextual influences that impact individuals and families. One of the strengths of the present study was the inclusion of various levels of social context for these families. It is recommended that future research focus on the larger social context of individuals and families that potentially influence behavior dynamics. Such efforts must affect research design and measurement of

variables.

### Implications for Practice

As a result of this study, several issues emerged that are important considerations for working with clergy families. The models tested in the study were all predictive of satisfaction with marriage, parenting, and overall life situations. The problems associated with mobility, compensation, intrusiveness, time-demands, and social support for clergy and their wives are all important aspects of work-related stress for clergy families. It seems important that those actively involved in the professional education of clergy be sensitive to these issues and develop curricula that will be effective in shaping their preparation for coping with them. If the emphasis of seminary training is on the study of religion and philosophy with little attention to the dynamics of the pastoral family and how they can prepare for the challenges endemic to their profession, then it is probable that more and more clergy will be trained without the resources and understanding they need to balance work and family demands. For example, learning the nature of triangulation in families and churches and being able to take steps to detriangle from the emotional forces present could result in better prepared clergy who will be able to create better environments for self, family, and congregations to flourish. This will help

to ensure their well-being and that of their families.

The denominational hierarchy may play a very significant role in addressing these problems in a most thoughtful and sensitive manner. While it may become necessary to move the clergy family often, the involvement and input from clergy families may help to decrease the negative valence of the move (Alexander, 1980). Finding ways to offer more substantial remuneration packages may help the family to be in a position to take care of its material needs adequately. Denominational sensitivity to the demands made upon the family from varying levels including the denomination and finding ways to give more autonomy and accountability to the clergy may help to enable better adaptation.

Education of congregations concerning the minister's need for personal time and space by the denomination may go a long way in creating a new sensitivity to the hazards in the life of the clergy and family. This education may prove to be important in creating a new culture in which the clergy family may flourish. Also, clergy families should be provided with more opportunities for social interaction among themselves and with others, including those relationships that are more professional in nature. These supportive relationships may help to relieve some of the negative influence of stressors endemic to the clergy

profession. If these problems are adequately addressed, then a new breed of clergy may emerge having a better preparation for and a more suitable environment in which to be and to become. Certainly, there are a number of ways in which the influence of stressors can be made less difficult for clergy families by denominational policies. These efforts by the denominational hierarchy may result in these families experiencing higher levels of marital satisfaction, parental satisfaction, and life satisfaction.

A burning issue often discussed about clergy life regards financial compensation for clergy. The appalling inadequacy in remuneration based on their preparation and involvement does seem to create problems for their families. Perhaps lack of adequate financial compensation is one reason for the high rate of attrition among clergy, especially among the younger cohort. A shift in the paradigm with respect to the meaning of the ministerial calling to sacrificial service holds less appeal at a time of harsh economic reversal. For this reason, denominations may do well to offer benefits commensurate with academic preparation and quantity of work.

The lack of adequate social support may be addressed also by the denominational hierarchy. A very important provision for clergy is their need for opportunities to experience supportive relationships. There is need for "safe

places" where they can confront the problems of work and family without fear of recrimination or negative judgment. Such services will be best provided away from the denominational headquarters in places affording more confidentiality. Burnout among clergy may be addressed here also. More programs should be planned for the social gathering of clergy families. These gatherings may also provide clergy with opportunities for social support and help to allay some of the stressors associated with a lack of supportive relationships that they experience.

Some of the stressors facing clergy families may be best addressed by the congregational leadership of the church. Quality administrative help may relieve the minister of work overload. Also, the minister should be granted sufficient time off to pursue interests outside of immediate church responsibilities. Support groups consisting of leaders who may be able to give feedback to the minister as to the growth, service, and mission of the church may prove very helpful to the minister who may be unable often to have successes in the work of the church and are often moved solely by negative feedback.

The Alban Institute has made a number of recommendations that may be useful in allaying some of the stress faced by clergy families. For example, it was recommended that mechanisms be set up to give to the pastor

positive as well as negative feedback; that a group be appointed to help monitor the quality of life of the pastor and his family; that sufficient time and money be allocated to take care of their need for continuing education and appropriate leaves; and that the minister's work be actively supported (Whittemore, 1991). Certainly, the local leadership of the church may be well served by the avid and supportive leadership of the denomination in supporting clergy families.

The present study has implications for therapeutic professionals who work with clergy and their families. Understanding the dynamics of pastoral families and the common stressors they face provides an awareness of the demands they face. Very important to this awareness is the contextual nature of these issues. The issues addressed may surface within the clergy, the family, or the church with each, in turn, affecting the other. A family systems (Friedman, 1985) or ecological (Lee, 1986) perspective seems crucial. Using these perspectives, professionals can make more thorough assessments and offer support for change that may be more systemic in nature. For example, knowing how the emotional currents in the minister's family may engender the need to seek personal satisfaction from the congregation or how the clergy may be triangulated on account of multigenerational processes in the family-of-origin may be

useful explorations in a therapeutic context. The exploration of the minister's self-concept, work ethic, fears, and family roles may be other important domains for consideration. The present study also points to the need for understanding the minister's religious problem-solving styles. A style that positions the self as active in problem-solving while having a sense of being in joint partnership with God in the process should be encouraged among clergy and spouses.

Finally, this study has implications for religious education. Religious educators should be mindful of how beliefs are used to shape approaches to problems. It appears that a religion that encourages neither total dependence on self in problem-solving or total dependence on God may be most efficacious in meeting the challenges to one's personal well-being. Approaches that involve a total dependence on self or God may not be as effective as one that encourages joint partnership between the individual and God in problem-solving. Therefore, an emphasis on the collaborative approach to problem-solving may be useful in teaching healthy religion.

#### Limitations of the Study

Some limitations are noted concerning this study. Important limitations concern the sample and method of data collection used in the study. The response rate for the

survey was somewhat low. This low response rate is tempered also by volunteer bias that may have resulted in a somewhat homogeneous sample that potentially may not be representative of the broader population of clergy families. It may be inferred that volunteer bias could have resulted in a sample that consisted of those who are somewhat different from the broader population with respect to perceptions of marriage, parenting, or life in general. It may be that those who took the time to participate were less busy or stressed, and perhaps less defensive about the questions being asked. An examination of the sample means shows a moderately stressed, fairly well-satisfied sample. In terms of sampling bias, it seems likely that the sample may have consisted of those dealing most effectively with stressors. Therefore, the finding of the present study should be generalized to all clergy families with caution.

Another limitation of this study was the sole dependence on self-report measures in the study. The use of one method of data collection increases the risk of measurement error influencing the results of the study.

The strengths of the study must be noted as well. This study used a randomly selected multi-denominational group of clergy within the United States. Also, the measures used in the study proved to have good psychometric properties that enable inferences to be made reliably concerning the

stressors and problem-solving styles that impact marital, parental, and life satisfaction for clergy and their families.

Another strength of this research was the analysis of the distinction of differing ways of being religious and an understanding of religious problem-styles that helps to distinguish religion that is effective and religion that is not. Thus, the study contributes to an understanding of the salience of religion in real-life situations.

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APPENDICES

## APPENDIX A

July 23, 1992

Dear Participant:

The names of you and your spouse were obtained from the national governance structure of your denomination which is assisting us in identifying individuals to participate in a research project we are conducting. All of us working on this project have been a part of clergy families and we are keenly aware of the need for a better understanding of some of the unique aspects of this family situation. We are interested in seeing how clergy and their spouses handle work and family demands. Your participation in this project may help establish a base of information that could be used to address more effectively the needs of clergy families. We will send questionnaires for each of you to complete individually and return to us in postage paid envelopes. Your responses will not be shared with anyone except in group summary data. Filling out the questionnaire will take about an hour of your time. Please return the enclosed postcard indicating whether or not you would like further information about the project if your family meets the requirements for participation.

Requirements for your family's participation are as follows:

- 1) a spouse is full-time in a pastorate
- 2) you are currently married
- 3) you have at least one child under age 18 living at home

Sincerely,

Priscilla Blanton, Ed.D.  
Professor

Lane Morris, M.Div.  
Ph.D Student

Don Anderson, M.Div.  
Ph.D. Student

The study you have been asked to participate in focuses on how clergy and their spouses deal with variety of demands from both work and family arenas. Having more information of

this nature would help us better address the needs of families such as yours. We are hoping you will agree to participate in this research project.

Anticipated benefits for you may involve a better understanding of yourself and your spouse's perceptions of you work/family situation. We would like for you to understand our commitment to the following safeguards in your interest:

1. The confidentiality of information about you will be maintained by the use of code numbers instead of names in summary form with no reference to you personally. Individual data and participant identities will not be shared with anyone.
2. You are free to withdraw your consent and to discontinue participation in this study at any time or to elect not to participate without penalty.
3. Answers to any questions you may have about the procedures of this study are available at any time.  
Contact:

Dr. Priscilla White Blanton  
Department of Child and Family Studies  
The University of Tennessee, Knoxville  
115 Jessie Harris Building  
Knoxville, TN 37996-1900  
Phone: (615) 974-5316

4. We do not anticipate that participation in our project will involve any risks for you, but if responding to the questionnaire creates concern for you and/or your spouse, we will be happy to refer you to a trained professional. In addition to the insight you may gain from reflecting on yourself and your family, the group results from this may be of interest to you and will be available to you upon your request.
5. It probably will take about one (1) hour of your time to complete the questionnaire.

YOUR SIGNATURE INDICATES THAT YOU HAVE READ THIS FORM AND ON THE BASIS OF INFORMED CONSENT, AGREE TO PARTICIPATE IN THIS STUDY.

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date



- \_\_\_ 9. Our family's financial situation requires more than the salary received from the church.
- \_\_\_ 10. My spouse is expected to participate in most every church event even though our members are not always expected to participate.
- \_\_\_ 11. Our family is expected by our congregation to be a "model family."
- \_\_\_ 12. My expectations for how our family function are too high.
- \_\_\_ 13. My compensation package does not provide adequate periods of paid vacation.
- \_\_\_ 14. We do not have a network of other clergy families with whom we can really be open.
- \_\_\_ 15. I feel we are caught in a tug-of-war between "church" and "family."
- \_\_\_ 16. Our family does not have enough privacy.
- \_\_\_ 17. It is difficult to maintain friendships that were made in former pastorates.
- \_\_\_ 18. I am concerned about the level of retirement benefits we will have in the later years.
- \_\_\_ 19. Our family's inability to save money on a regular basis is a worry to me.
- \_\_\_ 20. Our family does not have affordable and comprehensive medical coverage.
- \_\_\_ 21. Our congregation feels our marriage should be a role model for them to look to in shaping their own marital relationships.
- \_\_\_ 22. Our congregation does not accept our family's expressions of frustration and dissatisfaction.
- \_\_\_ 23. It is difficult for us to provide the same standard of living for our children as most of their peers have.
- \_\_\_ 24. Clergy salaries in our organization simply do not provide a strong enough financial base for our family.
- \_\_\_ 25. Our family resents having congregational input on how our house is decorated and/or maintained.
- \_\_\_ 26. Congregation members have a right to know what goes on in our family.
- \_\_\_ 27. Our family resents congregational influences on our decision-making.
- \_\_\_ 28. We find it difficult to establish time for our marital relationship without having interruptions related to the needs of our children.
- \_\_\_ 29. It difficult to balance church and family considerations in making decisions about changing our pastorates.
- \_\_\_ 30. Our congregation disrupts days off and vacations for reasons other than emergencies.

- \_\_\_ 31. Selflessness is an important aspect of ministering effectively to our congregation.
- \_\_\_ 32. The leadership of my denomination does not respond in a positive manner to evidence of human failings or family problems in clergy families.
- \_\_\_ 33. Planning times away from our congregation for vacations is problematic if congregation needs arise.
- \_\_\_ 34. Our family does not feel close to our denominations's leadership.
- \_\_\_ 35. There are not enough hours in the week to handle leisure time together as a family.
- \_\_\_ 36. Our children have difficulty adjusting to new people and new situations when we move.
- \_\_\_ 37. I have very few people I can confide in about the really important matters in my life.
- \_\_\_ 38. When our family changes pastorates, we find it difficult to make new friends.
- \_\_\_ 39. Our family is upset when faced with the possibility of moving.
- \_\_\_ 40. The lack of equity acquired in owning a home is a concern to our family.
- \_\_\_ 41. The moves our family has made have created financial concern for us.
- \_\_\_ 42. Moves are difficult to cope with because they are the result of decisions external to our family.
- \_\_\_ 43. The free time most families have during the week are times when congregational demands interfere with our family's time together.
- \_\_\_ 44. We have moved because at times we did not feel a sense of belonging to the community.
- \_\_\_ 45. Our family is living in a "fish bowl."
- \_\_\_ 46. Our family does not get to spend enough time with our relatives.
- \_\_\_ 47. There are not enough relationships in our lives where we feel we can be ourselves.
- \_\_\_ 48. Our family stays so busy that it is hard to find time for friends to visit with us.
- \_\_\_ 49. We find it difficult to establish times for our marital relationship without having interruptions related to the needs of our congregation.
- \_\_\_ 50. It is difficult to maintain friendships with congregation members because of the complications of being both friend and minister or minister's spouse.
- \_\_\_ 51. There are too few relationships in my life that make me feel "emotionally connected" with others.
- \_\_\_ 52. Any unexpected financial demands plays havoc with our family's financial situation.

- 53. I am concerned about how well we will manage financially to provide college education for our children.

## KANSAS MARITAL SATISFACTION SCALE

## Section 5

## Instructions:

Please respond to the following items using the following scale:

- 1 - extremely dissatisfied
- 2 - very dissatisfied
- 3 - somewhat dissatisfied
- 4 - mixed
- 5 - somewhat satisfied
- 6 - very satisfied
- 7 - extremely satisfied

Please write the appropriate response in the blank to the left of the item number.

- \_\_\_ 1     How satisfied are you with your marriage?
- \_\_\_ 2.    How satisfied are you with your husband/wife as a spouse?
- \_\_\_ 3.    How satisfied are you with your relationship with your husband/wife?

## PARENTAL SATISFACTION SCALE

## Section 7

## Instructions:

Please respond to the following items and write your response in the blank to the left of the item

1. How satisfied do you find being a parent is?  
 Very satisfying  
 Pretty satisfying  
 Not too satisfying  
 Not satisfying at all
  
2. How happy are you with the way your children behave?  
 Very happy  
 Pretty happy  
 Not too happy  
 Not happy at all
  
3. All in all, how well would you say you get along with your children?  
 Very well  
 Pretty well  
 Not too well  
 Not at all well

## LIFE SATISFACTION SCALE

## Section 8

Instructions:

Please respond to the following items using the following scale:

- 1 - extremely satisfied
- 2 - somewhat satisfied
- 3 - not satisfied

Use the above scale to indicate how satisfied you are with you day to day life in terms of:

- \_\_\_ 1. The work you do
- \_\_\_ 2. Where you live
- \_\_\_ 3. Your way of life
- \_\_\_ 4. The things you do for enjoyment
- \_\_\_ 5. Your health

## RELIGIOUS PROBLEM-SOLVING SCALE

## Section 9

Please respond to each of the strategies listed below in terms of how often you use each strategy to solve problems.

1	2	3	4	5
Never	Occasional	Often	Very Often	Always

- \_\_\_ 1. When a hard time has passed, God works with me to help me learn from it.
- \_\_\_ 2. Together, God and I put my plans into action.
- \_\_\_ 3. I act to solve my problems without God's help.
- \_\_\_ 4. God and I talk together and decide upon the best answers to my questions.
- \_\_\_ 5. The Lord works with me to help me see a number of different ways that a problem can be solved.
- \_\_\_ 6. When I have difficulty, I decide what it means by myself without help from God.
- \_\_\_ 7. When I am upset, I try to soothe myself and also share the unpleasantness with God so He can comfort me.
- \_\_\_ 8. After solving a problem, I work with God to make sense of it.
- \_\_\_ 9. When considering a difficult situation, God and I work together to think of possible solutions.
- \_\_\_ 10. When I have a problem, I try not to think about it and wait for God to tell me what it means.
- \_\_\_ 11. When I have a problem, I talk to God about it and together we decide what it means.
- \_\_\_ 12. I do not become upset or nervous because God solves my problems for me.
- \_\_\_ 13. When a situation makes me anxious, I wait for God to take those feelings away.
- \_\_\_ 14. When faced with a decision, I make the best choice I can without God's involvement.
- \_\_\_ 15. In carrying out solutions, I work hard at them knowing God is working right along with me.
- \_\_\_ 16. When a difficult period is over, I make sense of what is happened on my own without involvement from God.
- \_\_\_ 17. When faced with trouble, I deal with my feelings without God's help.

- \_\_\_ 18. When I feel nervous or anxious about a problem, I work together with God to find a way to relieve my worries.
- \_\_\_ 19. When I run into trouble, I simply trust in God knowing that He will show the possible solutions.
- \_\_\_ 20. When deciding on a solution, I make a choice independent of God's input
- \_\_\_ 21. After I've gone through a rough time, I try to make sense of it without relying on God's help.
- \_\_\_ 22. When it comes to deciding how to solve a problem, God and I work together as partners.
- \_\_\_ 23. When thinking about a difficulty, I try to come up with possible solutions without God's help.
- \_\_\_ 24. God doesn't put solutions to my problem into action. I try carry them out myself.
- \_\_\_ 25. Rather than trying to come up with the right solution to a problem myself, I let God decide how to deal with it.
- \_\_\_ 26. When I feel nervous or anxious, I calm myself without relying on God.
- \_\_\_ 27. In carrying our solutions to my problems, I wait God to take control an know somehow He'll work it out.
- \_\_\_ 28. I don't spend much time thinking about troubles I've had; God makes sense of them for me.
- \_\_\_ 29. When I am trying to come up with different solutions to troubles I am facing, I do not get them from God but think of them myself.
- \_\_\_ 30. I do not think about different solutions to my problems because God provides them for me.
- \_\_\_ 31. When faced with a question, I work together with God to figure it out.
- \_\_\_ 32. When a troublesome issue arises, I leave it up to God to decide what it means for me.
- \_\_\_ 33. When faced with a decision, I wait for God to make the best choice for me.
- \_\_\_ 34. When I run into a difficult situation, I make sense out of it on my own without divine assistance.
- \_\_\_ 35. I don't worry too much about learning form difficult situations since God will make me grow in the right direction.
- \_\_\_ 36. God solves problems for me without my doing anything.

## CLERGY PERSONS PERSONAL HISTORY INVENTORY

1. Age: \_\_\_\_\_
2. Gender: \_\_\_\_\_ Male \_\_\_\_\_ Female
3. How would you describe your ethnic or racial background?  
(optional)
  1. \_\_\_ White/ American, Caucasian
  2. \_\_\_ Black American
  3. \_\_\_ Native American, Indian
  4. \_\_\_ Latin American, Hisp
  5. \_\_\_ Oriental American
4. Present Marital Status:
  1. \_\_\_ Single
  2. \_\_\_ Married
  3. \_\_\_ Widowed
  4. \_\_\_ Divorced
  5. \_\_\_ Married and Separated
  6. \_\_\_ Widowed and Remarried
  7. \_\_\_ Divorced and Remarried
  8. \_\_\_ Other (please specify) \_\_\_\_\_
5. Length of present marital status: \_\_\_\_\_
6. Number of children currently living in your household:
  1. \_\_\_ daughters Ages: \_\_\_\_\_
  2. \_\_\_ sons Ages: \_\_\_\_\_
7. Highest degree earned:
  1. \_\_\_ Elementary school (grades K-5)
  2. \_\_\_ Junior High (grades 6-8)
  3. \_\_\_ High School (grades 9-12)
  4. \_\_\_ Bachelors
  5. \_\_\_ Masters
  6. \_\_\_ Doctorate
  7. \_\_\_ Other \_\_\_\_\_
8. What is your denominational affiliation? (Please give the full name of your denomination)  
\_\_\_\_\_  
\_\_\_\_\_
9. What is your specific position in the church you are now serving?
  1. \_\_\_ Senior pastor
  2. \_\_\_ Associate pastor
  3. \_\_\_ Assistant pastor
10. On the average, how many hours a week do you work on ministerial responsibilities? \_\_\_\_\_
11. Which of the following best describes your non-ministerial or secular employment status?
  1. \_\_\_ No secular employment
  2. \_\_\_ part time
  3. \_\_\_ full time
  4. \_\_\_ other

12. If secularly employed, how many hours do you work per week on this job? \_\_\_\_\_
13. What is your personal pre-tax income? Please do not count your spouse's income, but do include your other income allowances (i.e., car, allowance, house allowances, social security allowances).
1. \_\_\_ less than \$5,000
  2. \_\_\_ \$5,000 to \$7,499
  3. \_\_\_ \$7,500 to \$9,999
  4. \_\_\_ \$10,000 to \$14,999
  5. \_\_\_ \$15,000 to \$19,999
  6. \_\_\_ \$20,000 to \$24,999
  7. \_\_\_ \$25,000 to \$34,999
  8. \_\_\_ \$35,000 to \$49,999
  9. \_\_\_ \$50,000 or more
14. What is the size of your church's active membership?
- |                   |                      |
|-------------------|----------------------|
| 1. ___ 1-49       | 11. ___ 1500-2000    |
| 2. ___ 50-99      | 12. ___ 2000-2499    |
| 3. ___ 100-149    | 13. ___ 2500-2999    |
| 4. ___ 150-199    | 14. ___ 3000-3499    |
| 5. ___ 200-249    | 15. ___ 3500-3999    |
| 6. ___ 250-299    | 16. ___ 4000-4999    |
| 7. ___ 300-499    | 17. ___ 5000-5999    |
| 8. ___ 500-749    | 18. ___ 6000-6999    |
| 9. ___ 750-999    | 19. ___ 7000-7999    |
| 10. ___ 1000-1499 | 20. ___ 8000 or more |
15. How many years have you been employed in the ministry? \_\_\_\_\_
16. How many years have you been in ministry in this church? \_\_\_\_\_
17. How many moves have you made since entering the ministry? \_\_\_\_\_
- |            |                   |
|------------|-------------------|
| 1. ___ 0-2 | 5. ___ 9-10       |
| 2. ___ 3-4 | 6. ___ 10-15      |
| 3. ___ 5-6 | 7. ___ 16-20      |
| 4. ___ 7-8 | 8. ___ 21 or more |
18. Which of the following best describes your living arrangements?
1. \_\_\_ Church owned home; one block or less from church
  2. \_\_\_ Church owned home; more than one block from church
  3. \_\_\_ Our own apartment; one block or less from church
  4. \_\_\_ Our own apartment; more than one block from church

5. \_\_\_\_\_ Our own home; one block or less from church
6. \_\_\_\_\_ Our own home; more than one block from church
7. \_\_\_\_\_ Other (please specify) \_\_\_\_\_
19. Do you feel that you have adequate:
- |                              |           |          |
|------------------------------|-----------|----------|
| 1. Life insurance?           | _____ Yes | _____ No |
| 2. Health/Medical insurance? | _____ Yes | _____ No |
| 3. Savings?                  | _____ Yes | _____ No |
| 4. Retirement/Pension plans  | _____ Yes | _____ No |
20. Using the following scale
- |             |                 |            |                |            |
|-------------|-----------------|------------|----------------|------------|
| 1           | 2               | 3          | 4              | 5          |
| <hr/>       |                 |            |                |            |
| much better | somewhat better | comparable | somewhat worse | much worse |

which of the following best describes your overall financial situation in comparison to:

1. \_\_\_\_\_ The average financial situation of other clergy families in our community (regardless of denominational affiliation).
2. \_\_\_\_\_ The average financial situation of other clergy families in our denomination
3. \_\_\_\_\_ The average financial situation of other similarly educated and qualified professionals your community.

## SPOUSE'S PERSONAL HISTORY INVENTORY

1. Age: \_\_\_\_\_
2. Gender: \_\_\_\_\_ Male \_\_\_\_\_ Female
3. How would yo describe your ethnic or racial background? (optional)
  1. \_\_\_ White/ American, Caucasian
  2. \_\_\_ Black American
  3. \_\_\_ Native American, Indian
  4. \_\_\_ Latin American, Hisp
  5. \_\_\_ Oriental American
4. Present Marital Status:
  1. \_\_\_ Single
  2. \_\_\_ Married
  3. \_\_\_ Widowed
  4. \_\_\_ Divorced
  5. \_\_\_ Married ad Separated
  6. \_\_\_ Widowed and Remarried
  7. \_\_\_ Divorced and Remarried
  8. \_\_\_ Other (pleases specify) \_\_\_\_\_
5. Length of present marital status: \_\_\_\_\_
6. Number of children currently living in your household:
  1. \_\_\_ daughters Ages: \_\_\_\_\_
  2. \_\_\_ sons Ages: \_\_\_\_\_
7. Highest degree earned:
  1. \_\_\_ Elementary school (grades K-5)
  2. \_\_\_ Junior High (grades 6-8)
  3. \_\_\_ High School (grades 9-12)
  4. \_\_\_ Bachelors
  5. \_\_\_ Masters
  6. \_\_\_ Doctorate
  7. \_\_\_ Other \_\_\_\_\_
8. What is your denominational affiliation? (Please give the full name of your denomination)
 

\_\_\_\_\_
9. What is your specific position in the church you are now serving?
  1. \_\_\_ Senior pastor
  2. \_\_\_ Associate pastor
  3. \_\_\_ Assistant pastor
10. On the average, how many hours a week do you work on ministerial responsibilities? \_\_\_\_\_
11. Which of the following best describes your employment status?
  1. \_\_\_ No employment (Please skip to question 16 if not (employed)
  2. \_\_\_ part time

3. \_\_\_\_\_ full time  
 4. \_\_\_\_\_ other

12. What is your current employment position or title?  
 \_\_\_\_\_

13. In which of the following categories would you say your current job fits? Please choose only one category. (Circle)

1. Professional, technical, and kindred workers
2. Managers, officials, and proprietors, except farm
3. Clerical, sales, and kindred workers
4. Craftspeople, crew managers, and kindred workers
5. Machine operators
6. Service workers, including private household
7. Laborers, except farm and mine
8. Farmers and miners
9. Not applicable

14. If employed, how many hours do you work per week on this job?  
 \_\_\_\_\_

15. What is your personal pre-tax income? Please do not count your spouse's income, but do include your other income allowances (i.e., car allowance, house allowance, social security allowance).

15. 1. \_\_\_\_\_ less than \$5,000
2. \_\_\_\_\_ \$5,000 to \$7,499
3. \_\_\_\_\_ \$7,500 to \$9,999
4. \_\_\_\_\_ \$10,000 to \$14,999
5. \_\_\_\_\_ \$15,000 to \$19,999
6. \_\_\_\_\_ \$20,000 to \$24,999
7. \_\_\_\_\_ \$25,000 to \$34,999
8. \_\_\_\_\_ \$35,000 to \$49,999
9. \_\_\_\_\_ \$50,000 or more

16. How many years have you been employed?

17. \_\_\_\_\_  
 What is the size of your church's active membership?

- |                  |                     |
|------------------|---------------------|
| 1. _____ 1-49    | 11. _____ 1500-2000 |
| 2. _____ 50-99   | 12. _____ 2000-2499 |
| 3. _____ 100-149 | 13. _____ 2500-2999 |
| 4. _____ 150-199 | 14. _____ 3000-3499 |
| 5. _____ 200-249 | 15. _____ 3500-3999 |
| 6. _____ 250-299 | 16. _____ 4000-4999 |
| 7. _____ 300-499 | 17. _____ 5000-5999 |

8. \_\_\_\_\_ 500-749                      18. \_\_\_\_\_ 6000-6999  
 9. \_\_\_\_\_ 750-999                    19. \_\_\_\_\_ 7000-7999  
 10. \_\_\_\_\_ 1000-1499                20. \_\_\_\_\_ 8000 or more
18. How many moves have you made since entering the ministry? \_\_\_\_\_
1. \_\_\_\_\_ 0-2                              5. \_\_\_\_\_ 9-10  
 2. \_\_\_\_\_ 3-4                              6. \_\_\_\_\_ 10-15  
 3. \_\_\_\_\_ 5-6                              7. \_\_\_\_\_ 16-20  
 4. \_\_\_\_\_ 7-8                              8. \_\_\_\_\_ 21 or more
19. Which of the following best describes your living arrangements?
1. \_\_\_\_\_ Church owned home; one block or less from church  
 2. \_\_\_\_\_ Church owned home: more than one block from church  
 3. \_\_\_\_\_ Our own apartment; one block or less from church.  
 4. \_\_\_\_\_ Our own apartment; more than one block from church.  
 5. \_\_\_\_\_ Our own home; one block or less from church  
 6. \_\_\_\_\_ Our own home; more than one block from church  
 7. \_\_\_\_\_ Other (please specify) \_\_\_\_\_
20. Do you feel that you have adequate:
- |                              |           |          |
|------------------------------|-----------|----------|
| 1. Life insurance?           | _____ Yes | _____ No |
| 2. Health/Medical insurance? | _____ Yes | _____ No |
| 3. Savings?                  | _____ Yes | _____ No |
| 4. Retirement/Pension plans  | _____ Yes | _____ No |
21. Using the following scale
- |   |   |   |   |   |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|

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much better	somewhat better	comparable	somewhat worse	much worse
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which of the following best describes your overall financial situation in comparison to:

1. \_\_\_\_\_ The average financial situation of other clergy families in our community (regardless of denominational affiliation.)  
 2. \_\_\_\_\_ The average financial situation of other clergy families in our denomination  
 3. \_\_\_\_\_ The average financial situation of other similarly educated and qualified professionals in our community.

## VITA

Curtis Anthony Fox was born in Trinidad on May 30, 1962. He attended elementary and high schools in La Romain, Trinidad, and graduated in 1979. He did undergraduate studies at Caribbean Union College in Trinidad and graduated in 1983 with a Bachelor of Arts degree in Theology. After graduating, he worked as a Minister of Religion.

To pursue his interest in family science, the author attended Linda University in Loma Linda, California, and in 1994, graduated with a Master of Science degree in Marriage and Family Therapy and a certificate in Family Life Education. In the Fall of 1994, he matriculated to the University of Tennessee, Knoxville, in the Department of Child and Family Studies to study for the Ph.D. degree. During his tenure at the University of Tennessee, he was granted the Award for Outstanding Teaching as a Graduate Student and the Chancellor's Citation for Extraordinary Professional Promise. He was granted also the Black Graduate Opportunity Fellowship. Curtis is a member of the Society for Research on Adolescence, the American Association for Marriage and Family Therapy, and the National Foundation on Family Relations. He is a

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