Ely Clergy Wellbeing Survey 2016 – FINAL REPORT (May 2017)

Introduction

This report is part of the continuing work on clergy wellbeing in the Diocese of Ely. The aim is to determine what encourages the flourishing of the clergy, and therefore the health of the church, and to take actions, where possible, to promote such flourishing. The choice to use a second survey to do this (following on from the 2014 survey) was to give the clergy of Ely Diocese an opportunity to give direct observations concerning their wellbeing. In analysing the responses we have looked both at aggregated data, in an attempt to determine what views are held in common, and at individual comments and suggestions.

In June 2014 Ely Diocese invited clergy to participate in the *Managing Ministry Pressure Better (MMPB) Survey*, conducted by St Luke's Healthcare. The aim was to gather and analyse data which would highlight particular areas of pressure affecting clergy in the diocese, and to use the findings to inform ongoing work in seeking to improve clergy wellbeing. While by no means definitive, and despite some limitations, the MMPB survey proved an effective tool in identifying where the greatest pressures are felt, as well as an aid to setting priorities in resourcing clergy wellbeing.

The 2014 survey was completed by 136 clergy in the diocese, 58% of those invited to participate. The survey questions were grouped in 8 domains: *Demands, Culture, Relationships, Ministry, Control, Role, Change* and *Support*. The results revealed that the domain in which the clergy of Ely Diocese were experiencing the greatest pressure was that of *Demands*, i.e. the speed and volume of work, correspondence and meetings. Results for the domains of *Culture*, *Relationships, Ministry* and *Support* showed most respondents as being 'generally not pressured' and many reported as being 'very definitely not pressured' or 'definitely not pressured'. The survey results were written up to produce both a summary report and a full report which is available on the Diocesan website.

Since 2014 a number of actions have been taken by the diocese in response to the MMPB survey as part of the Clergy Wellbeing and Support initiative, under the leadership of Bishops Stephen and David and Canon Sue Wyatt. The survey findings were presented to members of the Bishop's Senior Staff, and then to a Focus Group, which met several times to discuss the findings and to suggest follow-up work. In addition, Bishop David has circulated regular letters to diocesan clergy updating them on actions taken and providing practical guidance and support of various kinds.

It was felt that repeating the survey in 2016 would be a valuable follow-up action, particularly if the second survey could was devised within-diocese to be more tailored to the local context and needs of the Ely Diocese. Rather than canvassing views on multiple sources of pressure as the first survey had done, therefore, it was agreed to adopt a more targeted focus on exploring clergy *perceptions of what helps/hinders their wellbeing*. The overall aim was to learn more about what can be done at diocesan and local levels to promote and support wellbeing, e.g. through the development of a support programme and the sharing of helpful practices.

For the repeat survey, therefore, the following main question of interest was identified:

> *What are clergy perceptions of the specific things that help or hinder*
> *their personal and professional wellbeing?*

Subsidiary questions of interest were identified as:

> *a. What do clergy perceive has helped or hindered them in the past?*
> *b. What do clergy perceive would help them in the future?*

In order to maintain a link with the *Managing Ministry Pressure (MMPB) Survey* of 2014, and to enable some comparison with earlier findings, the repeat survey retained in Part 1 some of the original MMPB questions focused on respondents' background information. Other questions in Part 1 were either adapted from the original MMPB survey or were newly written to match more closely the specific characteristics of clergy within the Ely Diocese. [Grateful acknowledgment is due to the copyright holders of the MMPB for their permission to draw upon parts of the original instrument in this way.] Part 2 of the proposed 2016 survey contained a set of brand new questions designed to elicit clergy perceptions of specific things that help or hinder their personal and professional wellbeing. These new questions were developed in close consultation with the Focus Group on Clergy Wellbeing which was set up after the first survey and which met in December 2015.

An instrument for the repeat survey in 2016 was drafted in the early part of the year and was trialled in April 2016 by members of the Clergy Wellbeing Focus Group to check on issues such as length of time needed for completion (15-20 mins), clarity of questioning, ease of response, and any additional items that could usefully be included. A number of useful minor amendments were made as a result of this small-scale trialling exercise.

The final draft of the survey was converted to an online electronic format and was distributed by Bishop David's office to all licensed clergy in the Ely Diocese in early June 2016 with an invitation to complete and return it by July 8. Options for anonymous completion and return of the survey included: online completion; completion and return by email; and completion and return of a hard printed copy. An email reminder was sent out one week before the submission deadline. All returns by post or email were made directly to the Bishop's office. All data supplied by respondents to the survey was treated as confidential and was seen only by the 3 members of the small research team (Sue Wyatt, Jenny Gage and Lynda Taylor).

A total of 72 surveys were completed and returned, representing approximately a third of the total recipients in the Ely Diocese. The closed responses to Questions 1-19 and 22-23 were analysed quantitatively using Excel software; the more open responses (i.e. free-text comments/suggestions) to Questions 20-21 and 24- 27 were analysed qualitatively to identify thematic categories emerging from the data, together with specific examples where relevant. The remainder of this report presents a detailed analysis and discussion of the survey data on a question-by-question basis. A copy of the survey instrument can be found at the back of the report as an appendix, together with an additional appendix listing specific print and online resources which were suggested in response to Question 20.

We are very grateful to all the clergy across the Ely Diocese who gave generously of their time and energy to participate in the 2016 survey. We are also grateful to the members of the Clergy Wellbeing Focus Group who gave us valuable advice on the content of the survey and helped to trial it before wider distribution. We trust and pray that the outcomes of the data analysis will contribute positively to the ongoing work of supporting and promoting wellbeing in this diocese.

Revs Sue Wyatt, Jenny Gage and Lynda Taylor
Clergy Wellbeing Research Team

Clergy Wellbeing Survey

We received 72 responses, about one third of the clergy in Ely Diocese who were invited to respond to the surveys.

A number of the questions were included to enable us to investigate possible correlations between wellbeing and categories such as age and experience, gender, type of ministry, full or part time, stipendiary or self-supporting, location, number of parishes, and for some questions it did prove helpful to drill down into the various subgroups.

Part 1: General background questions

### 1. In which year were you ordained deacon?

The responses to this question indicate that we obtained a good spread of length of post-ordination experience.
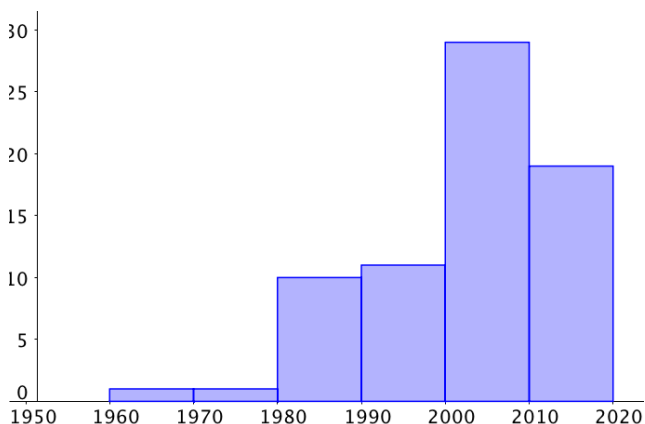
Year	Number	% of total
1960s	1	1.4%
1970s	1	1.4%
1980s	10	13.9%
1990s	11	15.3%
2000s	29	40.3%
2010s	19	26.4%
Not answered	1	1.4%
	72	100.0%

2. What is the main role/office in which you serve?

We are encouraged that we obtained representation of all the main roles/offices that clergy occupy.
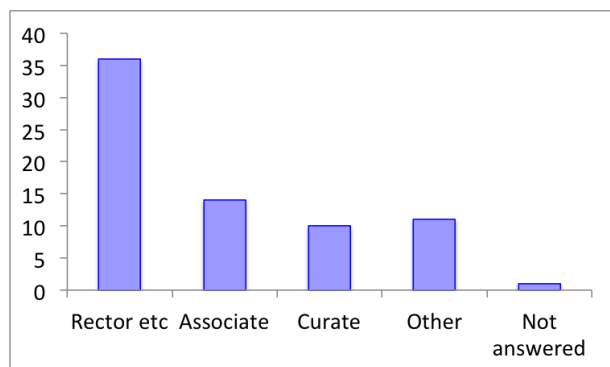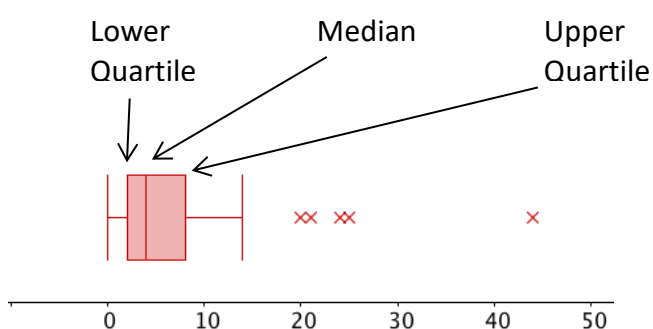
Role	Number	% of total
Rector etc	36	50.0%
Associate	14	19.4%
Curate	10	13.9%
Other *	11	15.3%
Not answered	1	1.4%
	72	100.0%

Other = theological college (5), university position (3), chaplain (2) or diocese/cathedral (1).

3. How many years have you been in your current ministerial post?

Again, we are encouraged by the spread of experience shown by our respondents.

- The minimum is 0 years (this survey was conducted in June/July, so soon after the ordination of new deacons), and the maximum is 44 years.
- 64% of the respondents have served less than 5 years in their current post, so 36% have served more than 5 years in their current post.
- Half of the respondents have served between 2 years (the lower quartile) and 7.9 years (the upper quartile) in their current post; the median average is 4 years.

| Years	Number	% of total
2 or less	22	30.6
2+ to 5	24	33.3
5+ to 10	9	12.5
10+ to 20	11	15.3
More than 20	4	5.6
Not answered	2	2.8
	72	100.0%

4. If your ministry involves dual or multiple roles/offices, what are they?

29 out of 72 respondents have multiple roles, which is 40.3% of the total. 13 of the 36 (36.1%) with incumbent status have multiple roles. Roles other than parish ministry include secular work, chaplaincy roles, diocesan/deanery and university/theological college roles.

5.   Which of these best describes your licensed ministry?

Full-time paid respondents are incumbents, curates or chaplains, or in university or theological college posts, again reflecting a good spread.

- Of the 3 who class themselves as full-time unpaid, 2 are in parish ministry, and 1 is a minister in secular employment.
- The 7 part-time paid respondents are more diverse, and include 2 of incumbent status, 2 associates, 2 in university/theological college and 1 curate.
- The 15 part-time unpaid respondents are SSM associates or curates, plus 1 chaplain.
- Of the 18 who are unpaid, 4 are male and 14 are female.
- Of the 22 who are part-time, 7 are male and 15 are female.
- If you are full-time and paid, you are more likely to be male.
- If you are part-time and unpaid, you are more likely to be female.
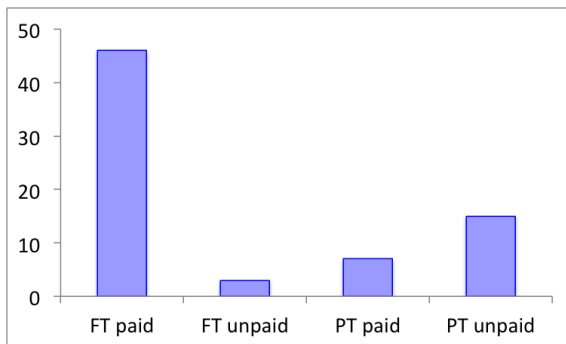
Descriptor	Number	%	Female	%	Male	%
Full-time paid (FTP)	46	63.9	14	19.4	32	44.4
Part-time paid (PTP)	7	9.7	3	4.2	4	5.6
Full-time unpaid (FTU)	3	4.2	2	2.8	1	1.4
Part-time unpaid (PTU)	15	20.8	12	16.7	3	4.2
Not answered	1	1.4				
	72	100.0%	31	43.1	40	55.6
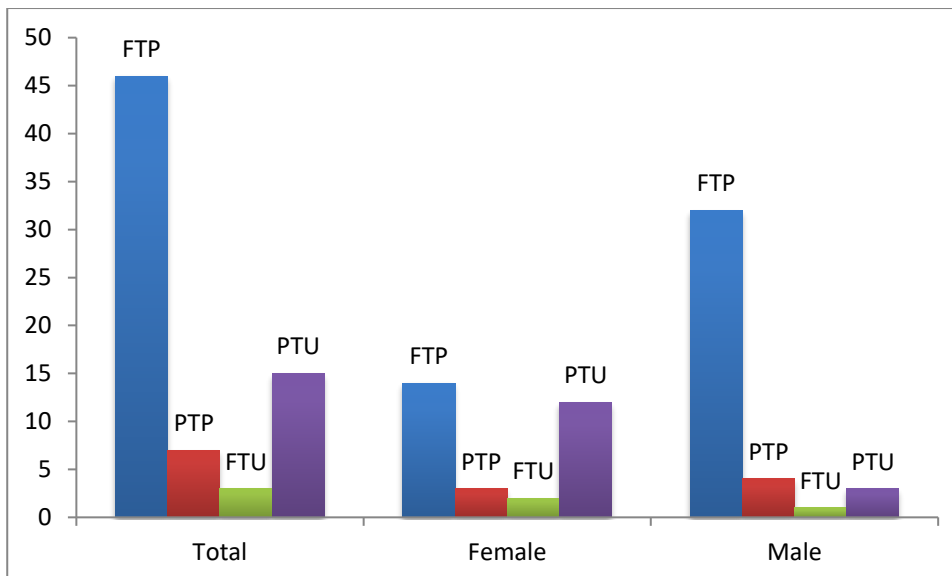
6. How many hours do you work per week on average in your ministerial role?

- The minimum is 5 hours a week (a part-time unpaid male associate) and the maximum is 80 hours (a female incumbent).
- Two thirds (66.7%) of the respondents work more than 40 hours per week on average.
- 50 hours is the median average – 50% of respondents work at least 50 hours a week, and 50% work up to and including 50 hours.
- A quarter work less than 35 hours a week (the lower quartile) and a quarter work more than 58 hours a week (the upper quartile).
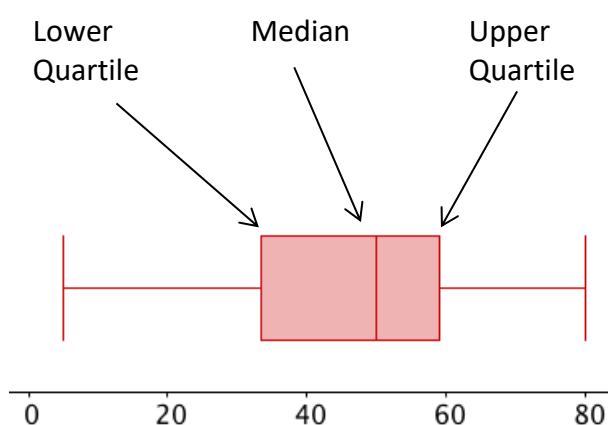
Hours	Number	% of total
Less than 10	1	1.4
10 up to 20	7	9.7
20 up to 30	5	6.9
30 up to 40	8	11.1
40 up to 50	10	13.9
50 up to 60	21	29.2
60 up to 70	10	13.9
70 or more	7	9.7
Not answered	3	4.2
	72	100.0%

The next table gives a breakdown of hours worked (mean average, minimum and maximum) by role, gender, number of years in post and number of parishes.

- It is incumbents who are putting in the most hours.
- Most associates class themselves as part-time.
- Curates include some who are part-time.
- Male respondents do more hours, on average, than female respondents, but this hides the fact that more females are part-time.

		Number	Average hours worked per week	Minimum	Maximum
Role	Incumbent	36	57.0	15	80
	Associate	14	21.0	5	37.5
	Curate	10	38.1	12.5	55
Gender	Female	31	42.1	10	80
	Male	39	48.6	5	75
Years in post	2 or less	22	32.9	12	55
	2+ to 5	24	48.6	14	80
	5+ to 10	9	59.1	45	75
	10+ to 20	11	55.6	38	75
	20+	4	39.3	5	60
No. of parishes	1	25	45.0	15	75
	2	14	39.9	5	68
	3	7	56.0	24	75
	4	3	42.5	15	57.5
	5 or more	13	48.9	12.5	80

7. Do you regularly take a day off?

Response	Number	% of total
Yes	56	77.8
No	6	8.3
Difficult to respond	9	12.5
Not answered	1	1.4
	72	100.0%

8. If you miss your regular day off, do you take some time off in lieu?

Response	Number	% of total
Yes	27	37.5
No	7	9.7
Sometimes	28	38.9
Other	1	1.4
N/a	9	12.5

These two tables are self-explanatory. We feel it is good news that 56/72 of respondents do regularly take a day off, and that when missing a day off, the majority take a day in lieu at least some of the time.

The next table gives a breakdown of this data by role, gender, number of years in post and number of parishes.

- Those not taking a regular day off include 4 incumbents (full-time paid, 1 female, 3 male) and 2 associates (part-time unpaid, both male).
- Those who found the question difficult to answer were all female except 1, and include 3 incumbents (full-time paid), 4 associates (part-time unpaid), 1 curate (also part-time unpaid) and 1 chaplain (in secular employment).

			Regular day off?			Day taken in lieu?			
		Number	*Yes*	*No*	*Difficult to respond*	*Yes*	*No*	*Sometimes*	*N/a*
Role	*Incumbent*	36	29	4	3	10	4	19	3
	Associate	14	8	2	4	6	-	4	4
	Curate	10	9	-	1	5	-	4	1
Gender	*Female*	31	21	2	8	12	1	14	4
	Male	39	33	4	1	14	6	14	5
Years in post	*2 or less*	22	17	-	4	10	2	6	4
	2+ to 5	24	19	2	3	7	3	10	4
	5+ to 10	9	6	2	1	4	-	4	1
	10+ to 20	11	10	1	-	5	1	5	-
	20+	4	3	1	-	-	-	4	-
No. of parishes	*1*	25	23	-	2	11	4	7	3
	2	14	11	2	1	5	-	6	3
	3	7	5	2	-	3	-	4	-
	4	3	2	-	1	-	-	2	1
	5 or more	13	7	2	4	3	1	8	1

9.   How many parishes do you serve?

Again, there is a good range of responses, although it seems surprising that over a third of respondents serve 1 parish, given the rural nature of much of Ely Diocese – this may say more about our respondents than about the Diocese more generally.
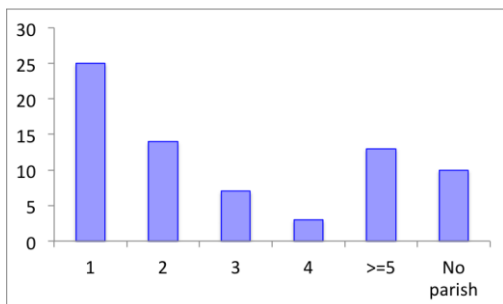
No. parishes	*Number*	*% of total*
1	25	34.7
2	14	19.4
3	7	9.7
4	3	4.2
5 or more	13	18.1
No parish responsibility	19	13.9
	72	*100.0%*

10.   What is the size of the population you serve?

Again, there is a good spread across the categories. The graph is the shape one would expect, with fewer people at either extreme, more in the middle categories.
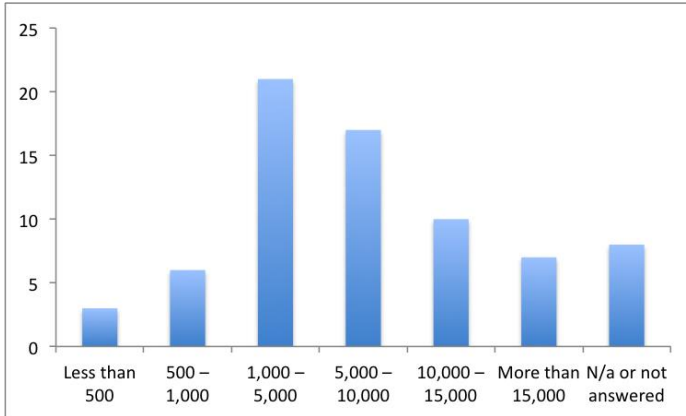
Population	Number	% of total
Less than 500	3	4.2
500 – 1,000	6	8.3
1,000 – 5,000	21	29.2
5,000 – 10,000	17	23.6
10,000 – 15,000	10	13.9
More than 15,000	7	9.7
N/a or not answered	8	11.1
	72	100.0%

11.   What is the context for your ministry?

The whole range of contexts is represented in the survey respondents, although, not surprisingly, 'rural' predominates. 'City' and 'inner city' have been aggregated, as have 'rural market town' and 'market town'.
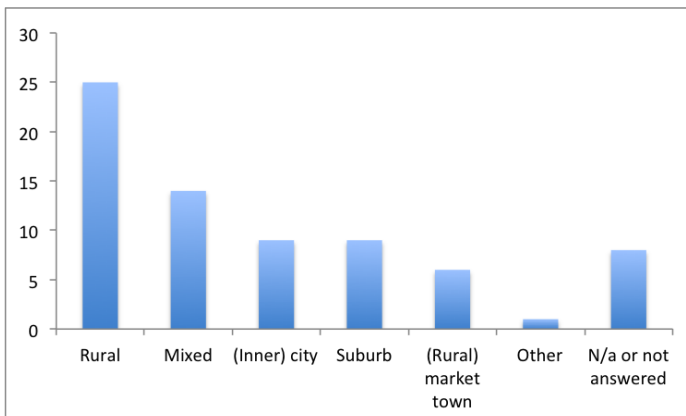
Context	Number	% of total
Rural	25	34.7
Mixed	14	19.4
(Inner) city	9	12.5
Suburb	9	12.5
(Rural) market town	6	8.3
Other	1	1.4
N/a or not answered	8	11.1
	72	100.0%

12.   What is your age?

The profile here again indicates a good spread in the respondents, with, not surprisingly, 50-59 and 60-69 predominating.
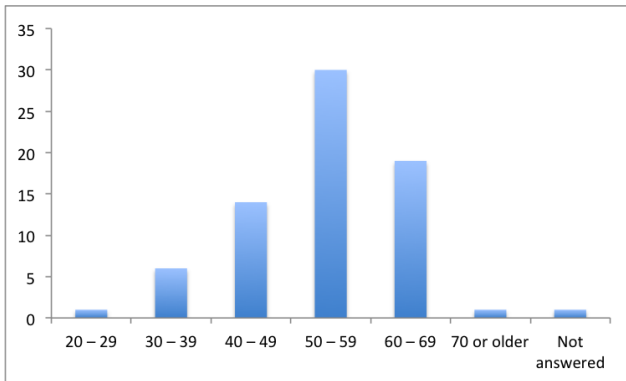
Age	Number	% of total
20 – 29	1	1.4
30 – 39	6	8.3
40 – 49	14	19.4
50 – 59	30	41.7
60 – 69	19	26.4
70 or older	1	1.4
Not answered	1	1.4
	72	100.0%

13.   What is your gender?

Response	Number	% of total
Female	31	43.1
Male	39	54.2
Not answered	2	2.8
	72	100.0%

14.   What is your personal status?

Response	Number	% of total
Married/partnership	60	83.3
Single/widowed	12	16.7
	72	100.0%

There is not much to say about either of these tables. However, breaking down the gender responses by status (taking out those who are not in parish ministry, and those who did not answer this question) shows an association between gender and status among respondents:

	Female		Male		Total	
	Number	% of total	Number	% of total	Number	% of total
Rector etc	12	20.3	23	39.0	35	59.3
Associate	9	15.3	5	8.5	14	23.7
Curate	7	11.9	3	5.1	10	16.9
Total	28	47.5	31	52.6	59	100

15. Significant family responsibilities?

In this question, we asked people to indicate how often they have responsibility for others. Words like 'rarely', and so on, are not precise – what to one person is 'sometimes' might be described by another as 'frequently'. Of course, clergy are under the same pressures as anyone else in this respect, but this gives a good indication of the extent to which respondents' time and energy are taken up with caring responsibilities, in addition to ministry and general family life.
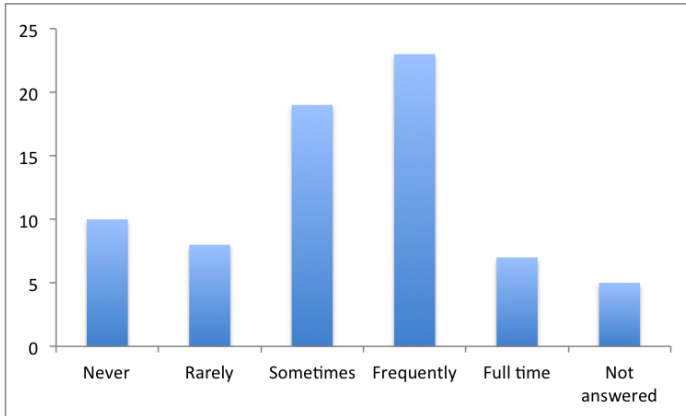
Frequency of any care	Number	% of total
Never	10	13.9
Rarely	8	11.1
Sometimes	19	26.4
Frequently	23	31.9
Full time	7	9.7
Not answered	5	6.9
	72	100.0%

The next table breaks these figures down according to the nature of the caring relationship, since many people have more than one.

Frequency of care	Children	% of 72	Elderly relatives	% of 72	Other	% of 72
Never	24	33.3	29	40.3	50	69.4
Rarely	7	9.7	11	15.3	3	4.2
Sometimes	13	18.1	16	22.2	8	11.1
Frequently	15	20.8	9	12.5	1	1.4
Full time	7	9.7	0	0	2	2.8
Not answered	6	8.3	7	9.7	8	11.1
	72	100.0	72	100.0	72	100.0

This next table shows the number of caring relationships, ie. whether people have 0, 1, 2 or 3 caring relationships. It is noteworthy how many respondents are coping with multiple caring relationships.

Frequency of care	0	% of 67	1	% of 67	2	% of 67	3	% of 67	Total	% of 67
Never	10	14.9	n/a		n/a		n/a		10	14.9
Rarely	n/a		6	9.0	2	3.0	0	0	8	11.9
Sometimes	n/a		8	11.9	9	13.4	2	3.0	19	28.4
Frequently	n/a		10	14.9	10	14.9	2	3.0	22	32.8
Full time	n/a		4	6.0	2	3.0	2	3.0	8	11.9
Total	10	14.9	28	41.8	23	34.3	6	9.0	67	100.0

Part 2: Questions on Clergy Wellbeing

16. Which of the following words best describe(s) how you currently feel about your own wellbeing?

Positive attributes (excluding 'other')   Negative attributes (excluding 'other')

Attribute	Number	% of 72	Attribute	Number	% of 72
Positive	33	45.8	Weary	27	37.5
Comfortable	26	36.1	Uncertain	19	26.4
Energised	16	22.2	Frustrated	15	20.8
Joyful	12	16.7	Worried	6	8.3
Relaxed	10	13.9	Confused	6	8.3
			Depressed	1	1.4
			Angry	0	0

The next table shows how positive/negative respondents feel:

Attributes	Number	% of 72	
All positive	26	36.1	44.4
More positive than negative	6	8.3	
Equal positive and negative	13	18.1	
More negative than positive	7	9.7	37.5
All negative	20	27.8	
	72	100.0	

It is reassuring that 26 of the 72 respondents did not choose any negative attributes, the largest category here. However, it is worrying that 20 chose only negative attributes, that for nearly 4 out of 10 negative attributes predominate, and that less than half the respondents overall chose more positive than negative attributes.

17. Comparison of wellbeing with 2 years ago

Here it is good to see that nearly a third of respondents feel that their wellbeing has improved over the two years. However, we do not know what the baseline was for that improvement. Similarly we do not know the previous baseline for those who said their wellbeing had remained the same or deteriorated. It is not good news that 1 in 6 respondents feel their wellbeing has deteriorated, whatever the previous baseline.

Comparison	Number	% of total
Improved	22	30.6
Remained the same	37	51.4
Deteriorated	12	16.7
Not answered	1	1.4
	71	100.0%

18. On a scale of 1 to 10, to what extent do you feel you are flourishing in your ministry?

The picture given by responses to this question is perhaps more encouraging than that of the previous two questions. The data should not be interpreted to mean that 8 out of 10 respondents feel they are flourishing in their ministry, however. What the graph on the left shows is that 8 out of 10 was chosen more often than any other rating to describe the extent to which respondents feel they are flourishing in ministry. The table shows how many and what proportion of respondents chose each rating. It is encouraging that two thirds (66.6%) rate their flourishing at 7 or better; it is of concern that 1 in 6 (16.7%) rate it at 5 or worse.
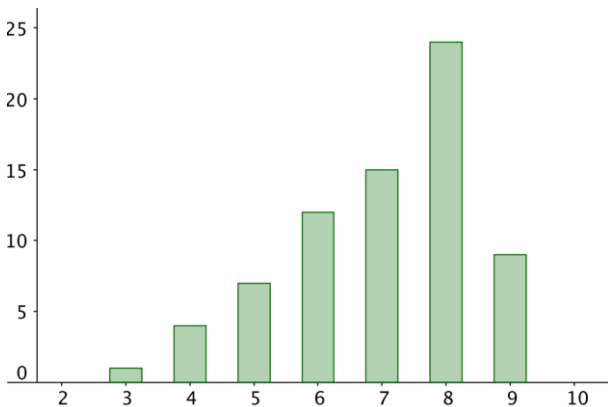
Rating	Number	% of total
3	1	1.4
4	4	5.6
5	7	9.7
6	12	16.7
7	15	20.8
8	24	33.3
9	9	12.5
	72	100.0%

19. Which of the following have you done in the past year to help improve/maintain your wellbeing? (Ok to choose more than one)

Activity	Number	% of 72
Annual holiday	62	86.1
Family/friends	54	75.0
Day off	47	65.3
Quiet/study day	32	44.4
Annual retreat	22	30.6
Other	9	12.5
Sabbatical/study leave	6	8.3
Pilgrimage	5	6.9

20. Are there any specific resources that you find helpful?

Responses to this question were in free-text notes format and the majority of respondents offered one or more comments/suggestions; in a few cases several different resources were suggested by the same person. In 24 cases respondents made a comment such as *'no', 'none', 'nothing springs to mind'*, or they left the box blank.

Responses were quite wide-ranging in nature and were loosely grouped according to the following categories that seemed to emerge from the data:

- Print and media resources (i.e. recommended authors, book titles, journals, websites)
- Resources focused around prayer, worship and scripture
- Resources associated with courses, training, events and locations
- Resources associated with people (family, friends, others)
- Other activities or suggestions mentioned

The specific suggestions offered by respondents are listed in full as Appendix 1

21. What do you think prevents you from taking advantage of those things that give you life, and why?

Responses to this question were in free-text notes format and the majority of respondents offered one or more comments/suggestions from their experience.

Most respondents commented using one/two-word answers or a short phrase, e.g. *'guilt', 'family pressures', 'not planning well enough'*. Some respondents expanded more fully on their views using one or more sentences, e.g. *'The lack of people to discuss priorities with – work priorities and the priority of those things that sustain me. Sometimes it is easier to just keep working than to do the hard, but effective, work of good prioritisation.'*

7 respondents offered no response at all to this question, i.e. they left the box blank. 1 respondent commented: *'I don't think anything does. If I want things I can get them. It's up to me really. '*

Responses were quite wide-ranging in nature but also included recurring themes. The following recurring themes could be clearly discerned in the data (NB these are not listed in any order of importance/frequency):

- Lack of time
- Work-related issues (e.g. linked to a 'secular' role)
- Family issues
- Tiredness
- Burden of administration
- Lack of colleagues/assistants
- Lack of planning/organisation
- Lengthy task lists

- Busyness
- Expectations (internal and external)
- Lack of support from family/friends living nearby
- Finances
- Demands of Sunday services
- Stress
- Guilt
- Not using one's gifts

22. Which of the following categories of people do you feel have supported your wellbeing in the past 2 years? (Ok to choose more than one)

Category	Number	% of 72
Family	60	83.3
Friends	58	80.6
Colleagues/peers	49	68.1
Team rector	39	54.2
Spiritual director	34	47.2
Bishop	24	33.3
Rural/area dean	14	19.4
Archdeacon	13	18.1
Diocesan officer	8	11.1
Counsellor/therapist	6	8.3
Mentor/work coach	6	8.3
Other	4	5.6

The contents of this table speak for themselves and are commented on further in the summary to questions 25-27.

23. Which of the following groups or activities do you feel have supported your wellbeing in the past 2 years? (Ok to choose more than one)

Category	Number	% of 72
Other	28	38.9
MDR	22	30.6
Diocesan training courses	18	25.0
Deanery chapter	16	22.2
Professional support groups	13	18.1
Clergy conference	11	15.3
Rural M&M group	0	0

The contents of this table speak for themselves. It might be heavenly to explore what actually make up the 'Other' category.

24. To what extent do you feel your churchwardens and congregation are aware of your wellbeing needs? (*Please respond with a few notes or short reflection in the box below.*)

19 responded positively, e.g.

- *very supportive, ensure day off and holidays are taken*
- *I think they are well aware: they watch me like a hawk*
- *pretty good on the whole. They know me well and ask if I seem on less than top form*
- *mainly good*

15 responded negatively, e.g.

- *very little clue – all busy people themselves*
- *not really – they assume I'm alright then they don't ask beyond the usual superficial greeting*
- *only in so far as I tell them – generally family concerns. For the rest, I suspect out of sight, out of mind, so long as I'm in church when I'm supposed to be*

20 with a 'mixed' response – often beginning positively and then with 'but ….'; some negative and then with a positive note, e.g.

- *to a limited extent*
- *they are kind but they are not always constructive or realistic*
- *for the most part, they know I need to take time off as long as it doesn't affect what I do in 'their' parish; mostly quite unrealistic about my workload*
- *I don't think most lay people want to know. There are exceptions.*

Churchwardens were mentioned in 17 of the responses. Two thirds of these were positive comments, e.g.

- *churchwardens are fully aware*
- *wardens are excellent at keeping in touch with me about this*

The other third gave 'mixed' responses with positive and negative elements, e.g.

- *varies depends upon the particular churchwarden. One is very unhelpful*
- *one church out of 5 has churchwardens who are supportive. The other churchwardens look for me to support them.*

3 noted a contrast between the churchwardens and the congregation, e.g.

- *the churchwardens are aware and supportive; congregation not so aware*
- *churchwardens yes, congregation no*

Summary of Responses to Question 24

The responses present a very mixed picture, some congregations and churchwardens being well aware of the wellbeing needs of the clergy, others ranging from unaware to unhelpful.

The mixed response was found to be consistent when the data was separated into a) context (rural, city, etc.) and b) into number of parishes in which the clergy serve.

The role of the churchwarden can be a good source of support for clergy but clergy/churchwarden relationships are clearly very variable.

For discussion:

- how might churchwardens and congregations be encouraged to realise the positive impact they can have on clergy wellbeing to make this a more consistent source of support for clergy

It would be good to discover what could be seen as 'good practice' in parishes and make this more widespread. Clergy who responded positively could be asked if they are prepared to be involved in individual or group interviews to pursue this further.

(It is recognised that no definition of 'wellbeing needs' was offered in the survey.)

Given the level of overlap in the responses to questions 25-27 the descriptive analysis of these responses is followed by a short summary of the combined responses to these three questions.

25.   Taking into consideration your answer to Question 18 above, what would be <u>most</u> helpful at this point to enable you to flourish more?

Recurring themes in the responses were:

- Time (particularly in relation to time for rest and restoration)

12 responses specifically mentioned retreat (5); 3 sabbatical and others holiday or more leave from church work. One made the suggestion of a reduced version of a study leave – a 6-week break.

Another 7 responses made other references to time – 3 raising issues relating to the day off, e.g. *'I don't believe a 6-day week as the norm is healthy'; 'an open acknowledgement that it's fine to take a couple of consecutive days off on a regular basis'*.

2 responses spoke of the need to develop hobbies, one specifying a creative hobby.

- Personal support

10 responses related to support – from the Diocese (3); mentor/coach; spiritual director (2) churchwarden (1) laity (3); Christian friendships (1)

MDR was mentioned in 2 responses as *'fine'* and *'helpful when done properly'* but 1 expressed a lack of any action which they presume is because they are not seen as a *'problem person'*

- Teamwork/Collaborative Ministry

4 responses emphasised the importance of being part of a team and the relationships within the team. 0f these responses 2 included reference to the congregation: *'fostering a spirit of increased empowerment, collaboration and teamwork within the ministry team and wider congregation'; 'more sense of church as a collaborative venture, rather than something the Vicar does'*.

1 response named *'some more and willing people to take on roles that I'm either having to juggle or worry,'* another named that most helpful for them would be *'ministerial colleagues to share the work – particularly a clergy colleague'.*

- Administration/Clarity of role

Administration was specifically mentioned in 10 responses – either asking for more help with administration (6) or for a reduction in the amount of administration to be done (2); more administrative efficiency (1); a course on admin and time and management (1)

Two of the responses linked with others (4) that asked for better role definition: e.g. *'admin support to free me to be a priest and not an administrator'*. Three responses spoke specifically of the priestly or pastoral role*: 'a working agreement with clearer guidelines to ensure my priestly ministry is effective'; 'if more background desk work, admin, buildings work, etc. was taken off me to enable greater time 'out and about' engaged in pastoral ministry'*.

7 of the responses concerning administration came from those who are Rectors/Vicars/Priest in charge. Administration was not raised specifically by any assistant/associate priests.

- Financial help

3 responses (all Rector/Vicar/Priest-in-Charge) mentioned the need for financial help, e.g. *'money is always a strain'*. As 1 respondent wrote: *'help with the garden – huge space to deal with and as it's visible to the public, assistance (financial or hands on) in sorting that out would be appreciated'*.

26. Is there any other sort of support you think the Diocese could provide for your personal and professional wellbeing?

Recurring responses can be grouped as follows:

Workload and job description (7 responses)

Some of these related to clarity of expectations:

- *help with discerning more clearly the purpose of the churches I serve in the context in which they are set*
- *realistic expectations for all clergy means that clergy will feel more supported…….*
- *redefined expectations of clergy workload*

Some spoke of increased workload;

- *stop asking 'capable' clergy to take on yet more roles …*
- *…. the threat of increased workload works against the positive things the diocese may be doing*
- *it seems to me the diocese includes lots of 'advisers' but few 'doers'. The problem with this is that, however good the advice is, advisers only add to one's work load.*

Restoration/retreat

5 responses concerned retreat/rest/study leave. 1 response asked that *'if insisting on attendance at a clergy conference, make sure it is a restful, life-giving event'*.

Relationships of support (12 responses)

Some spoke of a wish for greater one-to-one support:

- *professional mentoring one-to-one support*
- *regular meeting with archdeacon/ministry department to discuss wellbeing and how the working agreement is going*
- *one-to-one meetings which have nothing more on the agenda than 'How are you doing?'*
- *taking more interest in how individuals are coping in new situations*

Others spoke of group support, e.g. *good reflective practice groups with peers*

Some of the responses spoke of the quality of the relationships and an ethos of care:

- *… generally I don't feel that outside of our parishes I and my colleagues are much cared about ….*

Others spoke of specific support and greater co-ordination between the Diocese and clergy, suggestions included:

- *a diocesan maintenance team that takes some of the buildings burden off clergy*
- *more policies written centrally by the Diocese*
- *legal side of weddings centrally administered by one person who becomes an expert*
- *more resources produced centrally*

1 respondent raised the issue of support during times of ill health – *'it is difficult to be ill, as no one picks up what needs to be done'*, *'finding cover for time in hospital'*.

2 responses specifically named having a minister or assistant as other support the Diocese could provide to help with their wellbeing

Respectful relationships

5 responses spoke specifically of the role of relationships with colleagues and the Diocese:

- (with regard to the Diocese) *'Please treat us as equal partners of value'*

4 of these responses related to SSM/volunteer ministries:

- *not being treated as unqualified helpers to help out when the incumbent doesn't want to do something, recognising our skills and that we get professional training elsewhere*
- *better training for incumbents re SSM roles*
- *I think it is very different for SSM's. There is much more of a view that you look after yourself, I think.*
- *think through how you might best work with volunteer ministers in a way which doesn't patronise or exploit them*

1 response spoke of clergy/congregation relationships particularly in terms of the unacceptability of bullying and harassment of clergy by churchwardens and PCC members.

Administration

3 responses highlighted the need for help with administration:

- *admin support for Rural Dean role*
- *thinning out of routine administration, particularly multiplication as a result of multi-parish ministry would be hugely helpful*
- *course for priests on effective administration and time management*

Communication

3 responses related to communication with congregations and churchwardens:

- *…telling congregations to be more supportive of clergy to prevent burnout, etc.*
- *does the Diocese communicate clergy wellbeing issues directly to church wardens?*
- *significantly greater input to parishes in multi-parish contexts, especially when these are first created, to make it clear to parishioners what burdens this will place on their ministers*

27.   Any further comments or reflections you would like to share?

The 24 responses were, not surprisingly, very diverse, some relating to specific parish/chaplaincy issues. 17 of these responses were from those in the Rector/Vicar/Priest-in-Charge category; 1 from Associate/Assistant Priest.

There were 5 positive comments about the questionnaire e.g.:

- *thanks for caring*
- *grateful that these questions are being asked and hope they will bear good fruit for the future of the church*
- *my recent MDR was an excellent opportunity to help me reflect on life and ministry. Thank you.*

Other comments on the questionnaire were:

- *that the general background questions making the identification of respondents too easy;*
- *that the respondent didn't feel that the survey was seriously intended for college clergy.*

Issues that were raised that were of a broader nature included:

- *for SSM's – not being able to join Chapter meetings or Deanery Prayers*
- *financial resources to help better support wellbeing issues*
- *paperwork is increasing but pastoral care is not … I am not aware of anyone in the Diocese, with the exception of the Bishop, taking an interest in my personal wellbeing. It is not a good situation.*
- *need for more planning and strategy with a large number of clergy retiring over the next decade*
- *buildings – blessings but also huge burdens*
- *relationship of wellbeing to the larger issues about the state of the church nationally*

Issues relating to specific circumstances included:

- *disappointment that the mission funding offered needed matched funding*
- *housing*
- *wish for a further priest to help with traditional services ….*

Summary of responses to Questions 25 – 27

Certain recurrent themes were easily identifiable across the three questions. None of these are particularly surprising but they give an overview of the areas in which clergy would welcome changes that might contribute to their flourishing.

As part of the analysis the responses were subdivided by context (Rural, Suburb, City, etc) and also by the number of parishes served by the clergy. There was no substantial difference between the subgroups (the numbers within the subgroups are too small for any detailed analysis).

Time (particularly time for rest and restoration)

Clergy identify the need for time away from the role. The most commonly named need is a for extended times of restoration – retreat or sabbatical. The suggestion of a 'midway' length of leave, e.g. 6 weeks, is an interesting one.

Workload, clarity of role, administration

The need for a reduction of workload, or a sensitivity to demands that add to the workload, was clear. This was expressed directly 4 times in a desire to be able to spend more time in tasks which are specifically understood to be priestly tasks.

The sub-group of Rectors/Vicars/Priests-in-charge were by far the dominant group in raising the issue of administration – either in terms of asking for more help with administrative tasks or a reduction in the tasks.

For further discussion:

- what do clergy regard as 'administration' and what specific parts of this can be reduced or delegated to someone else.
- is there value in considering a change in perception, to regard this part of the role also as 'kingdom work'
- the preparation of ordinands and curates with regard to the role of administration in the work of clergy

Relationships of support

A diversity of sources of personal support that could be increased were named – the Diocese, senior staff, clergy colleagues, churchwardens, congregations, friends.

Some highlighted a desire for one-to-one support, either formally through coaching or mentoring, others asked for an increase in more informal approaches that would show an interest, care and concern for clergy.

There was also some mention of increased peer support.

Some respondents highlighted the desire for greater teamwork or collaborative ministry, some articulating that they saw more people, ordained and lay, to share the work as that which would be most helpful for them.

Professional support received far less attention. There were 6 (mixed) views expressed about MDR.

Communication

As well as issues of communication in developing relationships between 'the Diocese' and the clergy, e.g. in communicating support both personal and practical (buildings, policies, etc.), respondents raised the issue of communicating that clergy have wellbeing needs to churchwardens and congregations.

Respectful relationships

A desire was expressed for an ethos of respect in all areas of church life. This was expressed in terms of the way that clergy are viewed by senior staff and diocesan officers; in the way that SSM's are used in teams; and in the way that clergy are regarded and spoken to by some members of congregations.

Some Key Observations

- The data showed that in all categories the respondents reflected a good level of diversity, e.g. with regard to years ordained, years in current post, context, etc. The number of responses from clergy with single parish responsibilities was surprisingly high given the predominantly rural/semi-rural nature of the Diocese
- The age profile shows that some two thirds of respondents are in their 50s or 60s.
- Question 6 concerned working hours:
    - The median average number of hours worked in an average week is 50 – meaning that half of the respondents work more than 50 hours.
    - A quarter of respondents work more than 58 hours.

    High levels of working hours are shown for:
    - Incumbents (working an average of 57 hours per week and up to 80 hours per week)
    - Those who have been in post 5-10 years (working an average of 59 hours per week)
    - Those with 3 parishes (working an average of 56 hours per week)
- From the responses to Questions 7 and 8, it is encouraging that the majority of respondents (77.8%) regularly take a day off and a similar percentage take a day in lieu at least sometimes, but there is concern that 22% of the respondents do not take a regular day off.
- The answers to Question 15, re significant family responsibilities, revealed that 12.5% of respondents are frequently responsible for giving care to elderly relatives. This is unsurprising given the trends in an ageing population in society. The concern is that there are those who combine significant caring responsibilities with long working hours and a single 24-hour period each week without work.
- Question 16, which asked respondents to use words to describe how they currently feel about their wellbeing, revealed a considerable divide. 36% of the respondents chose only positive attributes but 28% chose only negative attributes. 20% of the respondents gave an equal number of positive and negative attributes. The figures present a wide distribution, from those who feel they are flourishing to those for whom working life is mixed, and with one fifth who feel negative about their situation.
- More than 80% of respondents felt their wellbeing had improved or was at least the same as 2 years ago (though we do not know what the baseline was then). 1 in 6 felt their wellbeing had deteriorated.
- Question 18, a direct question to clergy about the extent to which they feel they are flourishing, reflected a similar divide. 67% rate their flourishing at 7 out of 10 or better; 17% rate their flourishing at 5 out of 10 or worse.
- The responses to both Questions 17 and 18 have implications for the delivery of a Clergy Wellbeing Agenda that aims to improve the wellbeing of all. Much effort has to be directed at maintaining and improving the wellbeing of those who are 'doing well', at the same time offering support and encouragement to those who are 'struggling'.
- The response to Question 19 re those things that clergy might well put in place to maintain their own wellbeing could reveal that 14% of clergy had not taken annual holiday and that 69% have not had an annual retreat. Both of these figures are concerning. In answer to Question 20, respondents reported a variety of specific resources they found helpful, including: print and media; prayer, worship and scripture; courses, training, events and locations; people; and other activities.
- Responses to Question 21 (re barriers to taking advantage of those things that give respondents life) include: lack of time; work-related issues; family issues; tiredness; burden of admin; lack of

colleagues/assistants; lack of planning/organisation; lengthy task lists; busyness; internal/external expectations; lack of personal support from family/friends living nearby; finances; Sunday service demands; stress; guilt; not using one's gifts.

- Responses to Question 24 showed that the support given by churchwardens and congregations is very varied, from *'I think they are well aware (of my wellbeing needs) they watch me like a hawk'* to *'very little clue – all busy people themselves'*. Further exploration is required in order to improve practice and make this source of support more consistent throughout the Diocese.

- Certain recurrent themes were easily identifiable from the answers to questions 21, 25 and 26 (what prevents you from taking advantage of the things that give you life; what would be most helpful to enable you to flourish more; what further Diocesan support would be helpful). These themes are:
    - Time (particularly time for rest and restoration)
    - The pressure on time for spiritual refreshment was noted by some respondents; others raised issues relating to a single day off/rest day; others mentioned the need for time to develop hobbies.
    - Workload, clarity of role, pressures of administration
        - Clarity about role and a sustainable workload were areas where respondents wanted to see action from the Diocese.
        - A desire to spend more time in tasks which are specifically understood as priestly tasks was expressed.
        - The need for administrative help was mentioned especially by incumbents.
    - Relationships of support
        - Increased support in various forms was highlighted as a need, including frequency and manner of contact from senior clergy; peer support and mentoring.
        - The need for respectful relationships was particularly mentioned by SSM respondents.
    - Communication

- In addition to issues regarding developing relationships between 'the Diocese' and clergy with regard to personal support, some responses asked for increased support in relation to practical matters, e.g. buildings and policy templates.

- Of the responses received a greater proportion of those who are unpaid are female and a greater proportion of incumbents are men. This raises issues of equality and potentially of wellbeing.

Recommendations

Tables 1-4 on the following pages (pp.27-35) present a comprehensive set of recommendations according to the 3 main areas that emerged from the survey responses, i.e. *Workload, clarity of role and administration*; *Communication and relationships of support*; and *Time wisdom*. In discussing how best to present the recommendations, the Research Team also identified a 4th area that we believe would benefit from some dedicated attention and investigation in the future, namely that of *Theological reflection* in the field of clergy wellbeing.

In each of the 4 tables below, the left-hand column presents recommendations in what we hope are accessible and useful statements of intent. For each recommendation in Column 1, we have attempted to capture other information in the columns to the right which may be relevant and/or helpful, namely: any existing policy/practice within the Diocese (Col 2); the current direction of travel, or strategy within the diocese (Col 3); specific actions to be followed up (Col 4), with an indication of likely staffing (Col 5) and likely timescale (Col 6), as far as these are known. The final column in each table tentatively seeks to link each recommendation, as far as it seems possible and helpful to do so, to the strands of the Ely Diocesan Strategy document *Ely 2025 – People Fully Alive: a strategy for growth*. Most of the recommendations link to the imperative to 'GROW God's church by finding disciples and nurturing leaders' (p.5 of the Strategy document) and they relate to the lever of change reflecting the development of healthy churches and leaders (p.10).

RECOMMENDATIONS ARISING FROM THE 2016 SURVEY

TABLE 1: Workload, clarity of role and administration

RECOMMENDATION	CURRENT SITUATION	CURRENT STRATEGY/ DIRECTION OF TRAVEL	SPECIFIC ACTIONS	WHO?	WHEN?	LINK TO 'ELY 2025' (Diocesan Strategy)
1. **Encourage all clergy to develop a clearly defined role description for themselves in order to facilitate conversation with senior staff and PCCs regarding a sustainable workload.**	Dept of Ministry now provides training sessions on how to develop a clergy role description (see 2017 Training Programme).	Promote role description development for all diocesan clergy, especially newly appointed clergy and including SSMs.	Review the takeup of this training to date and evaluate its outcomes, (e.g. how many attending, attendee feedback).	Dept of Ministry	To report at each CWF meeting.	*GROW*
			Set up a focus group (or similar, e.g. tele-survey) to explore the efficacy of clergy role description.	Sue Wyatt (SW), Jenny Gage (JG) and Lynda Taylor (LT) with data supplied by Dept of Ministry	Late 2017	
2. **Help clergy and congregations towards a better understanding of the nature and value of 'administration' within the life of the church, and how to facilitate this.**	Dept of Ministry now provides regular training on administration for both clergy and support staff (see 2017 Training Programme).	Improve understanding of the nature of administration among clergy and churches, partly to help identify how diocesan resources might be allocated to support	Review the takeup of this training to date and its outcomes (e.g. how many attending, attendee feedback).	Dept of Ministry	To report at each CWF meeting.	*GROW*
			Set up a small focus group (or similar, e.g. tele-survey) to explore efficacy of the training so far.	Sue Wyatt (SW), Jenny Gage (JG) and Lynda Taylor (LT) with data	Late 2017	

			parish administration in the longer term.		supplied by Dept of Ministry		
				Gain overview of current parish administration policy/practices via annual Articles of Enquiry.	Archdeacons	2018	
				Explore the perceived 'kingdom value' of parish administration among clergy.	A possible dissertation project for MA in Pastoral Theology?	2018	
3.	**Enable clergy and PCCs to be more aware of and have easy access to Diocesan structures, policies and procedures, and their application to the parish. Review central policies that can be used as a template by parishes and communicate these to parish clergy.**	Policies that specifically relate to clergy are available on the Diocesan website (e.g. *Safeguarding* and *Dignity at Work*). Further discussion is needed with clergy to determine what is being asked for in terms of localised PCC polices.	Disseminate good policy and practice more widely to develop coherence of approach at diocesan and parish levels, and to assist and support parishes in the development of their policy/practice (e.g. through use of templates).	Review the previous Diocesan Handbook contents (e.g. 2004) to: • create an up-to-date list of policies/ procedures • link existing policies to this list and identify new ones to be written (e.g. *Recruitment, Sick Leave, Retirement*) • update/develop the Diocesan website to provide easy	Dir of Ministry +David Thomson Lynda Taylor	April-Oct 2017	*GROW*

			access to all users in consultation with clergy, CWs and PCCs			

TABLE 2: Communication and relationships of support

RECOMMENDATION	CURRENT SITUATION	CURRENT STRATEGY/ DIRECTION OF TRAVEL	SPECIFIC ACTIONS	WHO?	WHEN?	LINK TO 'ELY 2025' (Diocesan Strategy)
1. **Enable more clergy to access professional training and development opportunities offered by the Diocese.**	Much is going on already… (see 2017 Training Programme, training courses, Clergy Study Days).	Increase awareness of what's already available, i.e. mentoring, work coach support, leadership training, etc Also identify what the 'gap' is, i.e. is it communicating what's available to clergy? is it a question of time/finance? could the MDR process 'direct' clergy to take more advantage of what's available?	Produce introductory leaflet (trifold) on 'Clergy Wellbeing in the Diocese of Ely'	Sue Wyatt (for content) ??????? (for layout and printing)	Draft for approval at CWF meeting in July.	*GROW*
			Promote Clergy Study Days as training/prof devt opportunities that can support clergy wellbeing (i.e. external professional input + opps for peer support/interaction)	Dept of Ministry		
			Produce additional trifold leaflets containing useful information on: *retreat* venues (local, further afield, incl. mention of diocesan budgetary support); arrangements for clergy *study leave*; helpful *books to read* (with reviews).	Lynda Taylor	Sept 2017 [Could the trifold leaflets be made avail-able as pdf downloads on the diocesan website?]	

2.	**Enable more clergy to access to personal guidance and pastoral support offered by the Diocese and other agencies.**	Much is going on already... (see Clergy Wellbeing section of Diocesan website, +David's regular letter to clergy)	Increase awareness of what's already available, i.e. counselling, conflict resilience, mindfulness, etc	Distribute to all clergy card/leaflet with details of Bruce Kinsey's work as Diocesan Adviser on Confidential Clergy Counselling	Dept of Ministry	Every 2 years [but could it also be made avail-able as a pdf download on the diocesan website?]	*GROW*
				Bishop David's regular letter to clergy to emphasise personal side of life/work balance, and to offer personal episcopal support.	+David	3/4 times a year (Advent, Lent, Summer, Autumn)	
				Update the Diocesan website with more materials/resources relating to personal support, e.g. link to Sheldon Hub.	+David Sue Wyatt	Jul-Dec 2017	
				Generate set of case studies illustrating types of pastoral support available to clergy.	+David	Oct 2017	

3.	Enhance communication between parish clergy and their congregations to build stronger, more supportive relationships that will contribute to clergy wellbeing.	The Archdeacons' interaction with parishes, and especially with churchwardens, has made a start in this area, through meetings and also through policy documents such as *Dignity at Work.*	Raise awareness and provide training for clergy and parishes.	Develop and draft training materials for use with clergy and laity. Trial the draft materials with churches in at least 2 ministry contexts.	Sue Wyatt Jenny Gage Bishop David	May 2017-Oct 2017	*GROW* *DEEPEN*

TABLE 3: Time wisdom

RECOMMENDATION	CURRENT SITUATION	CURRENT STRATEGY/ DIRECTION OF TRAVEL	SPECIFIC ACTIONS	WHO?	WHEN?	LINK TO 'ELY 2025' (Diocesan Strategy)
1. **Ensure that clergy receive clear messages from senior staff giving them permission to allocate (diarise) time for family, friends, study, prayer, etc.**	Common Tenure Guidelines already provide some guidance.	Continue to 'reshape the culture' through written and verbal communication channels.	Use Bishop David's regular letter as a continuing means of communication regarding 'permission giving' and encouragement/affirmation for healthy balance.	+David	3/4 times a year (Advent, Lent, Summer, Autumn)	*GROW*
			Develop set of illustrative 'scenarios' to support clear messaging.	+David	October 2017	
			Discussion at Bishop's senior staff level re consistency of message	+David	???	
			Use website and develop wellbeing flyer (trifold) to support clear messaging.	+David SW, LT, JG	???	
2. **Encourage clergy to develop a personal and parish notion of 'time wisdom' that accommodates**	The Diocesan MDR process currently addresses some of this in Year A.		Incorporate some discussion on 'time wisdom' into Years B and C of MDR?	Dept of Ministry?	2018	*GROW*
			Contact Stephen Cherry and explore with him sessions for clergy based on his book. [Maybe even give all clergy a	+David	Training Programme for 2018?	

proper spiritual nourishment and time for 'big thinking'.			copy of the 60-minute version of his book?]			
			Communicate policy and procedures for clergy study leave. [Maybe… Bishop David to hold a 'Party with a Purpose' for clergy to explore study leave; invited speakers to be those who've done it before?!]	+David	Jul-Dec 2017	
			Prepare presentation to roll out at Deanery Chapter and Deanery Synod meetings	+David + SW, LT, JG	Oct-Dec 2017	

TABLE 4: Theological reflection

RECOMMENDATION	CURRENT SITUATION	CURRENT STRATEGY/ DIRECTION OF TRAVEL	SPECIFIC ACTIONS	WHO?	WHEN?	LINK TO 'ELY 2025' (Diocesan Strategy)
1. **Engage in some serious theological reflection in the overlapping areas of 'clergy flourishing' and 'church flourishing', and the potential to develop a covenantal relationship.**	There appears to exist some good reflection, writing and praxis in this area (e.g. Duke Divinity School Clergy Health Initiative, 2017 Report to General Synod House of Clergy, and the recent publication *Healthy Churches, Faithful Pastors* by David Keck) but perhaps it would be helpful to ground all that we are seeking to be and do as a Diocese in a clearer theological understanding of the nature of clergy and congregational wellbeing, and what contributes to it.	Sue Wyatt, Jenny Gage and Lynda Taylor to continue working on this as a small Focus Group, in consultation with Diocesan Senior Staff and other members of the Clergy Wellbeing Forum.	24-hr study retreat at Clare Priory to reflect on theological issues	Sue Wyatt, Jenny Gage, Lynda Taylor	3/4 May 2017	*DEEPEN*
			Sue to send some pre-reading for this	Sue Wyatt	April 2017	
			Jenny to research material on Trinitarian views of priesthood for us to consider as input to study	Jenny Gage	April 2017	
			Look at the Duke Divinity School website as input to study	Sue Wyatt, Jenny Gage, Lynda Taylor	July 2017	
			Read *Healthy Churches Faithful Pastors* as input to study	Sue Wyatt, Jenny Gage, Lynda Taylor	July 2017	

Further research

Specific areas for further research identified from the study are:

- Analysis of the whole data set of Diocesan data. This would give proper evidence based information for setting future policies as well as enabling a comparison of demographic characteristics with the responses from the survey.
- An exploration of the impact of holding multiple roles on clergy wellbeing.
- Any future survey of Diocesan clergy to focus only on parish clergy. Parts of the survey were clearly not relevant for other clergy. The wellbeing needs of all clergy are recognised but the prime aim of the work is to discover areas where the wellbeing of parish clergy can be encouraged.

Closing Observations

This work had the explicit aim of discovering what helps and what hinders clergy flourishing in their ministry and to do so by asking clergy directly. The results are, in many ways, not surprising, particularly in terms of naming the key areas of concern for clergy at this time. There is a danger that the familiarity of these areas of concern reduces the extent to which efforts are made to make changes that will have a positive impact on the health of clergy, and consequently on the health of the church.

Some of the areas of concern that were named are those in which there is already some specific development. This is particularly true in the area of professional support for the clergy. In recent years there has been significant growth in the availability of courses and training to support clergy in their work. At present there is a focus on the administration component of ministry and how this work is distributed within the church.

Others of these familiar areas of concern are more complex to address. One is the issue of long working hours, especially where the long hours result in little time away from role; combined with frustration regarding a lack of clarity of role description; and sometimes a sense that no one is taking any notice of them or their work. Clergy, as working adults, carry their own responsibility for setting holiday dates and ensuring time away from role. They also carry responsibility for ensuring that there is adequate time for the growth of their own spiritual life on annual, monthly and daily time scales. It can be hard, though, to carry this responsibility for self-care alone, particularly when clergy feel that the hours worked are in response to the expectations of the congregation and/or senior clergy. It is only through more open conversation with both congregation and fellow clergy, including the willingness of senior clergy not only to listen to implicit or actual criticism, but to act to improve situations where possible, that this can be properly addressed.

Communication was a recurrent theme in the responses to the survey, both with regard to the content and manner of conversations. There is a desire for better communication between clergy and senior clergy regarding what constitutes a reasonable workload and what should be contained within that workload. There is a desire that conversations between clergy colleagues should be characterised by respect, not least respect for the variety of contributions that different clergy make to ministry in a local area.

The other potential for conversations that could make a difference to the flourishing of clergy are those between clergy and PCCs/congregations regarding clergy workload. It is unlikely that congregations want their incumbent to be working 60 or 70 hours a week. This is not good either for the clergy or for the work of the church. It would seem sensible then to open up conversations between clergy and congregations that would enable them together to clarify expectations on the

clergy and to have a better understanding of the ordained role and the role of the non-ordained baptised.

The survey revealed a spread amongst clergy with regard to how well they felt they were flourishing at the time of the survey (June 2016). The self-assessment of flourishing was simultaneously encouraging (two thirds of the clergy rating their flourishing at seven or more) and concerning (one in six rating their flourishing at five or less). The aim of the Clergy Wellbeing Forum is to make available to clergy a range of ways to encourage them both professionally and personally; to support clergy in the responsibility that they carry for their own wellbeing and to enable the wider church to support their clergy through greater understanding of the ordained role and their own contribution.

Clergy flourish in an environment of mutual respect and vision, an environment in which a commitment to following Christ is lived out in relationships which reflect the fruit of the Spirit and reveal the love of God to the world. A whole church commitment to the wellbeing of clergy would be a sign for all of the love of Christ: 'By this everyone will know that you are my disciples if you have love for one another.' (John 13.35).

APPENDIX I : Specific resources mentioned in response to Q20

[A number in brackets immediately after an item below indicates that this item was mentioned by more than one individual.]

1.   PRINT AND MEDIA RESOURCES

Recommended authors:

Bill Hybels
Simon Walker
Erwin McManus
Rob Bell
Archbishop Justin Welby

Recommended book titles:

Passionate Church: Lifeshapes (Mike Breen)
Zeal without Burnout (Christopher Ash) (x2)
How to Survive and Thrive as a Church Leader (Nick Cuthbert)
Tend My Flock (Kate Lichfield)
Feed My Shepherds (Flora Slosson Wuellner)
Between Two Worlds (Andrew Irvine)
Working from a Place of Rest (Tony Horsfall)
Beyond Busyness: Time Wisdom for Ministry (Stephen Cherry)
Resilient Pastors: the role of adversity in healing and growth (Justine Allain-Chapman)
I'm not supposed to feel like this: A Christian self-help approach to depression and anxiety (Chris Williams, Paul Richards and Ingrid Whitton)
Encountering Depression: frequently asked questions for Christians (Andrew and Elizabeth Proctor)

Other books:

On spirituality
On theology
Biographies - *The Long Bridge* (Urszula Muskus)

Journals:

Journal of Biblical Counselling

Websites:

https://www.ccef.org/

unfoldinglight@gmail.com

Facebook:

Clergy group (closed)

Clergy mummies group (closed) (x3)

Access to a library

In Cambridge

Ridley

Listening to podcasts (x2)

2. PRAYER, SCRIPTURE and WORSHIP

Daily office

Prayer/prayermate app (x2)

Personal time in scripture

Sensing Jesus

Quiet time, reflections on the lectionary and working preacher podcast and website

Bible study notes

Prayer triplet

Taking time to pray

Bible and theological study

Cell group

Attending service in church where I'm not known

Attending regular Quiet Days

Retreats - Ignatian (x2), individually guided, annual, annual

Spiritual direction - regular

Seeking opportunities for mindfulness

3. COURSES/TRAINING/EVENTS

COURSES

Changing Church course

Management with Bryn Hughes

Various by Fountain Trust, ARM, Sister of Mary, Living Water, CPAS, HTB, Cambridge, Diocesan

Diocesan: Resilience in Conflict (Ruth Adams), Coaching (Karin Horowitz), Mindfulness (Julian Bowers)

TRAINING

Short training sessions on aspects of ministry

CONFERENCES/EVENTS/PLACES

Lee Abbey (x2)

New Wine

Retreat centres

Burrswood Hospital Kent

4. PEOPLE

FAMILY/FRIENDS

Friday nights in the pub with my husband

Weekly phone call (1 hr) with good Christian friend

Friends

Finding time to go out with family and friends

OTHER PEOPLE

Having a mentor

Spiritual director

Bishop David

Clergy union

5. OTHER ACTIVITIES/ITEMS MENTIONED

Reading widely, thinking and writing

Taking books on holiday

Classic FM

Openness

Decaff tea and coffee

Appendix II : Ely Clergy Wellbeing Survey 2016

PART 1: General background questions

This part of the survey captures relevant background data.

1) In which year were you ordained deacon?

_____

2) What is the main role/office in which you serve?

( ) Rector/Vicar/Priest in Charge/Team Rector/Team Vicar

( ) Associate/Assistant Priest

( ) Curate (in first curacy)

( ) Senior Staff (Bishop, Archdeacon, Director)

( ) Diocesan and Cathedral clergy

( ) University Dean or Chaplain

( ) Other type of Chaplain (e.g. hospital, prison, school)

( ) Clergy working in theological college

3) How many years have you been in your <u>current</u> ministerial post?

_____

(4) If your ministry involves dual or multiple roles/offices, what are they? (e.g. Vicar + DDO, Rector + Rural Dean, Associate Priest + secular employment)?

_____

5) What is the overall nature of your post (taking your ministerial roles together if applicable)?

( ) Full-time paid

( ) Part-time paid

( ) Unpaid

6) How many hours do you 'work' per week on average in your ministerial role?

_____

7) Do you regularly take a day off?

( ) Yes

( ) No

( ) Difficult to respond *(if possible, please explain more about your response in the box below)*

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8) If you miss your regular day off, do you take some time off in lieu?

( ) Yes

( ) No

( ) Not applicable

9) How many parishes do you serve?

( ) 1

( ) 2

( ) 3

( ) 4

( ) 5 or more

( ) No parish responsibility

10) What is the size of the population you serve?

( ) less than 500

( ) 500-1,000

( ) 1,000-5,000

( ) 5,000-10,000

( ) 10,000-15,000

( ) 15,000 +

( ) Not Applicable

11) What is the context for your ministry?

( ) Rural

( ) Market town

( ) Suburb

( ) Inner city

( ) Mixed

( ) Not applicable

12) What is your age?

( ) 20-29

( ) 30-39

( ) 40-49

( ) 50-59

( ) 60-69

( ) 70 and above

13) What is your gender?

( ) Male

( ) Female

14) What is your personal status?
( ) Married or in a civil partnership

( ) Single (including widowed)

15) Do you feel substantial pressure due to your current family responsibilities (e.g. caring for small children or elderly relatives)?

( ) Yes

( ) No

PART 2: Questions on Clergy Wellbeing

This part of the survey seeks to elicit your perceptions about your personal and professional wellbeing.

Part 2a: How would you evaluate your personal and professional wellbeing?

16) Which of the following words best describe/s how you <u>currently</u> feel about your own wellbeing? (Tick more than one word if you wish.)

( ) relaxed

( ) comfortable

( ) uncertain

( ) worried

( ) frustrated

( ) confused

( ) depressed

( ) angry

( ) energised

( ) weary

( ) joyful

( ) positive

Other *(please suggest any other words that occur to you)*:

17) Compared with how you felt 2 years ago, do you perceive that your wellbeing

( ) has improved?

( ) has remained the same?

( ) has deteriorated?

Comment *(please comment further if you wish)*:

18) On a scale of 1 to 10, to what extent do you feel you are flourishing in your ministry? (Circle the relevant number)

1   2   3   4   5   6   7   8   9   10

not   *flourishing*
flourishing

Part 2b: What contributes positively to your personal and professional wellbeing?

19) Which of the following have you done in the past year to help improve/maintain your wellbeing? *(Tick all those that apply.)*

( ) take regular physical exercise

( ) maintain a healthy diet

( ) make time for a hobby

( ) protect your day off

( ) ensure an annual holiday

( ) go on a quiet/study day

( ) make an annual retreat

( ) protect time for family/friends

( ) take a sabbatical

( ) go on a pilgrimage

Other *(please comment further if you wish):*

20) Are there any specific resources that you find helpful? *(Please respond with a few notes or short reflection in the box below; you are invited to include details of useful books, blogs, courses, etc that you would recommend to others)*

21) What do you think prevents you from taking advantage of those things that give you life, and why? *(Please respond with a few notes or short reflection in the box below)*

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Part 2c: Where can you go for support for your personal and professional wellbeing?

22) Which of the following categories of people do you feel have supported your wellbeing in the past 2 years?

( ) Bishop

( ) Archdeacon

( ) Diocesan Officer

( ) Rural/area dean

( ) Team Rector

( ) Clergy colleague/s/peers

( ) Counsellor or therapist

( ) Mentor or work coach

( ) Spiritual director

( ) Family

( ) Friends

Other *(please suggest other people as appropriate)*:

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23) Which of the following groups or activities do you feel have supported your wellbeing in the past 2 years?

( ) Ministerial Development Review (MDR)

( ) Clergy conference

( ) Deanery chapter gathering

( ) Diocesan training courses

( ) Rural Mission and Ministry support group

( ) other professional support groups

Other *(please suggest other groups/activities/events as appropriate):*

24) To what extent do you feel your churchwardens and congregation are aware of your wellbeing needs? *(Please respond with a few notes or short reflection in the box below)*

Part 2d: Looking ahead to the future…

25) Taking into consideration your answer to Question 18, what would be most helpful at this point to enable you to flourish more? *(Please respond with a few notes or short reflection in the box below)*

26) Is there any other sort of support you think the Diocese could provide for your personal and professional wellbeing? *(Please respond with a few notes or short reflection in the box below)*

27) Please use the box below for any additional comments or reflections you would like to share.

Thank you very much for taking time to complete this survey.