

THE SALISBURY DIOCESE

WELLBEING SURVEY

2016

REPORT

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REPORT ON THE FINDINGS OF THE SALISBURY DIOCESE WELLBEING SURVEY

EXECUTIVE SUMMARY

- E1. The questionnaire survey was carried out in support of the Salisbury Diocese Wellbeing Programme and follows on from similar surveys carried out in 2008 and 2012. A similar format was used to facilitate comparison with the earlier results, but respondents completed the survey on-line, rather than by a paper questionnaire.
- E2. 177 completed questionnaires were collected. This corresponds to a return rate of about 54%, which is significantly higher than for the previous surveys, indicating that the on-line format was more attractive to clergy. The response rate for stipendiary clergy is still higher than that for non-stipendiary clergy (56% compared with 49%), but the difference is much smaller than in the previous survey where the return rate was only 43% and 32% respectively.
- E3. The analysis of the responses has sought to assess:
- the state of wellbeing across the diocesan clergy;
 - how different factors influence wellbeing;
 - whether there has been any significant change in either wellbeing or the influence of different factors since the previous survey;
 - whether there is any discernable relationship between the circumstances of individual clergy and their wellbeing;
 - the effectiveness of the Diocesan Wellbeing Programme;
- E4. Overall, 48% of respondents recorded positive states of wellbeing, whilst 52% recorded negative states. Thus, there appears to have been a small but significant shift towards more negative states of wellbeing since the 2012 and 2008 surveys, when 62% of respondents recorded positive states. Although the analysis indicates that the difference is unlikely to have occurred by chance, it is not impossible – random variability is inevitable in such a subjective process as a survey. However, there are indications in the analysis as to why this drop in wellbeing may have happened, as noted below. Furthermore, clergy wellbeing can be influenced by factors that lie outside the control of the Diocese and which were not examined in the survey.
- E5. For most groups of clergy, wellbeing has deteriorated by only a small amount since 2012. However, for curates the drop in wellbeing is greater with only 57% recording positive wellbeing, compared with 86% in 2012. This drop in the wellbeing of curates accounts in part for the overall reduction, but not for all of it.
- E6. There is no significant difference between the wellbeing of associate priests, curates and clergy in non-parish ministry, 53-58% of whom have recorded positive states of wellbeing. However, the wellbeing of parish priests (incumbents, priests-in-charge, team rectors and team vicars) is significantly less, with only 41% recording positive states.
- E7. Although male and non-stipendiary clergy have recorded slightly better states of wellbeing than female and non-stipendiary clergy, the differences are not significant. However, both female and non-stipendiary clergy have recorded less support in their ministry than their male and stipendiary colleagues. In practice, these findings are interrelated since a higher proportion of female respondents were non-stipendiary.
- E8. There is no significant difference in the wellbeing of clergy in different types of parish, or who have been ordained for different lengths of time.

- E9. There have been a number of significant changes in the influence that different factors have on clergy wellbeing since the previous surveys.
- The most profound change is that there has been a shift from a dominant correlation of positive factor ratings with positive wellbeing in 2008 and 2012 to a dominant correlation of negative factor ratings with negative wellbeing in 2016. If we assume that the correlation indicates a degree of cause and effect, then it would suggest that there has been a shift amongst the Diocesan clergy from a prevailing positive, optimistic attitude, where positive feelings about various aspects of their life engender a positive feeling of wellbeing, whereas negative feelings have little effect one way or the other, to a prevailing pessimistic attitude, where negative feelings about things engender a sense of lower wellbeing, whereas positive feelings have little effect. In a sense, the glass is no longer half full, but half empty. The reason for this shift is not clear, but it could go some way towards explaining the negative shift in wellbeing noted above.
 - The importance of both trends in the national church and workload in influencing wellbeing appear to have decreased somewhat since the previous surveys, though both still have a moderate adverse influence, and workload has prompted a substantial number of adverse comments.
 - Important factors emerging from the 2016 survey have been relations with the Diocese, churchwardens, other lay colleagues and the wider community, together with a sense of vocation. Whilst most respondents have recorded a positive attitude for all these factors, the impact of a negative attitude is severe.
 - Another important influence on wellbeing is satisfaction with role, where the attitude is generally very positive, but has a pronounced negative effect in those cases where job satisfaction is low. It is of course possible that wellbeing influences satisfaction with role, rather than *vice versa*.
- E10. There is a strong correlation between wellbeing and the level of support obtained from clergy and lay colleagues, with moderate correlation in the cases of support from family members, Diocesan staff and Bishop's staff. Most clergy report good support from all except Bishop's staff, where the balance is slightly negative. The majority of respondents also report sufficient access to both Bishop's and Diocesan staff, but where there is insufficient access there is again a strong correlation with a negative sense of wellbeing. Similarly, the majority of those making use of a work consultant/coach/mentor or spiritual director have recorded that they have sufficient access, but for those with insufficient access there is strong correlation with a negative sense of wellbeing.
- E11. An ability to take time off during the day and to take annual leave appears to influence wellbeing, though the ability to take a day off per week or a two-day break per month does not. This contrasts with the findings of the 2012 survey, where ability to take a 24-hour and 48-hour break both influenced wellbeing, but annual leave did not. There was no correlation between annual retreat and wellbeing in either survey.
- E12. Parish priests have recorded a significantly more negative influence of workload and, to a lesser extent, trends in the national church than other clergy. They are also less able to take time off each day than other clergy. These issues are likely to have contributed to the lower wellbeing of parish priests.
- E13. Fifteen respondents (8%) stated that they were extremely or very stressed, a similar percentage to the 2012 survey. It seems most likely that the low wellbeing of this group stems from their personal circumstances, rather than from their gender, stipendiary status or role. The key factors distinguishing this group from other clergy are that they:
- have poorer relationships with the Diocese, clergy colleagues, churchwardens, other lay colleagues, those amongst whom they minister and the wider community;

- enjoy less support from clergy colleagues, the Diocese and lay colleagues;
- are less able to access Bishop's staff;
- have more negative attitudes to trends in the national church, housing issues, Ministry Review and follow up thereto;
- suffer greater pressure from workload;
- have low job satisfaction;
- are less able to take time off during the day;
- have significantly lower wellbeing than four years ago.

The questionnaire survey does not allow us to identify these sufferers, but they clearly need help and anything that the Diocese can do to spot the symptoms early and take remedial action would be beneficial.

- E14. The Diocese has been very successful in making its Wellbeing Programme known to its clergy. 84% of respondents were aware of the programme and all but one of those who were not had not taken part in the previous survey, so may have been relatively new to the Diocese.
- 59 respondents had taken part in a Reflective Practice Group, of whom 90% considered that it had helped them, at least in part.
 - 94% of respondents had taken part in a CMD event and of these, 97% stated that they had enjoyed it, at least in part, whilst 47% reported that attendance had had a positive impact on their wellbeing, with a further 37% reporting a mixed impact. Although, in general, there is no significant difference between the wellbeing of those who participated and those who did not, the comments of the participants indicate that participation had been helpful from their viewpoint.
 - Over 80% of respondents were aware that counselling is available through the Diocese, the large majority also being aware of how to access it.
 - Just over half the respondents stated that involvement in Wellbeing Programme activities had made a positive difference, which is in marked contrast to the 2012 survey, where the corresponding figure was 83%. However, there was a small ambiguity in the heading to this question on the 2016 questionnaire and this may have influenced responses.
- E15. Nearly half of the respondents considered bullying to be an issue in the Diocese, at least in part, of whom 39% were unaware of the steps that could be taken. 58% of those who did not consider bullying to be an issue were also unaware of the steps that could be taken. This suggests that the Diocese may still have work to do in promulgating its Dignity at Work Strategy.
- E16. There were 134 separate comments made by 93 respondents, with some comments addressing several different issues.
- 36 comments compliment the Diocese in some form on its provision of wellbeing support. Five respondents commented favourably on Salisbury Diocese's provision of wellbeing support compared with other Diocese.
 - 19 comments seek new or enhanced provision of wellbeing support.
 - 30 comments relate to the burdens of ministry, including the adverse effects of workload, administration/bureaucracy and lack of adequate administrative support. A number of respondents have also requested some means of providing greater ministerial support, either on an ongoing basis or to provide cover for holidays, breaks, interregnums, etc. Some respondents have commented adversely on the number of initiatives being introduced by the Diocese, which further add to their burden.
 - A group of some 31 comments relates to feelings that the Diocese does not engage sufficiently, or in sufficient depth, with its clergy, has unrealistic expectations of, or undervalues its clergy, or fails to communicate its expectations and values adequately. This diverse group includes amongst other topics: feelings that Senior Staff are detached from their clergy; inadequate follow-up to initial contacts by the respondent or to Ministry Review;

feelings of isolation in those new to the Diocese; and support from Senior Staff in dealing with difficult situations. A number of these respondents also acknowledge that their concerns may arise from excessive workload amongst Senior Staff.

- Another important group of 18 comments, which has featured in previous surveys, concerns non-stipendiary clergy and, to a lesser extent, chaplains. In part this concerns feelings that these groups tend to be omitted from Diocesan awareness and communications, but in the case of non-stipendiary clergy it also reflects a feeling that the Diocese does not appreciate them or the constraints under which they work, which make it difficult to take a full part in Diocesan programmes, including Wellbeing Programmes. This concern is reflected to some extent in the lower ratings ascribed to support received by non-stipendiary clergy.
- Nine comments relate to bullying, particularly by other clergy, including bullying by archdeacons and training ministers, or to other Dignity at Work issues.
- Other comments cover a wide range of issues including: Ministry Review; role, including a shift to a more managerial role for clergy; housing; and the specific challenges facing single clergy.

The scale and scope of these comments are generally similar to those recorded on the 2012 survey.

- E17. There is no simple method of assessing objectively the effectiveness of the Diocesan Wellbeing Programme, primarily because there is no way of determining what would have happened if the programme had not existed. However, the indications from the respondents' comments and assessment of the programme's impact are that they perceive it to be beneficial to their wellbeing and encourage its continuance.

INTRODUCTION

The Wellbeing Survey

1. In 2008, as part of its ongoing Wellbeing Programme, Salisbury Diocese carried out a survey to establish the perceptions of the ordained clergy within the Diocese as to their own state of wellbeing and, if possible, to assess what factors influenced that state for better or for worse.¹ The data were to be gathered by means of a questionnaire specifically designed for the purpose. It was decided that the questionnaire responses should be unattributable and should be analysed by someone who was not part of the Diocesan structure.
2. The survey was repeated in 2012² and again in 2016 in order to establish as far as possible what changes had occurred during each four year period and in part to assess the effectiveness of the Diocesan Wellbeing Programme.

Purpose of the Report

3. The purpose of this report is to:
 - describe briefly the scope of the 2016 survey, the response to it and the method of analysis;
 - present the findings of the analysis and their implications for the Diocese of Salisbury.

The Questionnaire

4. As for the previous surveys, the 2016 questionnaire was developed by the Wellbeing Group, building on experience with and comments on the previous surveys. However, unlike the two previous surveys, which had been carried out by means of paper questionnaires sent out to Diocesan clergy, it was decided to use an on-line system known as SurveyMonkey[®] for the 2016 survey.
5. The specific questions included in the new survey were very similar to those in the 2012 survey, primarily to facilitate comparison between the results of the two surveys and hence deduce changes, though the change to the new format required some small changes, and the section on the Wellbeing Programme was extended slightly. The questions fell into four broad categories, covering information relating to:
 - the individual, such as gender, role, stipendiary status and years ordained;
 - the respondent's wellbeing and various factors that might influence it, including access to and levels of support, and time off;
 - the respondent's involvement in and experience of the Diocesan Wellbeing Programme;
 - The respondents views on the issue of bullying in the Diocese.

In addition, respondents were invited to suggest practical steps that could be taken by the Diocese to improve their wellbeing and to make any other comment that they felt was relevant.

The Responses

6. In total, 195 responses have been received, 48 more than in 2012, suggesting that the on-line survey was a more attractive format than the paper copy questionnaires. The completion rate of the individual questions within the responses was very high. Although 18 respondents only completed the first section describing their status (gender, role, etc), and provided no further information, 177 respondents answered the questions dealing with their wellbeing and factors affecting it, and 161 addressed their

¹ "Report on the Findings of the Salisbury Diocese Wellbeing Survey", Paul Sutcliffe, October 2008

² "The Salisbury Diocese Wellbeing Survey 2012", Paul Sutcliffe, December 2012

involvement in the wellbeing programme. The 177 respondents who provided useable information included:

- 31 associate priests, all but five being non-stipendiary
- 21 curates, 17 stipendiary, four non-stipendiary
- 19 chaplains, six stipendiary, 13 non-stipendiary. (In practice, it is probable that some of the non-stipendiary chaplains were salaried, but not employed by the Diocese.)
- 45 incumbents, all but one stipendiary. (One respondent described himself as an incumbent and rural dean, but has been included amongst the incumbents.)
- 7 priests-in-charge, all but two stipendiary
- 16 team rectors, all stipendiary
- 27 team vicars, all but five stipendiary
- 8 others, three stipendiary and five non-stipendiary. They include: pioneer priests, educators, retired staff in part-time roles, a dean and staff in split roles (chaplain and incumbent).

7. The breakdown between the different characteristics of the 177 respondents is shown below.

Table 1: Characteristics of Respondents

Stipend	Stipendiary	Non-stipendiary			
	120	57			
Gender	Female	Male			
	81	96			
Years Ordained	<3 years	3 to 10 years	10 to 25 years	>25 years	
	18	54	74	31	
Type of Parish	Urban	Suburban	Rural	Mixed	Not Applicable
	24	16	72	44	21

8. The 18 respondents who provided information relating only to their status, not included in the above table, were predominantly non-stipendiary (14) – six associate priests, two curates, two chaplains, a team vicar and three non-stipendiary clergy in other roles. The four stipendiary clergy were one curate, one priest-in-charge, one Bishop’s staff/Church House/Cathedral staff and one other role.
9. The overall response rate is over 60%, substantially higher than in either 2008 or 2012, where it was about 40%. Even excluding the 18 respondents who provided no information other than their status, it is still about 54%. As in previous surveys, the response rate amongst stipendiary clergy is higher than amongst their non-stipendiary colleagues, but the difference has reduced. In 2012, 47% of stipendiary and 32% of non-stipendiary clergy responded, whereas in 2016 the corresponding numbers were 56% and 49%.
10. It is also important to note that the distribution of respondents across gender, stipendiary status and role is far from uniform. Thus, 44% of female respondents were non-stipendiary, compared with only 22% of male respondents. Similarly, 23% of female respondents were associate priests, compared with only 13% of males, whilst 43% of females described themselves as incumbents, priests-in-charge, team rectors or team vicars, compared with 63% of males.

The Analysis

11. The aims of the analysis have been to assess:

- the state of wellbeing across the diocesan clergy;
- how different factors influence wellbeing;

- whether there has been any significant change in either wellbeing or the influence of different factors since the previous survey;
 - whether there is any discernable relationship between the circumstances of different groups of clergy and their wellbeing;
 - the effectiveness of the Diocesan Wellbeing Programme
12. In practice, the analysis seeks to assess the extent to which the circumstances of respondents, or the ratings assigned to any particular factor, correlate with the wellbeing reported by the same respondents; in other words, to what extent is a change in a factor rating reflected in a change in wellbeing. Of course, correlation does not necessarily imply a cause and effect, but it is a good indicator. Nor does it indicate what is influencing what, for example, whether job satisfaction influences wellbeing or *vice versa*.
13. The same three measures have been used to compare the results from different groups of clergy as in the previous survey:
- the average, or mean value, of the parameter, e.g. the average of ratings assigned for wellbeing from a particular group;
 - the proportion of respondents assigning negative and positive ratings to their wellbeing state, or to the various other questions asked;
 - the proportion of respondents assigning either very low ratings, implying a moderate to strong negative tendency, and those assigning very high ratings, implying a moderate to strong positive tendency.
14. Throughout the report, where the term “significant” is used, this implies that the difference between two groups of data is significant in the statistical sense, i.e. that it is unlikely to have occurred by chance and therefore most probably reflects a genuine difference between the two groups.
15. The basic structure of the questionnaire in the SurveyMonkey[®] format was very similar to that used in the earlier paper questionnaires, but there was one important difference. In the previous paper surveys a respondent could skip a question, particularly if they felt that it was not relevant to their wellbeing, but in the computer format, every question had to be answered and this was not recognised when the questionnaire was compiled. In consequence, some of the responses to some of the questions may be somewhat contrived. For example, if the respondent felt that the influence of relations within the family was irrelevant, perhaps because there was no family to exert an influence for good or bad, in the previous surveys they would have skipped the question, but in 2016 would have had to concoct an answer in order to continue. (The insertion of a “not applicable” option would have solved the problem, had the problem been recognised at the time.) In general, this is considered not to have distorted the results of the analysis significantly, since the proportion of questions skipped in previous surveys was generally small, but those few cases where it may have had an impact are discussed in the text.

WELLBEING OF DIOCESAN CLERGY

State of Wellbeing

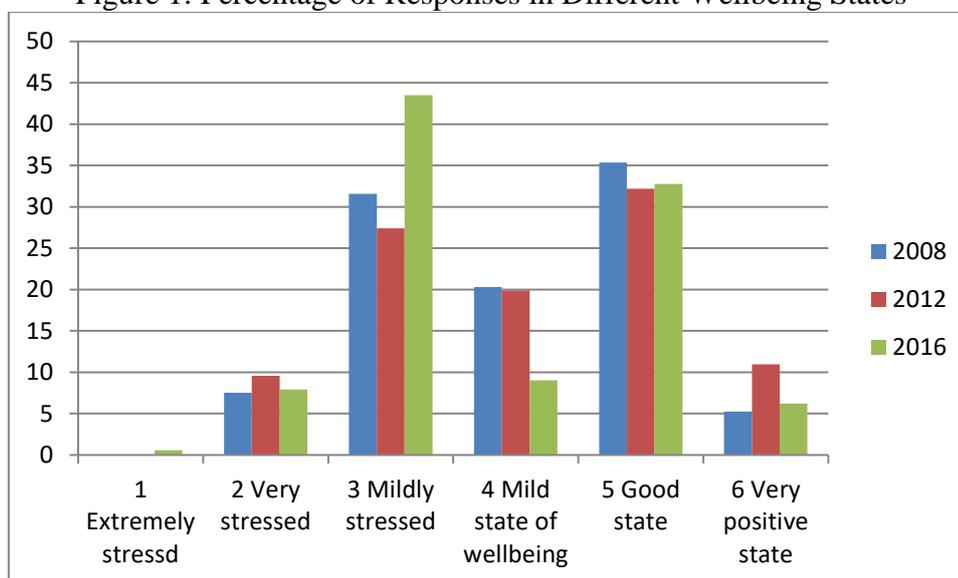
16. Respondents were asked to rate their current state of wellbeing on a six-point scale running from extremely stressed (1) to a very positive state of wellbeing (6). Of the 177 respondents who provided an assessment of their wellbeing, only one indicated that they were extremely stressed, but that is one more than in the previous two surveys. The proportion of respondents recording different states of wellbeing are shown in Table 2.

Table 2: Wellbeing States reported by Respondents

Wellbeing State	% of responses
1 – Extremely stressed	1
2 – Very stressed	8
3 – Mildly stressed	43
4 – Mild state of Wellbeing	9
5 – Good state of Wellbeing	33
6 – Very positive state of Wellbeing	6
Total	100

17. Overall, the data indicate that 48% of respondents feel positive states of wellbeing, whilst 52% feel negative states, with an average wellbeing state of 3.8.
18. These results differ from those recorded in 2008 and 2012 when over 60% reported positive states of wellbeing and the average state was about 4.0. The differences are not large but they are significant and suggest that the wellbeing of the Diocesan clergy has deteriorated slightly over the last four years, having been steady over the previous four. Figure 1 shows in graphical form the breakdown of wellbeing states reported in the three surveys.

Figure 1: Percentage of Responses in Different Wellbeing States



19. Immediately, it can be seen that the main difference in the 2016 results is a shift in balance between those who reported that they had a mild state of wellbeing (4) and those reporting that they were mildly stressed (3). It equates to some 20 respondents, who would have assessed themselves as having a mild state of wellbeing in 2012, assessing themselves as mildly stressed in 2016. The differences in the other ratings are not significant.
20. This reduction in wellbeing is both disappointing and somewhat surprising, not least because there are several aspects of the 2016 survey results that would suggest an improvement in wellbeing since 2012, not a small degradation. Possible reasons for this shift are discussed in later sections of this report.
21. Whatever the reason, the results appear to indicate a greater polarisation amongst the Diocesan clergy between those who feel a good and very positive state of wellbeing and those who feel stressed, though the proportion who feel very or extremely stressed is little changed. It is far from obvious why the results display this bi-modal form, though the repetition and increased emphasis over the years suggest that it has not occurred by chance, but has some underlying cause, even if that cause is not apparent.

Wellbeing Compared with Four Years Ago

22. Despite the small, though significant downward shift in wellbeing, this is not reflected in the respondents' own perception of the change in their wellbeing over the last four years. 34% reported that their wellbeing was little changed, 30% that it was worse and 36% that it was better. This would imply a small improvement in wellbeing, rather than a deterioration.

INFLUENCES ON WELLBEING

Factors Examined and their Importance

23. Table 3 shows for each of the 14 factors investigated in the 2016 survey, and where relevant the corresponding data from the 2012 survey:
- the mean values of the rating;
 - the percentage of responses indicating a negative influence for the factor and the percentage indicating a positive influence;

Table 3: Ratings Assigned to Various Factors Influencing Wellbeing

Factor	Mean Rating of Factor 2012	Mean Rating of Factor 2016	Balance of Responses for Factor (%-ve/%+ve) 2012	Balance of Responses for Factor (%-ve/%+ve) 2016
Trends in the national church	3.1	3.1	66/34	63/37
Relations with Diocese	3.9	4.2	31/69	24/76
Relations with clergy colleagues	4.5	4.7	20/80	14/86
Relations with churchwardens ¹	4.4	5.0	18/82	7/93
Relations with other lay colleagues ¹	4.4	5.1	18/82	5/95
Relations with those to whom they minister	4.8	5.1	13/87	6/94
Relations with the wider community	4.7	5.0	7/93	3/97
Relations with family members	5.4	5.3	6/94	8/92
Workload	2.9	3.1	68/32	60/40
Housing Issues	4.4	4.0	19/81	36/64
Sense of Vocation	5.2	5.3	5/95	5/95
Ministry Review	4.1	3.9	22/78	31/69
Follow up to Ministry Review ²		3.7		39/61
Satisfaction with role	4.4	4.7	22/78	17/83

- Notes: 1. In 2012, relations with churchwardens and other lay colleagues were grouped together, whereas they were separated in 2016.
2. Follow up to Ministry Review was not examined in 2012.

24. Nearly all factors show a more positive balance in 2016 than in 2012, the only exceptions being relations with family members, housing issues and ministry review. Of these three, the only one where the difference is significant is housing issues, where there has been a shift in balance from moderate positive rating (5) towards weak negative rating (3). However, 32% of respondents recorded that this factor was irrelevant to their wellbeing in 2012 and since this option was not available in 2016, it may have influenced the results.
25. Equally important to the ratings assigned to each factor is the extent to which the factor influences wellbeing, implied by the correlation between the factor rating and wellbeing for each individual respondent. If there is a strong correlation, we would expect to see a high proportion of those assigning a negative rating also reporting a negative wellbeing, and those assigning a positive rating reporting a positive wellbeing. Table 4 therefore shows, for both 2012 and 2016:

- the percentage of those who assigned a negative rating (weak to strong adverse influence) to the factor that also reported a negative state of wellbeing (mildly stressed to extremely stressed);
- the percentage of those who assigned a positive rating (weak to strong positive influence) to the factor that also reported a positive state of wellbeing (mild state to very positive state).

Table 4: Correlation Between Factor Ratings and Wellbeing

Factor	% of negative factor response with negative wellbeing 2012	% of negative factor response with negative wellbeing 2016	% of positive factor response with positive wellbeing 2012	% of positive factor response with positive wellbeing 2016
Trends in the national church	52	59	86	61
Relations with Diocese	50	77	69	46
Relations with clergy colleagues	45	56	66	49
Relations with churchwardens ¹	56	85	68	51
Relations with other lay colleagues ¹	56	75	68	49
Relations with those minister to	61	60	67	49
Relations with wider community	78	80	67	49
Relations with family members	50	60	64	49
Workload	53	60	90	60
Housing Issues	63	61	65	53
Sense of Vocation	58	100	64	51
Ministry Review	35	62	61	52
Follow up to Ministry Review ²		59		53
Satisfaction with role	74	80	74	54

- Notes:
1. In 2012, relations with churchwardens and other lay colleagues were grouped together, whereas they were separated in 2016.
 2. Follow up to Ministry Review was not examined in 2012.

26. Table 4 displays some interesting features.

- Firstly, in 2012, for most factors, a respondent assigning a negative rating for the factor was almost equally likely to report a positive as a negative wellbeing. Only for relations with the wider community and satisfaction with role was there a strong correlation between a negative factor rating and negative wellbeing. A similar pattern was also evident in the 2008 survey, though there was also strong correlation between negative factor rating for sense of vocation and negative wellbeing. In contrast, in 2016 most factors displayed at least a moderate correlation between negative factor rating and negative wellbeing and several displayed strong correlation.
- Conversely, in 2012, most factors displayed at least a moderate correlation between a positive factor rating and positive wellbeing, whilst trends in the national church, workload and satisfaction with role displayed a strong correlation, implying that someone who felt positively about the factors was unlikely to feel stressed. Again, a very similar pattern was evident in the 2008 survey. In 2016, this positive effect had virtually disappeared. Most factors displayed no correlation between positive factor rating and wellbeing. Only for trends in the national church and workload was there weak correlation, where the correlation was particularly strong in earlier surveys.

27. It is far from clear why there has been this shift from a dominant positive correlation of positive factor ratings in 2008 and 2012 to a dominant negative correlation of negative factor ratings in 2016. If we assume that the correlation does indicate a degree of cause and effect, then it would suggest that there has been a shift amongst the Diocesan clergy from a prevailing positive, optimistic attitude, where positive feelings about various aspects of their life engender a positive feeling of wellbeing, whereas negative feelings have little effect one way or the other, to a prevailing pessimistic attitude, where

negative feelings about things engender a sense of lower wellbeing, whereas positive feelings have little effect. In a sense, the glass is no longer half full, but half empty.

28. However, whatever the cause, such a shift could go some way to explain the slightly lower wellbeing reported in 2016 compared to earlier years. Thus, even though the ratings assigned to the various factors are generally slightly higher in the recent survey than previously, the impact of these higher positive ratings on wellbeing is less, and is more than counter-balanced by the increased negative influence of lower factor ratings, even if there are fewer of them.
29. Nor is it clear why the relative importance of various factors in influencing wellbeing has changed. The most important factors in both previous surveys have been workload and trends in the national church, but the influence of both these factors in 2016 appears to be substantially less. Particularly striking is the marked adverse effects on wellbeing of adverse relations with the Diocese, churchwardens and other lay colleagues, which were not evident in the previous surveys. The negative influence of a low sense of vocation and, to a lesser extent, ministerial review has also increased.
- Trends in the national church It should be noted that, in 2012, over 30% of respondents identified trends in the national church as having no influence on their wellbeing³. This option was not available in 2016 and it is possible therefore that the forced inclusion of respondents who do not believe that trends in the national church were relevant to them may have distorted the distribution somewhat. It seems unlikely such respondents would choose one of the more extreme options (1, 2, 5 or 6), but would probably select a mildly positive influence (4) as being the closest to none, or possibly mildly adverse influence (3). If this were the case, it would tend to weaken the apparent influence of this factor by diluting its effect within the population of respondents as a whole. It may also be that many of the changes that were anticipated in earlier surveys have now come to pass and the negative effects have weakened.
 - Relations with the Diocese There has been a small shift to a higher rating in 2016, with 76% recording a positive rating compared with 69% in 2012, and an average rating of 4.2 compared with 3.9. More significantly, a much higher proportion of respondents reported a strong positive influence in 2016 (14% compared with 3%). However, these high positive ratings do not appear to have had the positive influence on wellbeing that was evident in previous surveys. In contrast, where a respondent recorded a moderate to strong negative influence, it was highly likely (88%) that they would also record a negative wellbeing rating, unlike 2012 where positive and negative wellbeing were almost equally likely. In 2012, 14% of respondents indicated that relations with the Diocese had no influence on their wellbeing and such clergy would have had to provide a response in 2016. Although this might account for the small positive shift in the ratings assigned to this factor, it is highly unlikely to have caused the significant shift in emphasis from positive to negative influence.
 - Relations with Churchwardens and other Lay Colleagues In 2012, these two aspects were grouped together in one question, but were separated in 2016, though in fact the responses in the latter case were very similar. There has been a definite positive shift in the ratings in 2016, but again the positive influence of these ratings has weakened whilst the negative influence of negative ratings has strengthened, especially for churchwardens.
 - Workload In 2016 there has been a small positive shift in the ratings assigned to workload, though the balance is still negative and the differences are not significant. There is still a weak correlation between positive rating and positive wellbeing, compared with the strong correlation in earlier years, and weak correlation between negative rating and negative wellbeing. However, there is a stronger correlation between a low negative rating (1 and 2) and negative wellbeing with 70% of such responders reporting negative wellbeing states. Furthermore, a number of respondents have commented on the adverse effect of workload on their wellbeing. Thus, it seems likely that, whilst workload is perhaps not as critical as previously, it remains an important issue.
 - Sense of Vocation There appears to have been a slight shift towards a more positive influence for this factor, but the difference is not significant. The overwhelming majority of respondents report a

³ In the 2012 survey this factor was actually described as “changing nature of church/role”.

positive influence, but for those few who recorded a negative influence, there is a particularly strong correlation with negative wellbeing in 2016.

- **Ministry Review** There is a small negative shift in responses for Ministerial Review, but the difference is of marginal significance. However, the influence of the factor appears to have changed slightly. In 2012, ministry review appeared to have little impact on wellbeing and 20% of respondents indicated it had none at all. However, in 2016 there is a strong correlation between low negative ratings and negative wellbeing, with 79% of such ratings corresponding to negative states of wellbeing.

Influence of Support for Clergy

30. The survey also addressed the level of support that respondents received from clergy colleagues, from their Chapter, from the Diocesan staff, from Bishop’s staff, from lay colleagues and from family members. The results are presented in Table 5, which also compares these results, where relevant, with those from 2012. As can be seen, there is no significant difference between the two sets of results.

Table 5: Influence of Support Levels on Diocesan Clergy

Support	Mean Rating 2012	Mean Rating 2016	Balance of Responses for Support (%-ve/%+ve) 2012	Balance of Responses for Support (%-ve/%+ve) 2016
From clergy colleagues	4.3	4.2	19/81	21/79
From Chapter	3.0	2.9	61/39	59/41
From the Diocesan Staff	3.4	3.5	48/52	41/59
From Bishop’s Staff ¹		3.1		57/43
From lay colleagues	4.6	4.5	11/89	11/89
From family members	4.8	4.8	15/85	16/84

Note 1: This was not examined in 2012

31. Table 6 shows, for both 2012 and 2016:

- the percentage of those who assigned a negative rating (none to little) to the support that they received who also reported a negative state of wellbeing (mildly stressed to extremely stressed);
- the percentage of those who assigned a positive rating (some to extensive) to the support that they received who also reported a positive state of wellbeing (mild state to very positive state).

Table 6: Correlation Between Support Ratings and Wellbeing

Factor	% of negative support response with negative wellbeing 2012	% of negative support response with negative wellbeing 2016	% of positive factor response with positive wellbeing 2012	% of positive factor response with positive wellbeing 2016
From clergy colleagues	56	71	68	52
From Chapter	44	57	78	56
From the Diocesan Staff	45	61	73	55
From Bishop’s Staff ¹		62		58
From lay colleagues	59	75	66	51
From family members	43	67	65	51

Note 1: This was not examined in 2012

32. Table 6 displays exactly the same phenomena as Table 4. The moderate to strong correlation between positive levels of support and positive wellbeing, and little correlation between negative levels of support and negative wellbeing, seen in 2012 has been reversed in 2016. Again this could help to explain the negative shift in wellbeing.

Access to Support

33. Bishop's and Diocesan Staff Table 7 shows how wellbeing related to the access to Bishop's and Diocesan Staff.

Table 7: Access to Bishop's and Diocesan Staff

	Bishop's Staff		Diocesan Staff		
	No	Yes	No	Yes	All
Sufficient Access					
% of respondents	19	81	14	86	100
Average wellbeing	3.4	4	3.3	3.9	3.8
% Negative/Positive wellbeing	73/27	47/53	76/24	47/53	52/48
% Low wellbeing rating	18	6	16	7	8
% High wellbeing rating	24	42	20	42	39

34. There is a significant correlation between insufficient access to both Bishop's and Diocesan staff and low wellbeing, but those with sufficient access are equally likely to have positive and negative states of wellbeing. In 2012 there was little correlation between access to either Bishop's or Diocesan Staff, but the percentage of respondents reporting insufficient access was very low (8% and 5% respectively), so it was difficult to derive any correlation. In 2016, the proportion reporting insufficient access had more than doubled.
35. Work Consultant/Coach/Mentor 71 respondents indicated that they had made use of a work consultant/coach/mentor, corresponding to 40% of all respondents. As shown in Table 8, of these 71 respondents, 55 stated that their access was about right (77%) and 16 that it was too little (23%). For these clergy, there is a significant correlation between access to work consultants and wellbeing – 65% of those who reported that their access was about right also recorded a positive state of wellbeing, compared with only 25% of those who reported insufficient access, with average wellbeing states of 4.3 and 3.2 respectively. The wellbeing of those clergy who did not make use of work consultants lies between the two – an average wellbeing state of 3.8, as for the respondents as a whole. In 2012, 64 respondents acknowledged use of work consultants, of whom 64% recorded sufficient access and 36% wished for greater access. However, there was no significant difference in the wellbeing of these two groups.

Table 8: Use of Work Consultants/Coaches/Mentors and Spiritual Directors

	Work Consultant etc		Spiritual Director	
	No	Yes	No	Yes
Sufficient Access				
Number	16	55	36	112
% of all clergy	9	31	20	63
Average wellbeing	3.2	4.3	3.4	4
% positive wellbeing	25	65	25	57

36. Spiritual Director 148 respondents indicated that they had made use of a spiritual director, corresponding to 83% of all respondents. Of these, 112 stated that their access was about right (76%) and 36 that it was too little (24%). Again there is a strong correlation between access to a spiritual director and wellbeing – 57% of those who reported that their access was about right also recorded a positive state of wellbeing, compared with only 25% of those who reported insufficient access, with average wellbeing states of 4.0 and 3.4 respectively. The average wellbeing state of those clergy who did not make use of a spiritual director is 3.7, again very similar to that for the respondents as a whole. These results are very similar to those from the 2012 survey, both in terms of the numbers and proportion of respondents recording sufficient or insufficient access, and in terms of the correlation between access and wellbeing.

37. Other Support 40 respondents indicated that they made use of other forms of support, 36 of whom considered that their access was about right and four that it was too little. The most common form of the support was reflective practice groups (RPGs) and cell groups, but also included friends, support groups, both local and outside the Diocese, clergy colleagues, supervisors and training incumbents. As in 2012, there is no significant difference either between those with and without sufficient access, or between those who make use of other forms of support and those who do not.

Influence of Time Off

38. Time Off per Day Table 9 shows how the wellbeing of respondents related to their ability to take time off each day.

Table 9: Hours per Day

Hours per day	<1 hour	1-3 hours	>3 hours	All Respondents
% of respondents	15	60	25	100
Average Wellbeing Rating	3.6	3.7	4.3	3.8
% Negative/Positive	62/38	57/43	34/66	52/48
% Low rating	14	10	0	8
% High Rating	38	34	52	39

39. There is little difference in the well being states of those who manage less than one hour off per day and those who manage between one and three hours. However, those who are fortunate enough to enjoy over three hours per day also tend to enjoy a significantly better state of wellbeing. This finding differs somewhat from that in the 2012 survey, where those who were able to take off less than an hour tended to have lower wellbeing than others, whereas there was little statistical difference between those able to take off between one and three hours and over three hours. However, taking the two sets of results together suggests that time off per day has a significant influence on wellbeing.

40. 24-Hour Break per Week Table 10 shows how the wellbeing of respondents related to their ability to take a 24-hour break each week.

Table 10: 24-Hour Break per Week

24-hour break	Rarely	Sometimes	Usually	All Respondents
% of respondents	9	12	79	100
Average Wellbeing Rating	3.9	3.8	3.8	3.8
% Negative/Positive	44/56	52/48	53/47	52/48
% Low rating	13	10	8	8
% High Rating	44	33	39	39

41. There is no significant difference in the wellbeing of those who do or do not take a 24-hour break per week. This is in marked contrast to the results obtained in the 2012 survey where there was a clear correlation between the ability to take a 24-hour break and wellbeing state. In particular, those rarely able to take a 24-hour break tended to suffer from a lower wellbeing state than those who were sometimes, or usually, able to do so.

42. 48-Hour Break per Month Table 11 shows how the wellbeing of respondents related to their ability to take a 48-hour break each month.

Table 11: 48-Hour Break per Month

48-hour break	Rarely	Sometimes	Usually	All Respondents
% of respondents	40	34	27	100
Average Wellbeing Rating	3.8	3.8	4.0	3.8
% Negative/Positive	54/46	53/47	47/53	52/48
% Low rating	7	10	9	8
% High Rating	36	38	45	39

43. There is no significant correlation between ability to take a 48 hour break per month and wellbeing. Again this is in contrast to the findings of the 2012 survey where there was a distinct correlation between the ability to take a 48-hour break regularly and a positive state of wellbeing.
44. Annual Leave Table 12 shows the relationship between the ability to take annual leave in full and wellbeing.

Table 12: Annual Leave Taken in Full

Annual Leave	Rarely	Sometimes	Usually	All Respondents
% of respondents	21	17	62	100
Average Wellbeing Rating	3.6	4.0	3.9	3.8
% Negative/Positive	66/34	37/63	51/49	52/48
% Low rating	8	10	8	8
% High Rating	32	40	41	39

45. Those who rarely take their annual leave in full tend to experience a lower state of wellbeing than their colleagues. In 2012 there was no correlation between ability to take annual leave and wellbeing.
46. Annual Retreat Table 13 shows the relationship between wellbeing and frequency of going on annual retreat.

Table 13: Annual Retreat

Annual retreat	Rarely	Sometimes	Usually	All Respondents
% of respondents	20	37	43	100
Average Wellbeing Rating	3.8	3.6	4.0	3.8
% Negative/Positive	54/46	63/37	44/56	52/48
% Low rating	4	12	9	8
% High Rating	35	37	43	39

47. There is no clear consistent pattern in terms of correlation between annual retreat and wellbeing, with those who sometimes go having a lower wellbeing than those either who rarely or usually go. However, those who usually go on annual retreat do enjoy a slightly higher wellbeing than their colleagues, though the significance of this result is marginal. (The question was not posed in this form in 2012, but the conclusion was broadly similar in that annual retreat did not correlate with wellbeing.)

DIFFERENCES BETWEEN DIFFERENT GROUPS OF CLERGY

Clergy Groups

48. The respondents were asked to describe themselves in terms of two different sets of features. First are those features which are personal characteristics of the individual – gender, stipendiary status and the period for which they have been ordained. Second are the characteristics of their ministry – their role and, if in parish ministry, the type of parish, whether rural, urban, suburban or mixed. Ideally, one would like to analyse the differences between all the possible sub-groups, (e.g. between non-stipendiary female curates, ordained 3 to 10 years, serving in urban parishes and stipendiary male team vicars, ordained 10 to 25 years, serving in rural parishes), but in practice, there are insufficient data to permit this – the samples become much too small. Furthermore, as noted earlier, the personal characteristics are not distributed evenly across the different clergy roles.
49. It has therefore been necessary to examine each characteristic of the clergy, such as gender, stipendiary status, role, etc, separately across the clergy as a whole, to see where significant differences occur, and then to seek to identify whether the difference is due to the characteristics of the individual or their role.

Gender

50. Although male clergy have indicated a slightly better state of wellbeing than their female colleagues – an average wellbeing state of 4.0 as opposed to 3.7 – the difference is not significant. There are certainly differences between the ratings assigned to various influencing factors between the two groups, but again the differences are small and there is no consistent pattern, implying that male and female clergy are essentially the same in this context. With regard to levels of support, male clergy have indicated a slightly higher level of support from all six sources than female clergy. Individually, these differences are not significant, but taken together they do indicate that female clergy enjoy less support in their ministry than male clergy.
51. There is little difference between the two groups in terms of their ability to take time off, though male clergy seem to find it slightly easier to take a 24-hour break each week (84% usually do as opposed to 73%), whilst female clergy seem to find it easier to take annual leave (68% usually do as opposed to 56%). There is no difference in terms of their access to Bishop’s and Diocesan Staff.
52. Female clergy are far less likely to make use of a work consultant/coach/mentor than male clergy – 26% of respondents compared with 52% (Table 14), though, of those that do, the proportion who finds access sufficient is the same for both male and female clergy (76-78%). However, whilst access or otherwise to work consultants appears to have little correlation with wellbeing for female clergy, for male clergy, there is a strong correlation between access to work consultants and wellbeing, with 72% of those reporting sufficient access also reporting positive wellbeing, compared with only 18% of those reporting insufficient access.

Table 14: Use of Work Consultants/Coaches/Mentors by Female and Male Clergy

	Female Clergy		Male Clergy	
Number	21		50	
% of all female/male clergy	26		52	
Sufficient Access	No	Yes	No	Yes
Number	5	16	11	39
% of those using work consultants	24	76	22	78
Average wellbeing	3.4	3.9	3.1	4.4
% positive wellbeing	40	50	18	72

53. In contrast, a rather greater proportion of female clergy made use of a spiritual director than did male clergy – 90% compared with 78% (table 15). The strong correlation between access to work consultants and wellbeing for male respondents is seen again in their access to spiritual directors, but in this latter case there is also a moderate correlation between insufficient access and lower wellbeing for female respondents.

Table 15: Use of Spiritual Directors by Female and Male Clergy

	Female Clergy		Male Clergy	
Number	73		75	
% of all female/male clergy	90		78	
Sufficient Access	No	Yes	No	Yes
Number	21	52	15	60
% of those using spiritual directors	28	72	20	80
Average wellbeing	3.4	3.8	3.3	4.2
% positive wellbeing	24	50	20	80

Stipendiary Status

54. Non-stipendiary clergy enjoy a slightly better wellbeing than stipendiary clergy – average wellbeing state of 4.0 as opposed to 3.8 – but the difference is not significant. As in the case of the gender differences, there is relatively little difference with regard to the ratings assigned to the various factors that might influence wellbeing, with no clear pattern emerging. Stipendiary clergy have recorded a slightly more negative view of trends in the national church, workload and relations with those amongst whom they minister, whereas non-stipendiary clergy have recorded a slightly more negative view of relations with clergy colleagues.
55. Non-stipendiary clergy report less support from all sources than stipendiary clergy, though the differences are small in the cases of chapter, laity and family. However, for support from clergy colleagues, Diocesan Staff and, to a lesser extent, Bishop’s Staff the differences are significant.
- 54% of stipendiary clergy report significant, or extensive, support from clergy colleagues, compared with only 37% of non-stipendiary clergy. This mirrors the views of the two groups with regard to relations with clergy colleagues – 23% of non-stipendiary clergy report adverse influence, compared with only 10% of stipendiary clergy.
 - 31% of non-stipendiary clergy report very little or no support from Diocesan Staff, compared with 14% of stipendiary clergy. Furthermore, 23% of non-stipendiary clergy feel that they do not have sufficient access to Diocesan Staff compared with only 10% of stipendiary clergy.
 - 68% of non-stipendiary staff report little to no support from Bishop’s Staff compared with 52% of stipendiary staff, though both groups generally report sufficient access to Bishop’s Staff (79% and 83% respectively).
56. There are very marked differences between the two groups in terms of their ability to take time-off each day, week or month, as shown in Table 16, but not in terms of annual leave or retreat.

Table 16: Ability of Stipendiary and Non-Stipendiary Clergy to Take Time Off
(Percentage of respondents in each category)

Hours per day:	<1 hour	1- 3 hours	>3 hours
Stipendiary	19	68	13
Non-stipendiary	5	46	49
Frequency of taking 24-hour break:	Rarely	Sometimes	Usually
Stipendiary	5	9	86
Non-stipendiary	18	18	65
Frequency of taking 48-hour break:	Rarely	Sometimes	Usually
Stipendiary	45	33	23
Non-stipendiary	28	37	35

57. Thus, non-stipendiary clergy find it much easier to take time off during each day, less easy to take off a day each week, but easier to take a two-day break each month. In practice, these differences may be due more to the roles of the respondents than to their stipendiary status, bearing in mind that nearly 80% of the non-stipendiary respondents were either associate priests or in non-parish ministry.

Years Ordained

58. Clergy ordained within the last three years enjoy a slightly higher wellbeing than their colleagues - average wellbeing state of 4.2 compared with 3.8, but the difference is not significant. In practice, all of this group of respondents are curates, who are discussed further below.

Type of Parish

59. There is no significant difference between the responses of clergy in different types of parish – all have an average wellbeing state between 3.7 and 3.9 and their responses to other questions relating to the various influencing factors and levels of support are also very similar. There is also little difference in terms of their ability to take time off, or gain access to Bishop’s and Diocesan staff, though clergy in rural ministry appear to be less able go on annual retreat than their colleagues – 35% rarely do so compared with 18% of other clergy in parish ministry.
60. In the 2008 survey, two groups of clergy differed significantly from the rest.
- Stipendiary clergy in rural ministry who had been ordained less than 10 years appeared to experience far worse wellbeing than their colleagues.
 - Non-stipendiary clergy in rural ministry appeared to enjoy a much higher state of wellbeing than their colleagues.
61. These differences had largely disappeared in the results of the 2012 survey and are even less pronounced in the 2016 survey, where there is no significant difference between these two groups and the rest of the clergy in parish ministry.

Role

62. Nine different roles were listed in the questionnaire, but in practice several of these can be grouped together. In particular, there is no significant difference in the results for incumbents, priests-in-charge, team rectors and team vicars and these four roles can therefore be grouped together. For convenience in this report they are referred to as parish priests, thereby distinguishing them from associate priests and curates⁴. Similarly, for most purposes, chaplains, Bishop’s staff/Church House/Cathedral staff and clergy in other roles can be grouped as clergy in non-parish ministry. The wellbeing of the four resultant groups of clergy is shown in Table 17, which also compares them with the corresponding results from the 2012 survey.

Table 17: Wellbeing of Clergy in Different Roles

Role	Average Wellbeing		% Low Wellbeing		% Negative Wellbeing		% Positive Wellbeing		% High Wellbeing	
	2012	2016	2012	2016	2012	2016	2012	2016	2012	2016
Associate priests	4.2	4.1	0	3	32	42	68	58	36	42
Curates	4.8	4.1	9	5	14	43	86	57	77	43
Parish priests	3.8	3.7	12	12	48	59	52	41	36	33
Non-parish ministry	4.2	4.0	9	7	32	47	68	53	41	50

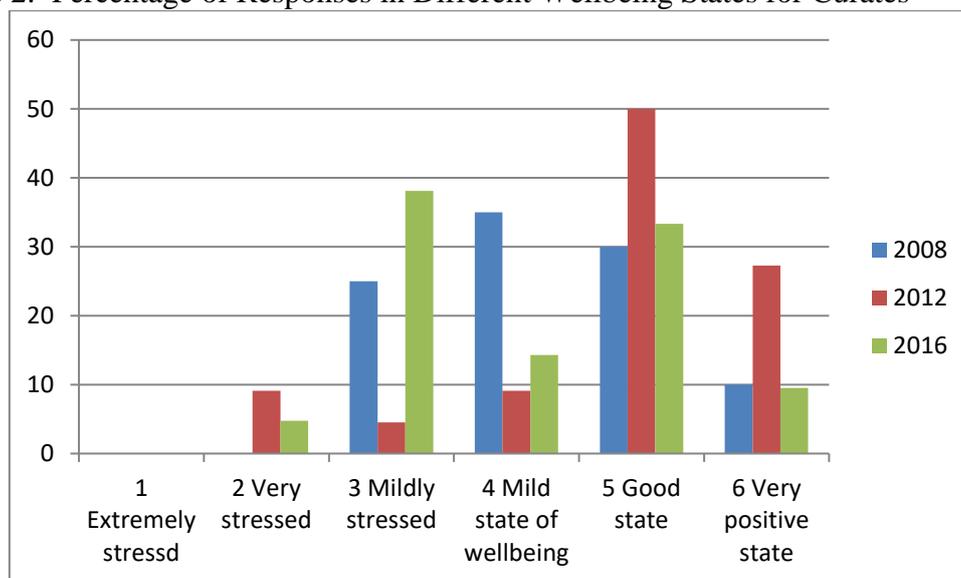
63. The first striking feature of the table is that, with one exception, the changes since 2012 have been relatively small.
- There has been a relatively small negative shift in the wellbeing of associate priests, parish priests and clergy in non-parish ministry. Individually, the differences are not significant, but when taken together they are. In contrast, the wellbeing of curates appears to have dropped very significantly since the previous survey.
 - The wellbeing states recorded by associate priests, curates and clergy in non-parish ministry are very similar, but that recorded by parish priests is significantly lower than that of other clergy.
64. It is interesting to note that the wellbeing recorded by curates in 2016 corresponds much more closely to that recorded in 2008 (average state of 4.0). However, in 2008 the choice of roles was more limited than

⁴ It is recognised that associate priests and curates are, in general, also clergy in parishes, but it is useful in the analysis to distinguish between those that have identified themselves specifically as associates, specifically as curates, and as incumbents, priests-in-charge, team rectors and team vicars as a group. There is no simple, generally recognised phrase to describe this latter group and the description parish priest has therefore been chosen.

in either 2012 or 2016 and it is probable that some of the respondents who described themselves as curates in 2008 would not have done so in the two later surveys. For example, in 2008, 39 respondents identified themselves as curates, compared with 22 and 21 in 2012 and 2016 respectively. Furthermore, of the 39 in 2008, 31 (78%) were non-stipendiary, compared with 12 (55%) in 2012 and only 4 (20%) in 2016. This suggests that several of the supposed curates in 2008 would have described themselves as associate priests in later surveys.

65. A more realistic comparison between 2008 and 2016 can probably be obtained by considering only those respondents in 2008 who described themselves as stipendiary curates who had been ordained less than three years, which probably equates more closely to the curates group of 2016. This specific group in 2008 includes 20 respondents, similar to 2012 and 2016, with an average wellbeing state of 4.3, higher than 2016 (4.1), but lower than 2012 (4.8). Figure 2 shows the percentage of responses in different wellbeing states for each of the three years.

Figure 2: Percentage of Responses in Different Wellbeing States for Curates



66. Figure 2 clearly illustrates the differences between the three years.

- In 2012 a much larger proportion of curates recorded good or very positive states of wellbeing (77%) than in either 2008 or 2016, where the proportions were very similar (40% and 43% respectively).
- In both 2008 and 2012, a higher proportion of curates recorded a positive state of wellbeing (75% and 86% respectively) than in 2016 (57%).
- In 2016 there was a substantial shift in wellbeing states from a mild state of wellbeing to mildly or very stressed when compared with 2008.

67. The reasons for these shifts in wellbeing states for curates are not clear, either the marked increase in 2012 or the decrease in 2016. Analysis of all the factors that might contribute to wellbeing shows few significant changes since 2012, and where there are such changes, they suggest a more positive attitude, though the phenomena described in paragraphs 26-27 apply equally to curates as to the rest of the clergy. Whatever the cause, the significant reduction in the wellbeing of curates undoubtedly contributes to the lower wellbeing state of the clergy as a whole in 2016 when compared with 2012, but it is not sufficient to explain the whole of the reduction, as shown in Table 18.

Table 18: Impact of Curates on Diocesan Wellbeing as a Whole

	All	All	All except Curates	All except Curates
	2012	2016	2012	2016
Average Wellbeing State	4.1	3.9	3.9	3.8
% Negative/Positive	38/62	52/48	42/58	53/47
% Low Wellbeing	10	8	10	9
% High Wellbeing	43	39	37	38

68. Although the exclusion of curates from the analysis brings the results from the two surveys closer together, the wellbeing of the remaining clergy is still slightly lower in 2016 than in 2012, reflecting a significant shift in balance from a mild state of wellbeing to a mildly stressed state.

Factors Influencing the Wellbeing of Different Groups

69. As in the case of the wellbeing ratings, there are numerous differences between the ratings assigned to the various factors by different groups of clergy, including levels of support, but again, most of these differences are not statistically significant as shown in Table 19.

Table 19: Average Ratings Assigned to Factors by Different Groups of Clergy

Factor	Associate Priests	Curates	Parish Priests	Non-parish Ministry
Trends in the national church	3.4	3.6	3.0	3.1
Relations with Diocese	4.2	4.6	4.1	4.4
Relationship with clergy colleagues	4.5	4.6	4.8	4.7
Relationship with churchwardens	5.2	5.2	5.1	4.4
Relationship with other lay colleagues	5.2	5.1	5.0	5.1
Those amongst whom you minister	5.0	5.2	5.0	5.4
Wider community	4.7	4.9	5.1	5.2
Family members	5.5	5.2	5.3	5.2
Workload	3.6	3.5	2.8	3.4
Housing issues & property maintenance	3.9	4.1	4.0	4.0
Sense of vocation	5.0	5.6	5.2	5.4
Ministry review	4.3	4.3	3.8	3.6
Follow up to ministry review	3.9	4.2	3.5	3.4
Satisfaction with your role	4.5	4.9	4.7	4.9
Support from clergy colleagues	4.1	4.6	4.2	4.1
Support from chapter	3.1	3.1	3.0	2.5
Support from Diocesan staff	3.2	4.1	3.5	3.3
Support from Bishop's staff	2.9	3.3	3.1	3.3
Support from lay colleagues	4.5	4.3	4.6	4.5
Support from family members	5.0	5.1	4.7	4.6

70. In only four cases are the differences significant.

- Both parish priests and clergy in non-parish ministry report a more negative influence of trends in the national church.
- Clergy in non-parish ministry report a more negative influence of churchwardens than other clergy. This is hardly surprising as they probably have rather less involvement with churchwardens and are therefore more likely to assign a fairly neutral rating since the option of stating that the question was not relevant was not available (see paragraphs 15 and 29 above).
- Parish priests report a more negative influence of workload than other clergy.
- Curates report a greater level of support from Diocesan staff than other clergy.

Access to Support

71. At least 30% of clergy in non-parish ministry feel that they do not have sufficient access to either Bishop's or Diocesan staff, compared with only 10-20% of other clergy. In view of the correlation between access to staff and wellbeing, this may be having a deleterious effect on the wellbeing of such clergy.
72. Table 21 shows the extent to which different groups of clergy made use of work a consultant/coach/mentor and spiritual director, and the extent to which they had sufficient or insufficient access.

Table 21: Use of Work Consultants/Coaches/Mentors and Spiritual Directors

		Work Consultant etc		
Role	Number	% of those eligible	% Access Sufficient	% Access Insufficient
Associate priests	10	32	70	30
Curates	8	38	88	13
Parish priests	38	40	74	26
Non-parish ministry	15	50	87	13
		Spiritual Director		
Role	Number	% of those eligible	% Access Sufficient	% Access Insufficient
Associate priests	29	94	76	24
Curates	21	100	95	5
Parish priests	74	78	72	28
Non-parish ministry	24	80	71	29

73. Whilst clergy in non-parish ministry have made slightly greater use of work consultants than other clergy, and associate priests rather less, the differences are not significant. Similarly, whilst a greater proportion of curates and clergy in non-parish ministry report sufficient access, the differences are again not significant and all groups enjoy good access.
74. Most clergy have made use of spiritual directors, but curates and associate priests have made significantly more use than parish priests and clergy in non-parish ministry. The proportion of curates who have sufficient access is also significantly higher than the other groups.
75. Some 26% of curates, parish priests and clergy in non-parish ministry have made use of other forms of support (38 respondents), but only 6% of associate priests (two respondents). All but two curates and two parish priests found their access sufficient.

Ability of Different Groups to Take Time Off

76. Table 20 shows the percentage of respondents in each group who were able to take differing amounts of time off, including annual retreat.

Table 20: Ability of Different Groups of Clergy to Take Time Off
(Percentage of respondents in each category)

Hours per day	<1 hour	1 to 3 hrs	> 3 hours
Associate priests	0	48	52
Curates	19	52	29
Parish priests	19	68	13
Non-parish ministry	13	53	33

Frequency of taking 24-hour break	Rarely	Sometimes	Usually
Associate priests	10	26	65
Curates	5	0	95
Parish priests	8	11	81
Non-parish ministry	13	10	77
Frequency of taking 48-hour break	Rarely	Sometimes	Usually
Associate priests	23	55	23
Curates	10	52	38
Parish priests	55	28	17
Non-parish ministry	30	17	53
Frequency of taking Annual leave	Rarely	Sometimes	Usually
Associate priests	19	26	55
Curates	0	14	86
Parish priests	33	14	54
Non-parish ministry	3	20	77
Frequency of taking Annual retreat	Rarely	Sometimes	Usually
Associate priests	42	19	39
Curates	5	33	62
Parish priests	25	27	48
Non-parish ministry	20	37	43

77. There are some significant differences between the different groups.

- Associate priests are far more able, and parish priests less able, to take time off each day than others and this may have a negative influence on the wellbeing of parish priests.
- Associate priests are slightly less able, and curates slightly more able, to take a 24-hour break each week than other clergy, though typically two thirds or more clergy manage to do so and the impact on wellbeing is unlikely to be strong.
- Associate priests and parish priest struggle to manage a 48-hour break each month, whilst over half of those in non-parish ministry do so regularly. However, the impact on wellbeing is unlikely to be strong.
- Curates and those in non-parish ministry find it far easier to take their annual leave than do associate priests and parish priests, which may have an adverse influence on the wellbeing of the latter. Note that most associate priests are non-stipendiary and their ability to take leave may be influenced as much by secular employment as by their ministry.
- Curates are far more likely to go on annual retreat than other clergy, but this is unlikely to have influenced their wellbeing significantly.

Clergy New to the Survey

78. A further distinction can be drawn between those respondents that took part in the previous questionnaire survey in 2012 and those that did not. Of the total of 161 respondents who answered the question relating to previous involvement, 72 stated that they did and 89 stated that they did not. We do not know whether the clergy new to the survey were new to the Diocese, or simply did not take part last time. However, 17 of them have been ordained less than three years, all curates, and therefore are probably new to the Diocese as ordained clergy. A few others have also implied in comments that they are relatively new to the Diocese, but it seems likely that the majority of these “new” respondents simply chose not to take part last time.

79. There is no significant difference between the wellbeing states of the respondents that did, or did not, take part in the previous survey – the distribution of wellbeing states for the two groups are almost identical, with average wellbeing states of 3.8 and 3.9 respectively. Those new to the survey report that their wellbeing is the essentially the same as four years ago on average, whilst those who previously took part report a small positive change, but the difference is not significant.
80. Similarly, there is very little difference in the ratings assigned to various influencing factors, levels of support, access to support and involvement in the wellbeing programme. For all practical purposes, we can say that there is no significant difference between clergy who took part in the previous survey and those who did not.

Clergy with a Low State of Wellbeing

81. Fifteen respondents (8%) in the recent survey stated that they were either extremely stressed or very stressed, roughly the same proportion as in the previous survey. Clearly, this group of 15 clergy is a matter of particular concern.
82. In terms of their personal characteristics, there is no particular bias with regards to gender, stipendiary status or type of parish, where relevant. However, there is bias towards clergy in parish ministry who have been ordained for between 10 and 25 years, 19% of whom have reported low wellbeing, compared with only 5% of other clergy. The only thing that distinguishes this group of clergy from other parish priests, or indeed the clergy as a whole, is that they have recorded a significantly more negative influence of workload – 57% reporting a strong or moderate adverse influence compared with only 36% of other clergy. Although there are certainly some differences in ratings assigned to various other factors by this group of clergy and the rest, and in their ability to take time off, these differences are small and are unlikely to have caused a significant difference in wellbeing. It seems likely therefore that the preponderance of lower wellbeing states within this particular group of clergy stems more from their individual circumstances than from their role or time ordained.
83. This hypothesis is reinforced if we compare the responses of all those who have recorded very low wellbeing states (very or extremely stressed), described as sufferers below, and the remaining clergy. In some cases there is very little difference, but in others it is very marked. The most significant are set out in Table 22.

Table 22: Significant Differences Between Sufferers and Other Clergy
(Percentage of responses from each group)

Factor	Sufferers	Other Clergy
Wellbeing much worse than 4 years ago	27	5
Strong or moderate adverse relations with Diocese	40	10
Strong or moderate adverse relations with clergy colleagues	27	7
Strong or moderate adverse relations with churchwardens	13	3
Strong or moderate adverse relations with other lay colleagues	7	1
Strong or moderate adverse relations with those to whom they minister	20	3
Adverse relations with the wider community	13	3
Strong or moderate adverse influence of workload	67	42
Adverse influence of housing issues	60	36
Strong to moderate adverse influence of ministerial review	40	16
Strong to moderate adverse influence of follow up to ministerial review	53	21
Strong to moderate influence of job satisfaction	40	9
Very little or no support from clergy colleagues	27	11
Very little or no support from Diocesan staff	40	19
Little support from lay colleagues	36	11
Less than 3 hours off per day	100	73
Insufficient access to Bishop's staff	40	17

84. The majority of these significant factors that distinguish sufferers from other clergy relate to relationships, directly or indirectly. Furthermore, they tend to be the same factors that have been identified above as correlating with wellbeing, though this correlation may be due, at least in part, to the sufferers. Since the primary causes of the low wellbeing seem to be focussed on personal circumstances, it means that the individuals are hard to identify without close personal knowledge and hence it is very difficult for the Diocese to take targeted action to support a particular group, as it did with rural clergy following the 2008 survey.

THE DIOCESAN WELLBEING PROGRAMME

Awareness of the Programme

85. Of the 161 respondents who answered this question, all but 25 stated that they knew about the Diocesan Wellbeing Programme. Of these 25, 10 are curates, six are chaplains, two are associate priests and seven are parish priests. All but one, an associate priest, had not taken part in the previous survey in 2012, so may be relatively new to the Diocese. It therefore appears that the Diocese has been very successful in making its clergy aware that it has a Wellbeing Programme, but not necessarily all aspects of it, or to recently arrived clergy.

Involvement in the Programme

86. Reflective Practice Groups Of the 161 respondents who answered the questions relating to involvement in the wellbeing programme, 59 stated that they had taken part in a Reflective Practice Group (RPG), corresponding to 49% of parish priests, 29% of associate priests, 26% of clergy in non-parish ministry and 5% of curates. Of those who had taken part, 90% considered that attendance had helped them, at least in part. Of the 102 who had not taken part, 36 stated that they were unaware of how to take part, most of whom had not taken part in the previous survey.
87. CMD Events Only nine respondents had not taken part in a CMD event: six curates and three parish priests, all but two of whom were aware of how to take part. Of those who did take part, 82% stated that they had enjoyed the experience, with a further 15% stating that they had enjoyed it, at least in part. 47% reported that attendance had had a positive impact on their wellbeing, 37% a mixed impact, 15% no impact and 1% a negative impact. There was little difference between the different groups of clergy, except that curates reported a significantly higher proportion of no impact (36%) than other clergy.
88. Availability of Counselling Over 80% of the respondents (130) stated that they were aware that counselling is available through the Diocese, though 27 did not know how to access it. Curates were less aware of the availability of counselling than other groups, no doubt due to their relative inexperience within the Diocese. Nine were unaware that it is available and of the 11 that were aware, five did not know how to access it, implying that only 30% of curates would be able to make use of counselling should they feel the need.
89. Respondents were asked whether participation in any of the above aspects of the Wellbeing Programme had made a difference and, if so, how. 74 respondents said yes and 87 said no, of whom 15 said they had not taken part, indicating that 72 had taken part, but that doing so had not made a difference. The proportion of just over 50% providing a positive response is disappointing and in marked contrast to the 2012 survey, where 83% had indicated that involvement had made a positive difference to their wellbeing. However, there was a small ambiguity in the heading to this question on the 2016 questionnaire and this may have influenced responses.
90. Of the 74 respondents who indicated a positive effect, 46 commented as to how. The wording of the comments varies, but with two exceptions, they are very positive. Despite the differences in wording,

some common themes emerge. From the viewpoint of the individual taking part, the wellbeing events offer three main benefits.

- **Fellowship** They provide an opportunity to meet with others from similar situations who understand the problems and challenges that the participant has to face in his or her own ministry. They provide an opportunity to share experiences and simply to let off steam in a safe environment. They also provide a forum for networking that may not otherwise be readily available.
- **Development** They offer an opportunity for both spiritual development and development of the individual as a person, either through a formal process of training, or learning from the experiences of others. They can broaden the participant’s outlook and understanding; they provide time and space to reflect and can refresh, stimulate and encourage the participant as they return to their ministry.
- **Respite** They allow the participant to get away from the “day job”, with all its pressures, and do something that is different, new and enjoyable. In some cases, they provide support, through counselling or other means, for clergy who are struggling to cope with these pressures.

91. The single critical comment was that, whilst self-chosen CMD events were generally good experiences, the Bishop and Archdeacon days were generally outdated and negative experiences. There was also one serious criticism of the process used in the provision of counselling, though all other comments on counselling were very positive.

Other Wellbeing Provision

92. 49 respondents indicated that they were aware of wellbeing provision other than from the Diocese. Of these, 27 indicated that they had made use of other wellbeing provision. The main category is use of retreats, such as Sheldon, Lee Abbey and Hilfield, but also includes provision by secular employers and the NHS, training institutions and secular activities such as sport and exercise. A little surprisingly, seven respondents who had stated that they were not aware of provision other than by the Diocese also stated that they had made use of such provision: four being secular activities, one NHS, one retreat and one cell group of long-standing friends.

Bullying

93. Respondents were asked whether they considered that bullying/harassment is an issue in the Diocese and, if so, whether they were aware of the steps that can be taken. In practice, all respondents answered the second part of the question, regardless of whether they had answered yes or no to the first part. The breakdown of the answers is shown in Table 22.

Table 22: Bullying an Issue

Bullying an Issue	Aware of Steps		
	No	Partly	Yes
No	50	11	25
Partly	9	5	8
Yes	20	9	24

94. Nearly half of the respondents considered bullying to be an issue in the Diocese, at least in part, of whom 39% were unaware of the steps that could be taken. 58% of those who did not consider bullying to be an issue were also unaware of the steps that could be taken. This suggests that the Diocese may still have work to do in promulgating its Dignity at Work Strategy.

95. There is no significant difference between different groups of clergy in terms of their perception of bullying as an issue. Similarly, there is little significant difference between clergy in terms of their awareness of steps that can be taken, except that associate priests who believe bullying to be an issue appear to be rather more aware than others of the steps that can be taken (100% of associates being aware, at least in part, compared with 57% of other clergy).

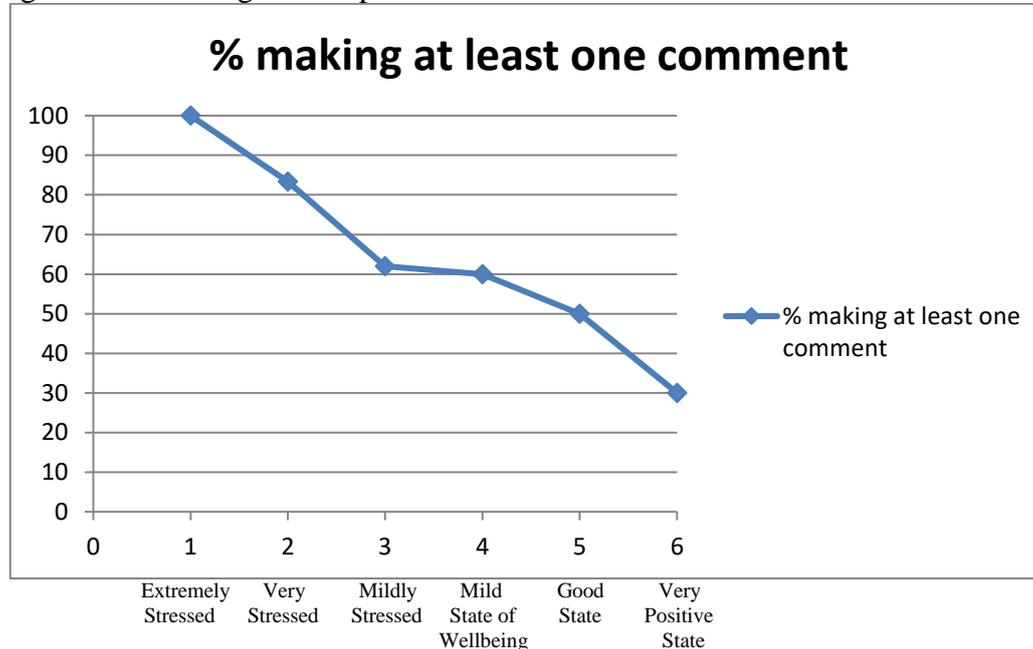
COMMENTS MADE BY RESPONDENTS

Analysis of Comments

96. At the end of the questionnaire, respondents were invited to put forward suggestions as to what practical steps could be taken by the Diocese to improve their wellbeing and were also given the opportunity to make any other comments that they felt were relevant to the purpose of the survey. A total of 161 respondents persevered through the questionnaire to reach this section and were therefore able to make a comment should they wish to do so.

97. Excluding those who merely used these columns to state that they did not wish to make a comment, a total of 87 respondents commented under the heading of “practical steps”, of which 41 also made a comment under the heading of “any other comments”. A further six respondents commented under the latter heading only. Thus, 93 of the 161 possible respondents actually made a comment under one or other of the headings, equivalent to 58% of those who reached this section of the questionnaire. However, it is noticeable that the lower the wellbeing recorded by a respondent, the more likely they were to comment. This is illustrated in Figure 3, which shows the percentage of respondents at each state of wellbeing who made at least one comment. (Note that only one respondent described himself as extremely stressed.)

Figure 3: Percentage of Respondents Who Chose to Make At Least One Comment



98. In practice, comments under “practical steps” and “any other comments” tended to cover similar ground and can therefore be grouped together. Thus, there are a total of 134 separate comments, but many of these address several different issues. Whilst the wording of the individual comments varies considerably, the underlying issues that they raise are often common to several different respondents. An attempt has therefore been made to group the issues under a number of specific categories. Note that the comments represent the respondents perception of the environment in which they operate. In some cases, the Diocese may feel that they are not justified, or even reflect a misconception of reality. This

does not matter since wellbeing is as much about people's perceptions as about facts and if clergy feel that they have a problem of some form, then it needs to be highlighted, if only to provide the opportunity to convince them that it is not actually a problem.

99. Ten different categories of issue have been identified, together with a few individual comments. Note that the categories are not necessarily mutually exclusive. For example, a comment along the lines of "my workload is excessive because the Diocese demands too many statistics" would fall under the categories of both "burden" and "relations with Diocese/Senior Staff".
- Questionnaire – 11 comments relating specifically to the questionnaire, of which eight relate to the known problems with the structure of the questionnaire format. Of the remaining three, one applauded the new on-line format, one asked that it be made more accessible to those in non-parish ministry and one emphasized the stress induced by filling out questionnaires.
 - Positive comments – comments which compliment the Diocese in some form on its provision of wellbeing support. They range from simply stating that the Diocese is already doing enough and that nothing further is needed, to grateful thanks for rescuing the respondent from a serious crisis in wellbeing. There are 36 comments in this category, including five which compare Salisbury Diocese's provision of wellbeing support favourably with that of other Diocese.
 - Wellbeing provision – comments which seek new or enhanced provision of some form. This group of 19 comments covers a wide range of topics, which can be summarised as:
 - Greater provision for quiet days, free days, and places to spend them.
 - Better access to Spiritual Directors and support for them.
 - Better provision for curates and spouses.
 - Specific sessions on time management, people skills, induction to the wellbeing programme for those new to Salisbury Diocese and training for lay officers on the pressures facing clergy.
 - Easier access for those constrained by availability or geography.
 - Easier access to specific forms of therapy and counselling.
 - Continued access to the CMD events after retirement.
 - Burden – This category of 30 comments falls into five broad groups.
 - The largest single group of 12 refers to a desire to reduce administration/bureaucracy, including fewer Diocesan/CofE initiatives, or to provide administrative support to help cope with it.
 - Seven comments simply ask that workload be reduced
 - Six comments refer to a desire for more ministry/pastoral support.
 - A smaller group seeks a stronger Diocesan policy on taking time off.
 - Two respondents commented on the general pressure on clergy and, in particular, of the psychological pressure of dealing with difficult situations, e.g. bereavement, mental illness, etc.60% of respondents in this category also recorded a moderate to strong adverse influence of workload, with a further 20% recording weak adverse influence.
 - Relations with Diocese/Senior Staff – This category of 31 comments falls into five broad groups, together with four individual comments.
 - Twelve comments relate to a lack of contact between Senior Staff and clergy, or lack of depth in contact, which can be simply summed up by the comment "it would be nice if someone phoned me once in a while to ask how I am getting on and listened to the answer". Not surprisingly, eight of the twelve indicated in their questionnaire response that they did not have sufficient access to Bishop's Staff, and six that they did not have sufficient access to Diocesan Staff. Five comments complained of a lack of support from Senior Staff in certain difficult situations.
 - Four comments complained that the Diocese did not understand the pressures under which clergy operate.

- Three comments complained that the Diocese had failed to communicate its expectations adequately.
- Three comments complained of too many initiatives emanating from Salisbury, or the nature of these initiatives.
- In addition, there were four individual comments covering: a lack of follow-up by Senior Staff to an issue that had been raised with them; of bullying by Senior Staff; of the needs of LGBT clergy; and of the Diocese being too results focussed.

Three-quarters of these respondents reported little or no support from Bishop's Staff, with two-thirds reporting little or no support from Diocesan Staff. However, a number of them also acknowledged that their concerns may arise from excessive workload amongst Senior Staff.

- NSM/Chaplains – These 18 comments are similar to the previous category, but relate to issues involving NSMs or chaplains in particular. Two comments relate specifically to a request for closer working with chaplains, although one of these acknowledges that things have improved since the institution of the chaplains' meetings. The remaining comments all relate to the role of NSMs and are very similar to those recorded in previous surveys. Eight comments specifically complain that the Diocese does not fully understand the constraints on the availability of NSMs, particularly those in secular employment. Other comments include: complaints that the Diocese does not appreciate its NSMs, being happy to use them when there is pressure on stipendiary clergy, but to ignore them when there is not; failures in communications with NSMs; a desire for more mutual support from other clergy; and for NSMs to be used as reviewers. These concerns are reflected to some extent in the lower ratings ascribed to support received by non-stipendiary clergy (see paragraph 55).
- Bullying/Dignity at Work – Nine comments refer to bullying/dignity at work, directly or indirectly. Four refer specifically to the respondent having been bullied by various people, ranging from an unspecified colleague, through training ministers to Senior Staff, and the difficulties of knowing where to turn for help, or of receiving inadequate follow-up support. The remaining comments cover lack of awareness of the Dignity at Work Policy and the need to include a whistle blowing element in the policy, the need for the Diocese to act promptly on reports of bullying and for the questionnaire survey to be more comprehensive with regard to the nature of bullying experienced. One further comment referred to the challenges faced by LGBT clergy and though it did not specifically mention bullying, it is implicit in the comment.
- Ministry Review – The six comments in this category reflect a concern that the Review process can be too superficial, with little real attempt by the reviewer to probe issues, coupled with a lack of adequate follow-up by Senior Staff.
- Role – Four respondents commented adversely on the shift to a more managerial role for clergy, away from a spiritual/pastoral role. There were also individual comments on allowing clergy to broaden their role (from someone in non-parish ministry), on support for non-traditional ministry and, adversely, on a shift to a more worldly theology, away from biblical.
- Housing - Three comments relate to housing issues.
- Other comments – There are six other comments, excluding two that merely clarify answers elsewhere in the questionnaire.
 - Two comments relate to the specific challenges faced by single clergy.
 - Two comments seek greater mutual support through chapters.
 - One comment notes the need for quality people in posts.
 - One comment refers to certain contractual issues.

100. Table 23 shows the ratio of comments made on each issue to the number of respondents, for different wellbeing states, for the 161 clergy that completed the questionnaire and hence had the opportunity to comment. (As there was only one respondent recording an extremely stressed state, the results for this respondent have been grouped with those for the very stressed state respondents.)

Table 23: Issues Raised by Respondents Recording Different Wellbeing States
(Average number of comments per respondent)

Wellbeing State	Positive Comment	Wellbeing Provision	Burden Issue	Relations Issue	NSM/CH Issue	Bullying Issue	Role Issue	MR Issue	Housing Issue	Other Issue	Total Issues
Very stressed	0.15	0.08	0.62	0.31	0.23	0.08	0.15	0.15	0.15	0.23	2.00
Mildly stress	0.20	0.18	0.17	0.21	0.08	0.06	0.06	0.00	0.00	0.04	1.00
Mild WB	0.40	0.20	0.20	0.27	0.13	0.13	0.07	0.07	0.07	0.07	1.53
Good state	0.25	0.02	0.12	0.15	0.12	0.04	0.00	0.06	0.00	0.04	0.79
Very positive state	0.10	0.10	0.10	0.00	0.10	0.00	0.00	0.00	0.00	0.00	0.40
All	0.22	0.12	0.19	0.19	0.11	0.06	0.04	0.04	0.02	0.06	1.02

101. Table 23 indicates that some 19% of clergy who completed all parts of the questionnaire have raised issues relating to both burden and relations with Diocese/Senior Staff. Even if we assume that the 16 respondents who did not complete the third part of the questionnaire would not have made a comment of this nature, it still implies that 17% of the respondents have raised these issues. Whilst in general there is little correlation between the propensity to comment on different issues and wellbeing state, those clergy that recorded very or extremely low wellbeing have made significantly more comments on burden, role, ministry review and housing. They have also made more comments on relations with Diocese/Senior Staff and NSM issues, though the differences in these two cases are not statistically significant.

102. These findings from the 2016 survey are very similar in most respects to those from the 2012 survey, as shown in Table 24, which compares the ratio of comments per respondent for all respondents in the two years. There has been a small increase in the number of comments raised per respondent, but the emphasis is very similar and the differences are not significant, other than for bullying. Note, however, that bullying as an issue was not raised in the questions in the 2012 survey, whereas there was a specific section on bullying in 2016, and this may have made respondents more inclined to comment on this issue in the later survey.

Table 24: Issues Raised by Respondents in 2012 and 2016
(Average number of comments per respondent)

Year	Positive Comment	Wellbeing Provision	Burden Issue	Relations Issue	NSM/CH Issue	Bullying Issue	Role Issue	MR Issue	Housing Issue	Other Issue	Total Issues
2012	0.23	0.12	0.17	0.17	0.06	0.00	0.01	0.01	0.02	0.09	0.88
2016	0.22	0.12	0.19	0.19	0.11	0.06	0.04	0.04	0.02	0.06	1.02

DISCUSSION

Reduction in Clergy Wellbeing

103. It has been noted that the wellbeing of the clergy appears to have gone down by a small though significant amount since the previous survey in 2012, despite the fact that, on average, respondents report that their wellbeing is slightly better than four years ago. Furthermore, there is no evidence from the nature of the comments made by respondents to indicate any significant worsening of their wellbeing. Nevertheless, a number of possible reasons for this reduction can be suggested.

104. Firstly, the reduction may be more apparent than real and due to random fluctuations in the response process. The analysis indicates that the reduction in wellbeing is unlikely to have occurred by chance,

but that does not mean that it is impossible. The weaknesses of opinion polls have been highlighted in the last British General Election, the EU referendum and the US Presidential Election, where the polls singularly failed to predict the outcome accurately. Although the Wellbeing Survey differs somewhat from opinion polls, it shares several of the same processes and uncertainty in outcome is an inevitable consequence.

105. Secondly, the wellbeing of curates has dropped significantly since the previous survey and this has undoubtedly contributed to the overall reduction, though it does not explain all of it.
106. Thirdly, there has been a change in the correlation between various factors such as relations with the Diocese and sense of vocation and state of wellbeing. In the previous survey, for many factors there was a strong correlation between a respondent recording a positive influence and positive wellbeing, but a much weaker correlation between a negative influence and negative wellbeing. In the 2016 survey, the opposite was true. Thus, assuming that the correlation implies at least a degree of cause and effect, then even if the proportion of positive and negative influences were the same, it would tend to indicate that a lower wellbeing state would result.
107. Fourthly, in practice the wellbeing of the clergy is influenced by factors that have not been addressed in the survey and lie outside the control or influence of the Diocese. 2016 has been a difficult year for some people and it is entirely possible that the drop in wellbeing is real and stems from such factors, rather than from anything that relates to the Diocese of Salisbury or its Wellbeing Programme.
108. In practice, the drop is probably due to a combination of various causes.

Assessment of Effectiveness

109. The challenges of attempting to assess the effectiveness of the Wellbeing Programme objectively were fully discussed in the report on the 2012 surveys. In summary, the main problem is that we cannot know what would have happened if the Diocese had not run its programme, hence we cannot say how the programme has changed wellbeing – in technical terms, there is no control group. Indeed, it is questionable whether the creation of such a control group would be ethical, since it would deny access to wellbeing support for some clergy. We therefore must have recourse to more subjective measures of effectiveness.
110. The first and most obvious set of indicators are the statements made by the respondents themselves in answering the question “has it helped?”. Thus, 90% of those who had taken part in a Reflective Practice Group reported that it had helped, at least in part; 97% of those who had taken part in a CMD event reported that they had enjoyed the experience at least in part, whilst 47% reported that attendance had had a positive impact on their wellbeing, 37% a mixed impact, 15% no impact and 1% a negative impact. Paradoxically, only 51% of respondents reported that participation in any wellbeing event had had a positive effect on their wellbeing.
111. A second set of indicators are the comments made at the end of the questionnaire where 22% of the respondents pay tribute to the value of the wellbeing programme and encourage its continuance.
112. We can therefore conclude with some confidence that the wellbeing programme is valued by the Diocesan clergy, but cannot say what the consequences would be of increasing or decreasing its scale or content.

⁵ “The Salisbury Diocese Wellbeing Survey 2012”, Paul Sutcliffe, December 2012

CONCLUSIONS

113. The change to an on-line questionnaire format has been successful in increasing the response rate amongst the Diocesan clergy.
114. The state of wellbeing reported by Diocesan clergy ranged from extremely stressed to a very positive state of wellbeing. Overall, 46% of respondents recorded positive states of wellbeing, significantly less than in 2008 and 2012 when over 60% recorded positive states. The difference is primarily due to a shift in balance between those who reported that they had a mild state of wellbeing and those reporting that they were mildly stressed. The reasons for this change are likely to be due to a combination of different factors, including some outside the control of the Diocese.
115. The wellbeing of clergy in all roles has reduced since 2012, but for curates the reduction is significantly larger. The wellbeing of parish priests is significantly less than that of clergy in other roles.
116. There has been a profound change in the influence exerted by various factors on wellbeing since the previous surveys. In 2008 and 2012 there was a strong correlation of positive factor ratings with positive wellbeing, with little correlation between negative ratings and negative wellbeing. In 2016 the position has been reversed, suggesting that there has been a shift amongst the Diocesan clergy from a prevailing positive, optimistic attitude, where positive feelings about various aspects of their life engender a positive feeling of wellbeing, whereas negative feelings have little effect one way or the other, to a prevailing pessimistic attitude, where negative feelings about things engender a sense of lower wellbeing, whereas positive feelings have little effect. In a sense, the glass is no longer half full, but half empty.
117. The relative importance of different factors has also changed.
- The importance of both trends in the national church and workload in influencing wellbeing appear to have decreased somewhat since the previous surveys, though both still have a moderate adverse influence, and workload has prompted a substantial number of adverse comments.
 - The most important factors emerging from the 2016 survey have been relations with the Diocese, churchwardens, other lay colleagues and the wider community, together with a sense of vocation. Whilst most respondents have recorded a positive attitude for all these factors, the impact of a negative attitude is severe.
 - Another important influence on wellbeing is satisfaction with role, where the attitude is generally very positive, but has a pronounced negative effect in those cases where job satisfaction is low. It is of course possible that wellbeing influences satisfaction with role, rather than *vice versa*.
118. There is a strong correlation between wellbeing and the level of support obtained from clergy and lay colleagues, with moderate correlation in the cases of support from family members, Diocesan staff and Bishop's staff. Most clergy report good support from all except Bishop's staff, where the balance is slightly negative. The majority of respondents also report sufficient access to both Bishop's and Diocesan staff, but where there is insufficient access there is again a strong correlation with a negative sense of wellbeing. Similarly, the majority of those making use of a work consultant/coach/mentor or spiritual director have recorded that they have sufficient access, but for those with insufficient access there is strong correlation with a negative sense of wellbeing.
119. An ability to take time off during the day and to take annual leave appears to influence wellbeing, though the ability to take a day off per week or a two-day break per month does not.

120. Parish priests have recorded a significantly more negative influence of workload and, to a lesser extent, trends in the national church than other clergy. They are also less able to take time off each day than other clergy. These issues are likely to have contributed to the lower wellbeing of parish priests.
121. In the 2008 survey, two groups of clergy were identified as having wellbeing significantly different from the rest: rural stipendiary clergy with less than 10 years experience were found to have significantly lower wellbeing, whilst that of non-stipendiary clergy in rural ministry was found to be significantly higher. The wellbeing of the former group is still less than others, but the difference is substantially less, with the balance shifting strongly from negative to positive states of wellbeing. The wellbeing of the rural non-stipendiary clergy is still higher than that of other clergy, but it has reduced slightly, with a greater proportion of negative wellbeing states, and the difference is less significant.
122. Fifteen respondents (8%) stated that they were extremely or very stressed, a similar percentage to the 2012 survey. It seems most likely that the low wellbeing of this group stems from their personal circumstances, rather than from their gender, stipendiary status or role. The key factors distinguishing this group from other clergy are that they:
- have poorer relationships with the Diocese, clergy colleagues, churchwardens, other lay colleagues, those amongst whom they minister and the wider community;
 - enjoy less support from clergy colleagues, the Diocese and lay colleagues;
 - are less able to access Bishop's staff;
 - have more negative attitudes to trends in the national church, housing issues, Ministry Review and follow up thereto;
 - suffer greater pressure from workload;
 - have low job satisfaction;
 - are less able to take time off during the day;
 - have significantly lower wellbeing than four years ago.
123. The questionnaire survey does not allow us to identify these sufferers, but they clearly need help and anything that the Diocese can do to spot the symptoms early and take remedial action would be beneficial.
124. The Diocese has been very successful in making its Wellbeing Programme known to its clergy. 84% of respondents were aware of the programme and all but one of those who were not had not taken part in the previous survey, so may have been relatively new to the Diocese.
125. Nearly half of the respondents considered bullying to be an issue in the Diocese, at least in part, of whom 39% were unaware of the steps that could be taken. 58% of those who did not consider bullying to be an issue were also unaware of the steps that could be taken. This suggests that the Diocese may still have work to do in promulgating its Dignity at Work Strategy.
126. Most of the comments made by respondents fall into a few broad categories.
- 36 comments compliment the Diocese in some form on its provision of wellbeing support. Five respondents commented favourably on Salisbury Diocese's provision of wellbeing support compared with other Diocese.
 - 19 comments seek new or enhanced provision of wellbeing support.
 - 30 comments relate to burdens of ministry, including the adverse effects of workload, administration/bureaucracy and lack of adequate administrative support. A number of respondents have also requested some means of providing greater ministerial support, either on an ongoing basis or to provide cover for holidays, breaks, interregnums, etc. Some respondents have commented adversely on the number of initiatives being introduced by the Diocese, which further add to their burden.

- A group of some 31 comments relates to feelings that the Diocese/Senior Staff does not engage sufficiently, or in sufficient depth, with its clergy, has unrealistic expectations of, or undervalues its clergy, or fails to communicate its expectations and values adequately. This diverse group includes amongst other topics: feelings that Senior Staff are detached from their clergy; inadequate follow-up to initial contacts by the respondent or to Ministry Review; feelings of isolation in those new to the Diocese; and support from Senior Staff in dealing with difficult situations. A number of these respondents also acknowledge that their concerns may arise from excessive workload amongst Senior Staff.
- Another important group of 18 comments, which has featured in previous surveys, concerns non-stipendiary clergy and, to a lesser extent, chaplains. In part this concerns feelings that these groups tend to be omitted from Diocesan awareness and communications, but in the case of non-stipendiary clergy it also reflects a feeling that the Diocese does not appreciate them or the constraints under which they work, which make it difficult to take a full part in Diocesan programmes, including Wellbeing Programmes. This concern is reflected to some extent in the lower ratings ascribed to support received by non-stipendiary clergy.
- Nine comments relate to bullying, particularly by other clergy, including bullying by archdeacons and training ministers, or to other Dignity at Work issues.
- Other comments cover a wide range of issues including: Ministry Review; role, including a shift to a more managerial role for clergy; housing; and the specific challenges facing single clergy.

The scale and scope of these comments are generally similar to those recorded on the 2012 survey.

127. There is no simple method of assessing objectively the effectiveness of the Diocesan Wellbeing Programme, primarily because there is no way of determining what would have happened if the programme had not existed. However, the indications from the respondents' comments and assessment of the programme's impact are that they perceive it to be beneficial to their wellbeing and encourage its continuance.

WELLBEING CLERGY QUESTIONNAIRE 2016

Wellbeing - Clergy Questionnaire - Diocese of Salisbury

About You

1. Are you

- Male
 Female

2. Do you receive a stipend?

- Yes
 No

3. Which title best describes your ministerial role?

- Incumbent
 Team Rector
 Team Vicar
 Priest-in-charge
 Associate Priest
 Curate
 Chaplain
 Bishop's Staff/Church House/Cathedral staff
 Other (please specify)

4. If in parish ministry, is your parish(es)

- Urban
 Suburban
 Rural
 Mixed
 N/A - I am not in parish ministry

5. How long have you been ordained?

- 0-3 years
- 3-10 years
- 10-25 years
- 25+ years

About your wellbeing

6. How would you rate your usual state of wellbeing?

- Extremely stressed
- Very stressed
- Mildly stressed
- Mild state of wellbeing
- Good state
- Very positive state

7. How would you rate your current state of wellbeing compared with four years ago?

- Much worse
- Worse
- Much the same
- Better
- Much better

8. Which of the following influence your state of wellbeing?

	Strong adverse influence	Moderate adverse	Weak adverse	Weak positive	Moderate positive	Strong positive
Trends in the national church	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Relationship with Diocese	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Relationship with clergy colleagues	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Relationship with churchwardens	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Relationship with other lay colleagues	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Those among whom you minister	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Wider community	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Family members	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Workload	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Housing issues and property maintenance	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sense of vocation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ministry Review	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Follow up to Ministry Review	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Satisfaction with your role	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

9. How much practical support do you get in your ministerial duties?

	Not Applicable	None	Very little	Little	Some	Significant	Extensive
from ordained clergy colleagues	<input type="radio"/>						
from Chapter	<input type="radio"/>						
from the Diocesan staff	<input type="radio"/>						
from Bishop's Staff	<input type="radio"/>						
from lay colleagues	<input type="radio"/>						
from family members	<input type="radio"/>						

10. How much time each day do you usually get away from your ministerial duties (excluding eating and sleeping)?

- Less than 1 hour
- Between 1 and 3 hours
- More than 3 hours

11. Time off

	Rarely	Sometimes	Usually
Do you take at least one 24 hour break from your duties per week?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Do you take a 48 hour break once a month?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Do you take your full allocation of annual leave?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

12. Do you go on an annual retreat?

- Rarely
- Sometimes
- Usually

13. Do you have sufficient access to:

	Yes	No
Bishop's Staff	<input type="radio"/>	<input type="radio"/>
Diocesan Staff	<input type="radio"/>	<input type="radio"/>

14. Do you meet with the following: *(you may wish to tick more than one)*

	Too much	About right	Too little	N/A
Work Consultant / Coach / Mentor	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Spiritual Director	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Other (please state below)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Other

Wellbeing - Clergy Questionnaire - Diocese of Salisbury

Involvement in the Diocesan Wellbeing Programme

15. Do you know about the Diocesan Wellbeing programme

Yes

No

16. Did you take part in the 2012 Wellbeing questionnaire survey?

Yes

No

17. Reflective Practice Groups

	Yes	No	Partly (please use only for "If yes" question)
I have taken part in a Reflective Practice Group organised by the Diocese during the last four years	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
If yes, did you find it helpful?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
If no, were you aware how to take part?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

18. CMD

	Yes	No	Partly (please use only for "If yes" question)
Have you taken part in a CMD event from the Diocesan programme during the last four years?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
If yes, did you enjoy them?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
If no, were you aware of how to take part?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Which CMD events were most helpful?

19. What impact have CMD events had on your wellbeing?

- Positive
- Negative
- Mixed
- None
- N/A - I have not taken part in any CMD events

20. Counselling

	Yes	No
Are you aware that counselling is available through the Diocese?	<input type="radio"/>	<input type="radio"/>
Do you know how to access counselling if needed?	<input type="radio"/>	<input type="radio"/>

21. If you took part in any of the Wellbeing Programme activities (Q19-20) or in counselling (Q22), did it make a difference and, if so, how?

Yes

No

How it made a difference

22. Are you aware of any Wellbeing provision other than that of the Diocese? If yes, please state

Yes

No

Other provision

23. Have you made use of any Wellbeing provision other than that of the Diocese? If yes, please state

Yes

No

Other provision used

24. Bullying/Harassment

	Yes	No	Partly (please use only in answer to the "If yes" question)
Do you think that bullying/harassment is an issue in the Diocese?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
If yes, are you aware of the steps that can be taken?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

25. What practical steps could the Diocese take to improve your wellbeing?

26. Any other comments?