

ELY CLERGY WELLBEING SURVEY 2019

FINAL REPORT (March 2020)



*The 'word cloud' brings together all the words offered by survey respondents in response to Q17 – "How are you?"
The bigger and bolder the word appears, the more often it was mentioned, and thus the more salient it may be.*

Ely Clergy Wellbeing Survey 2019

Introduction

This report is part of the continuing work on clergy wellbeing in the Diocese of Ely over the past 5 years (2014-2019). The aim is to determine what encourages the flourishing of the clergy, and therefore the health of the church, and to provide guidance and, where possible, take actions to promote such flourishing.

Diocesan investigation into clergy wellbeing has its origins in a survey conducted in June 2014 when Ely Diocese invited clergy to participate in the *Managing Ministry Pressure Better (MMPB) Survey*, conducted by St Luke's Healthcare. The aim of this survey was to gather and analyse data which would highlight particular areas of pressure affecting clergy in the diocese, and to use the findings to inform ongoing work in seeking to improve clergy wellbeing. While by no means definitive, and despite some limitations, the MMPB survey proved an effective tool in identifying where the greatest pressures were felt, as well as an aid to setting priorities in resourcing clergy wellbeing. The 2014 survey was completed by 136 clergy in the diocese, 58% of those invited to participate. Survey questions were grouped in 8 domains: *Demands, Culture, Relationships, Ministry, Control, Role, Change and Support*. The results revealed that the domain in which the clergy of Ely Diocese were experiencing the greatest pressure was that of *Demands*, i.e. the speed and volume of work, correspondence and meetings. Results for the domains of *Culture, Relationships, Ministry and Support* showed most respondents as being 'generally not pressured' and many reported as being 'very definitely not pressured' or 'definitely not pressured'. Both a summary report and a full report of the survey were made available on the Diocesan website.

A number of actions were taken by the diocese in response to the 2014 MMPB survey as part of the Clergy Wellbeing and Support initiative, under the leadership of Bishops Stephen and David (then Bishop of Huntingdon) and Canon Sue Wyatt. The survey findings were presented to members of the Bishop's Senior Staff, and then to a Focus Group, which met several times to discuss the findings and to suggest follow-up work.

In 2016 a second survey was devised which was more tailored to the local context and needs of the Ely Diocese. Rather than canvassing views on multiple sources of pressure as the MMPB survey had done, it was agreed to adopt a more targeted focus on exploring clergy *perceptions of what helps/hinders their wellbeing*. The intention was to offer the clergy of Ely Diocese an opportunity to give direct observations concerning their wellbeing with the overall aim of learning more about what could be done at diocesan and local levels to promote and support wellbeing, e.g. through the development of a support programme and the sharing of helpful practices.

The main question of interest was:

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

Subsidiary questions of interest were identified as:

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

The survey was administered (mostly in an online electronic format) to all licensed clergy in the Ely Diocese in June 2016. A total of 72 surveys were completed and returned, representing approximately a third of the total recipients in the Ely Diocese. Closed responses (Q1-19, 22-23) were analysed quantitatively while the more open responses (i.e. free-text comments/suggestions for Q20-21, 24- 27) were analysed qualitatively to identify thematic categories emerging from the data, together with specific examples where relevant. The 2016 survey report presented a detailed analysis and discussion of the data on a question-by-question basis, accompanied by relevant appendices.

The final 2016 Survey Report was circulated to all clergy in May 2017 and is still freely available on the Diocesan website, in summary and in full. It contained nine recommendations for possible follow-up action under four broad headings: *Workload, clarity of role and administration; Communication and relationships of support; Time wisdom; and Theological reflection*. Most of these recommendations have been actioned over the past 2-3 years (2016-2019), directly informing ministerial training/support and the work of Senior Diocesan staff. It is encouraging to see that clergy wellbeing within the Diocese now has a higher profile and is receiving the attention it deserves through the work of the Bishop's Clergy Wellbeing Forum and its Research Team.

When the 2016 survey was conducted, it was always hoped to engage in ongoing research to monitor the state of clergy wellbeing. The aim of the follow-up survey in 2019 was to see what trends were emerging in the wellbeing of clergy in Ely Diocese, to listen to clergy voices, experience and aspirations once again, and to track the spiritual temperature of the community. Thus, the questions and options for 2019 followed those of the 2016 survey to discern emerging trends over time, while recognising that the population cohort would have changed somewhat in the intervening period as clergy arrived in, and departed from, the Diocese.

As before, Part 1 of the questionnaire elicited basic information on the demographics and context of clergy. Part 2 presented a set of questions designed to discover perceptions of specific things that help or hinder personal and professional wellbeing, again closely following the 2016 survey. A new Part 3 was included to help determine the extent and nature of any bullying or harassing behaviour experienced by clergy in their ministry, to capture data on an issue of current concern nationally. The follow-up survey was administered online to all licenced parish-based clergy in the Ely Diocese in May 2019 and a total of 96 valid surveys were submitted from 195 potential respondents. Data analyses adopted the same quantitative and qualitative research methods as for 2016, with the addition of comparisons with the 2016 data, and analysis of responses by gender, thus providing added value to this latest stage of the study.

We are very grateful to all the clergy across the Ely Diocese who gave so generously of their time and energy to participate in the 2019 survey, and to the support of the Clergy Wellbeing Forum and senior Diocesan staff. We trust and pray that the outcomes of this latest study will contribute positively to the ongoing work of supporting and promoting clergy wellbeing in this diocese.

Canon Sue Wyatt, Rev'd Dr Lynda Taylor and Rev'd Dr Jenny Gage
Clergy Wellbeing Research Team
March 2020

Ely Clergy Wellbeing Survey 2019 : Summary of Results (with observations shown in italics)

- The survey was sent to 195 clergy. There was a pleasing increase in both the number (96) and percentage (almost 50%) of respondents to the 2019 survey in comparison with the similar 2016 survey (72 responses, i.e. around a third of those contacted).

Categorising Data

- The data, as with the 2016 survey data, reflected a good level of diversity amongst the respondents, e.g. gender, number of years ordained; context of ministry; years in present post.
- 46% of respondents had completed the previous survey; 21% were new to the survey and 28% couldn't remember if they had completed the previous survey.
- There was little difference between the 2016 and 2019 data in terms of e.g. date of ordination, size of population served, personal status, activities to maintain/improve wellbeing
- The data regarding age showed a reduction in % of those aged 50-59. This was matched by an increase in % of those aged 60-69. Other age categories remained unchanged – *we are getting older.*

Working Hours

- The percentage of respondents working more than 60 hours a week has increased from 24% in 2016 to 32%. *This may reflect the changes in clergy to whom the survey was sent, i.e. focusing in the 2019 survey on parish clergy, but it is still a troubling result.*
- Of the 69 respondents who are in full-time stipendiary ministry 45% report average weekly hours of more than 60. This compares with 37% in 2016.
- There is an increase from 37.5% (2016) to 45.8% (2019) in those taking time in lieu if the day off is missed. *This perhaps indicates an increase in self-care.*

Caring Responsibilities

- The proportion of respondents with significant caring responsibilities has remained similar at 70% (68%, 2016). However 22% now report these as full-time caring responsibilities compared with 10% (2016); in the 22% there were twice as many women as men.
- 46% of female respondents and 30% of male respondents report caring for children frequently or full-time and 13% report either frequent or full-time caring responsibilities including spouses with health issues, friends/colleagues in crisis, children/grandchildren with significant health needs or learning difficulties.
- 8% of respondents report caring frequently or full-time for parents.

Perception of Wellbeing/Flourishing

- When offered words to describe how the respondents currently felt about their own wellbeing:
 - 56% of respondents used the word 'positive' (46% in 2016)
 - of the negative words offered 'weary' was chosen by the highest proportion – 40% (38% in 2016)
 - men selected positive words more often than women

- only men selected the word 'angry'
- 34% chose only positive words (similar to 2016, 36%) and 19% chose only negative words (28% in 2016).
- More women than men chose only negative words.
- There are increases in both the proportions of those who feel their wellbeing has improved and those who feel their wellbeing has deteriorated in the past two years. *It is a concern that* one in five respondents feel their wellbeing has deteriorated, whatever the baseline of two years ago.
 - *It is encouraging that* 70% of respondents rated their flourishing at 7 or better, a slight improvement on 2016 (66.6%). *It remains a concern that* one in six (16.6%) rated their flourishing at 5 or worse (similar to 2016)
 - female respondents used the entire scoring range (1 – 10) with regard to their perception of their flourishing.
 - *It is encouraging that* 10% of the women chose the highest value.
 - *It is of concern that* amongst the female cohort there were those who chose the lowest points (1 and 2) and on balance women used the lower points of the scale more when evaluating their flourishing.
 - 79% of the male cohort responded with scores of 7 and above, compared with 60% of the female cohort.

Time Aside

- There has been an increase in the proportion of clergy taking annual retreat, quiet day/study day and pilgrimage in order to improve/maintain their wellbeing, *although these proportions remain lower than might be hoped for.*
- There has also been a decrease in those reporting taking an annual holiday and taking a weekly day off. *It is a concern that taking an annual holiday is reported by 82% only, and a weekly day off by 60% only.*

Those who provide Support

- The proportion of clergy naming the Bishops, Archdeacons and Rural Deans among those who have supported their wellbeing has increased since the last survey (44% from 33%, 42% from 18%, and 29% from 19% respectively).
- The percentage that named their Team Rector as a source of support has decreased from 54% to 5%.
- 1 in 5 respondents (20%) named counsellor/therapist as a source of support, an increase from 8%.
- More women report receiving support from their friends, spiritual director and rural/area dean, while more men report support from clergy colleagues/peers and the Bishops.
- More respondents (51% compared to 38% in 2016) feel positive about the support they receive from churchwardens and congregations, *though there remains a large variation in both clergy experiences and clergy expectations of such support.*

'What would help you flourish more?'/ 'What additional support would be helpful?'

- In response to the first of these two questions, 25% of respondents answered in ways that highlighted a desire for more time aside, i.e. more protected rest days/study leave/retreat/quiet days etc. 19% spoke of the need for more resources (support with administration, people, money, time, theological) and 19% highlighted desired changes in church culture (e.g. reduction in Diocesan paperwork, challenging behaviour being properly addressed, a less anxious church).

- The responses to the second question were very diverse: 15% mentioned support from people, e.g. one-to one support, 10% mentioned issues relating to time, and 8% issues relating to finance, both personal and church related.

Bullying or Harassment

- 24% of respondents reported experience of bullying. 16 of these (17% of respondents) described recent or on-going bad behaviour in the Diocese of Ely.
- The reported experiences of such behaviour included both 'clergy to clergy' and 'lay to clergy'.

Reflections on the Results

The survey provides evidence of a wide range of states of wellbeing amongst the clergy of Ely Diocese. The role of the Clergy Wellbeing Forum is to make recommendations regarding both the ongoing support of those who perceive themselves to be flourishing in their ministry, and those who know they are not flourishing as they would wish to. It is hoped that making the results of this survey known to the senior clergy of the Diocese, and to all who are responsible for the support of clergy, will be helpful, and that specific recommendations will be acted on.

The increase in the proportion of respondents reporting their average weekly working hours as 60 or above is a source of concern. Amongst these are 45% of the full-time stipendiary clergy who responded. It is therefore no surprise that 40% of respondents used the term 'weary' to describe how they feel about their wellbeing. Clearly there remains more work to be done in this area of wellbeing to establish in more detail why these hours are being worked, where the pressure to work such hours is perceived to be coming from, and how the hours are spent.

It is recognized that clergy are no different from the rest of society in carrying caring responsibilities for others. The more recent emphasis on encouraging young vocations will undoubtedly lead to a significant proportion of clergy having responsibilities for the care of children. Similarly, as people live longer, a larger proportion of clergy in their fifties and sixties will have responsibilities for elderly parents and other family members. Combining long working hours and an expected six day working week with caring responsibilities cannot be conducive to wellbeing.

The increase in the proportion of those taking annual retreat, quiet day/study day and pilgrimage is encouraging. However, the proportion of clergy who take such time aside remains comparatively low, so it is not surprising that there are many clergy wanting to take such time as a way to improve their wellbeing. It has long been recognised in the work of the Forum that adequate time for the continued spiritual growth of clergy is essential for their wellbeing. Further work could be done to ensure that this is prioritised by clergy, and better understood by the laity.

Although there remain issues for many clergy about hours worked, 70% of the clergy rate their flourishing at 7 out of 10 or better and 56% of respondents used the word 'positive' to describe their wellbeing, so amongst those working long hours there are those who also see themselves as flourishing in ministry. Further investigation could be done into this, but the nature of the work, dealing with the meaning and purpose of life as it does, may well give a level of satisfaction that encourages a good sense of wellbeing.

The proportion of those respondents (1 in 6) who rate their flourishing at 5 or worse is the same as it was in the 2016 survey. It is not good that 1 in 3 chose only negative words to describe their wellbeing and 1 in 5 feel their wellbeing has deteriorated in the past two years (whatever the baseline for that deterioration). These figures do not reflect a flourishing body of people.

Female respondents appear more polarised in their evaluation of their flourishing, some using the lowest points on the scale but 1 in 10 choosing 10, the highest value, although we should bear in mind that 1 in 10 of the female respondents is only a small actual number.

It would seem that Diocesan support, offered through the Bishops, Archdeacons and Rural Deans, is being taken up by more clergy. The increase in the proportion of those seeing a counsellor/therapist (20%, up from 8% in 2016) is noted. The report of greater support from churchwardens and congregations is encouraging and may reflect the clear direction given to churchwardens by the Archdeacons at the annual visitation.

The diversity of responses given to the questions asking about ‘what would help flourishing?’ and ‘what additional support would be helpful?’ suggest that there is no single, overwhelming need that the clergy of the Diocese identify. Many of the responses related to specific contexts and individual circumstances.

This survey was the first in Ely Diocese to ask clergy about experiences of bullying and harassment related to their ministry. That almost a quarter (23 out of 96) of respondents reported experience of such behaviour suggests that such behaviour is not rare (as is suggested in the Foreword to the ‘Dignity at Work’ policy of 2008, available on the Diocese of Ely website).

Moving forward and Recommendations

The work of supporting those clergy who are positive about their own wellbeing and their flourishing in ministry needs to continue, while at the same time, finding ways to improve the wellbeing of those who are negative about their wellbeing and know they are not flourishing as they would wish to.

There are sources of encouragement, such as the increase in the proportion of respondents feeling better supported by congregations and churchwardens, perhaps reflecting the clear direction regarding the care of clergy being given by Archdeacons to Churchwardens at their Visitations. This needs annual reinforcement.

The 2016 survey highlighted many issues around the provision of good administration, and although there is still work to be done in this area, it appears to be a less pressing concern for clergy than 3 years ago.

Concerns remain around excessive hours worked, days per week worked, and holiday not being taken. There is clearly still work to be done in encouraging greater care in taking the time for whatever it is that helps clergy to maintain their spiritual growth and to relax, develop good, life-sustaining relationships. We need to explore further why clergy do not build these into the working day, week and year.

The incidence of bullying/harassment reported is not acceptable. We need to do more to discover what is happening, why it is happening, and how it might be prevented. Safeguarding of children and vulnerable adults is now built into all that we do; prevention of bullying, whoever is the perpetrator or victim, similarly needs to be taken very seriously.

The Clergy Wellbeing Forum will take the data provided by this survey and use it to direct the work of the Forum in the coming months. The Forum remains committed to:

- making available to clergy a range of ways to encourage them both professionally and personally;

- supporting clergy in the responsibility they carry for their own wellbeing;
- enabling the wider church to support their clergy, not least by having a greater understanding of the ordained role, and being more aware of their own contribution to clergy wellbeing.

As a result of this survey the following immediate recommendations are offered:

- Issues regarding 'time aside'/working hours to be addressed with clergy, in particular investigating where the pressure to work long hours comes from.
- The on-going work of communicating all that is already available for clergy in terms of both professional and personal support to be encouraged and improved where possible.
- Concerns regarding the culture of the church should be brought to the attention of senior clergy, particularly concerns regarding uncertainty and the perceived anxious nature of the church.
- Ensuring that clergy are able to report experiences of bullying and harassment easily and in a manner that feels safe. Training should be put in place to help clergy recognise and challenge such behaviour. A culture in which it is clear that such behaviour is not acceptable must be established and developed. Clear policy on matters of bullying and harassment needs to be accompanied by transparent and workable practical procedures for managing cases when they do emerge.
- Work should be continued to find ways to communicate helpful information and good practice regarding clergy wellbeing to congregations and churchwardens.

The remainder of this report (pages 9-64) details the content, analysis and findings of the Ely Diocese Clergy Wellbeing Survey 2019 in full, together with relevant appendices.

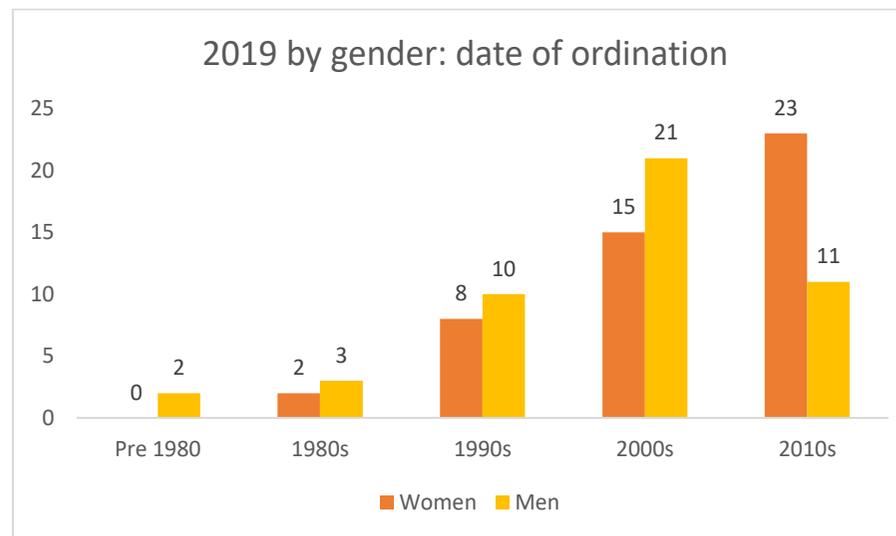
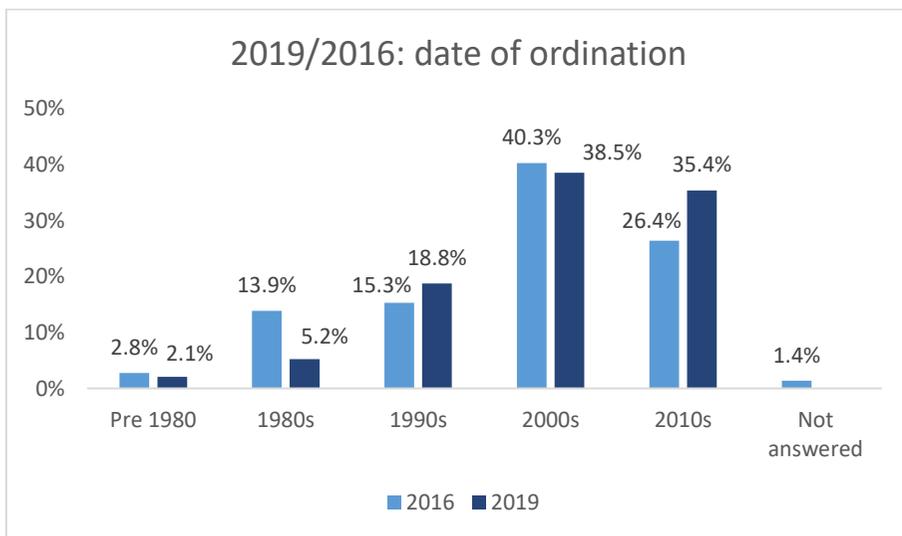
Ely Clergy Wellbeing Survey 2019 : Full Report

We received 96 valid responses, with the survey sent to 195 email addresses. This is a remarkably high response rate, at 49.7%. Of those who responded, 49.5% were women, and 48.5% men (the total of these is not 100% because not everyone chose to give a gender). The data for Part 1, the general background questions, is presented in two ways: a comparison with the data received from respondents in 2016, and a breakdown by gender. We did not do a gender breakdown in 2016, so comparison cannot be made by gender. The 2016 comparison is presented as %, since the sample sizes were different. The gender breakdown is presented as numbers, as a reminder of the actual number of people it represents. It should be remembered that the 2016 and 2019 samples are different, although there is some overlap (see question 16).

Part 1: General background questions

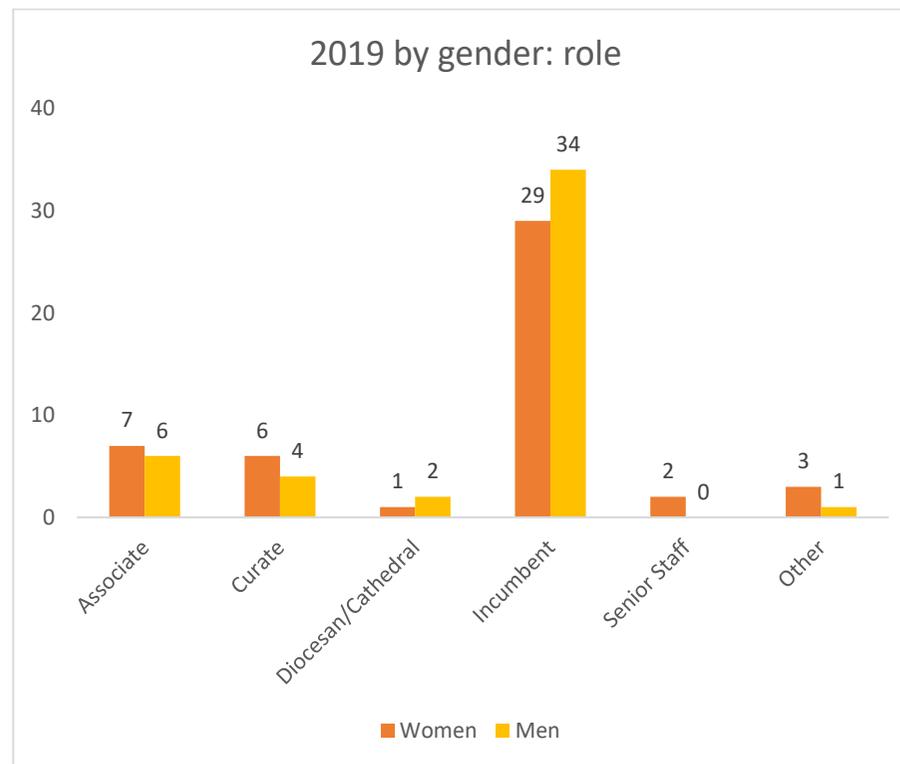
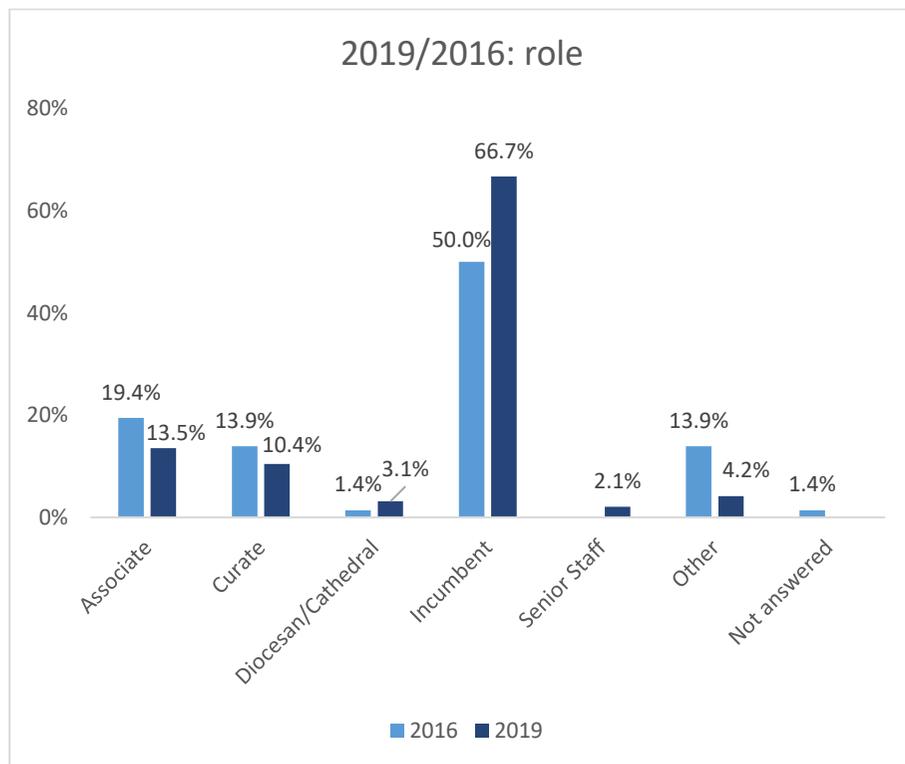
1. In which year were you ordained deacon?

It is noticeable in the gender breakdown that until 2010, more men were ordained than women, but the ratio of women to men for the present decade is almost exactly two thirds to one third: ie. twice as many women respondents as men. It is not possible to determine from this data if this reflects a general trend, or whether it is an artefact of those choosing to respond to this survey. However, it raises questions for further consideration: is there a trend for the proportion of women being ordained to increase, while that of men decreases; or could it reflect rates at which women and men leave active ministry?



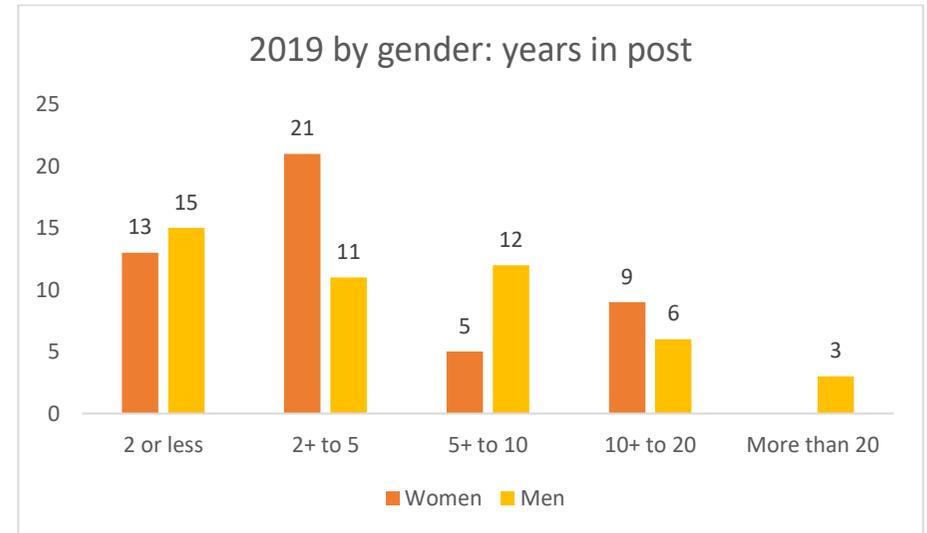
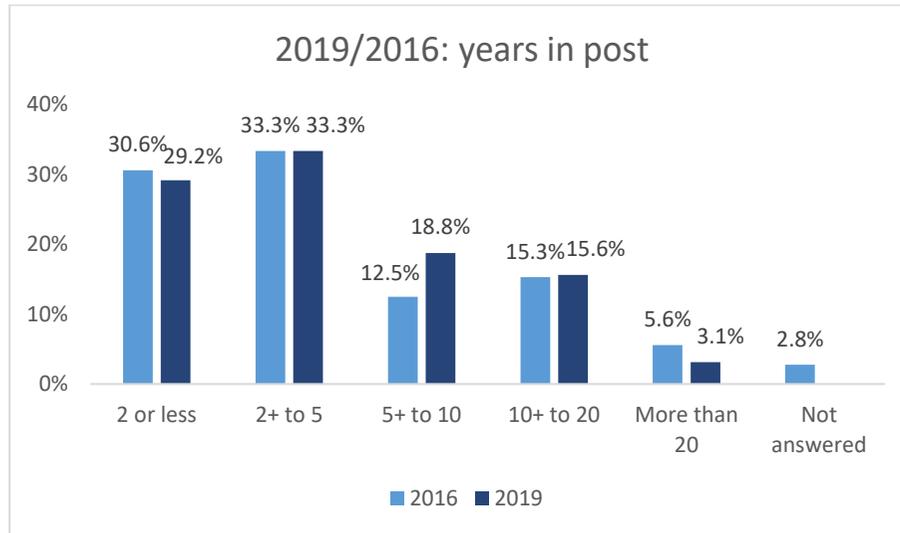
2. What is the main role/office in which you serve?

In 2019, two thirds of respondents are in incumbent roles, compared to half in 2016. Of these, 53% identified as men, and 45% as women. We cannot tell from this data whether there are actually more incumbents now in Ely Diocese, or whether a greater proportion chose to respond to the survey. Although the proportion of women is slightly less, it is not by a great amount, suggesting that at this level, women and men are equally likely to become incumbents. The proportion of both associates and curates has dropped, but again we cannot know if this is an artefact of those who chose to respond, or whether the proportion of them has actually decreased. The category of 'other' is much higher in 2016, because people whose context was a university or chaplaincy were included. They were not included in 2019, because it was felt that their wellbeing needs are the responsibility of the institution in which they work.



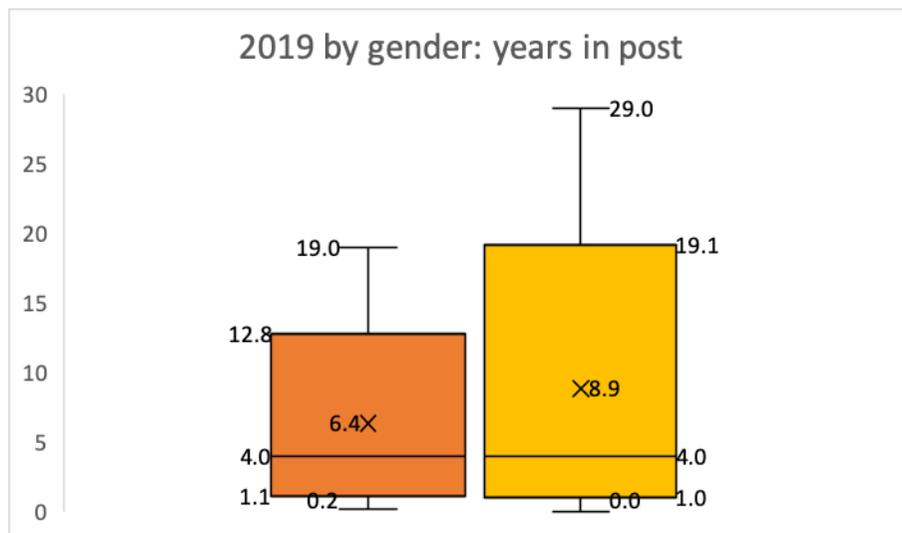
3. How many years have you been in your current ministerial post?

In general the data for 2019 is remarkably similar to that of 2016, other than an increase in people who have been in post for between 5 and 10 years.



While the numbers of women and men in post for two years or less is similar, there are noticeable discrepancies in the next two categories (two to five years, and five to ten years).

Not surprisingly, perhaps, there is a greater proportion of men in their current posts for longer periods of time, but as the graph below shows, the difference only starts to show for periods of service of more than 5 years.



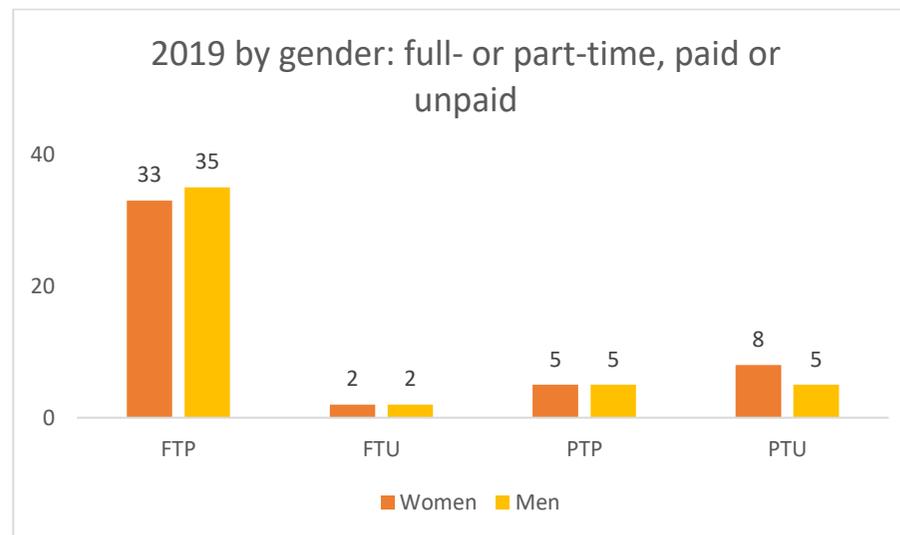
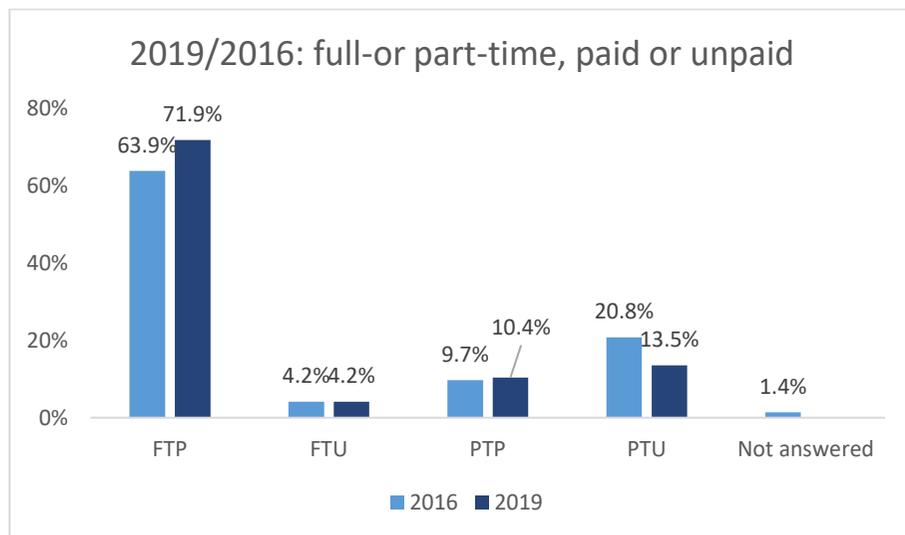
For each data set, the bottom and top ticks show the minimum and maximum years in post, the lower and upper bounds of the boxes show the lower and upper quartiles, and the line across the middle shows the median. The 'x' indicates the mean.

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

In 2019, 30 out of 96 respondents have multiple roles, which is 31.3% of the total. In 2016, 29 out of 72 respondents had multiple roles, which was 40.3% of the total.

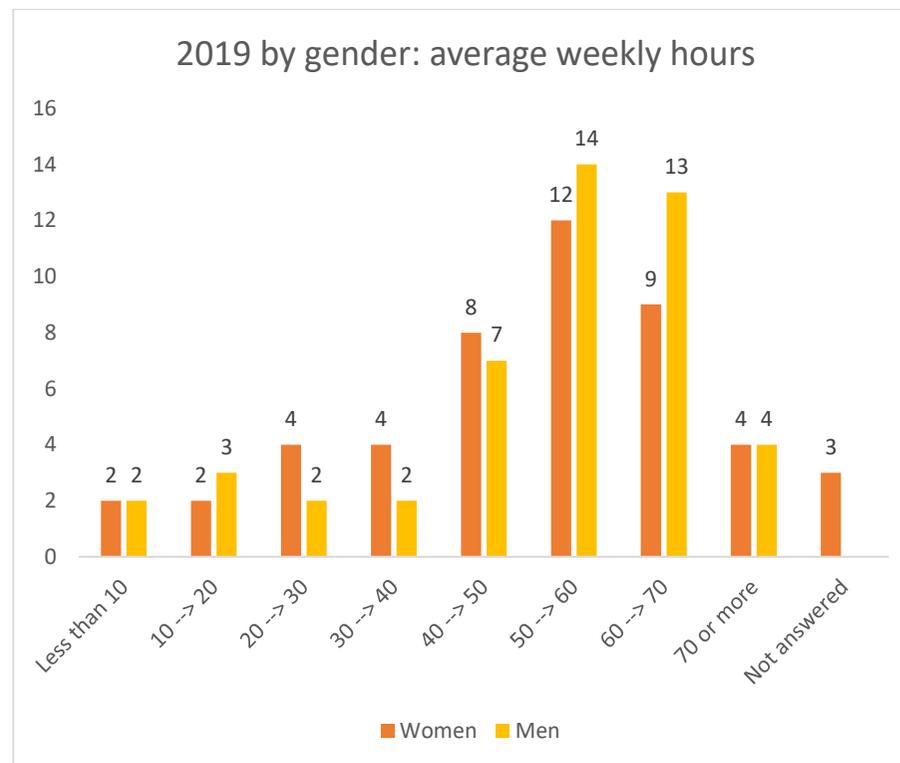
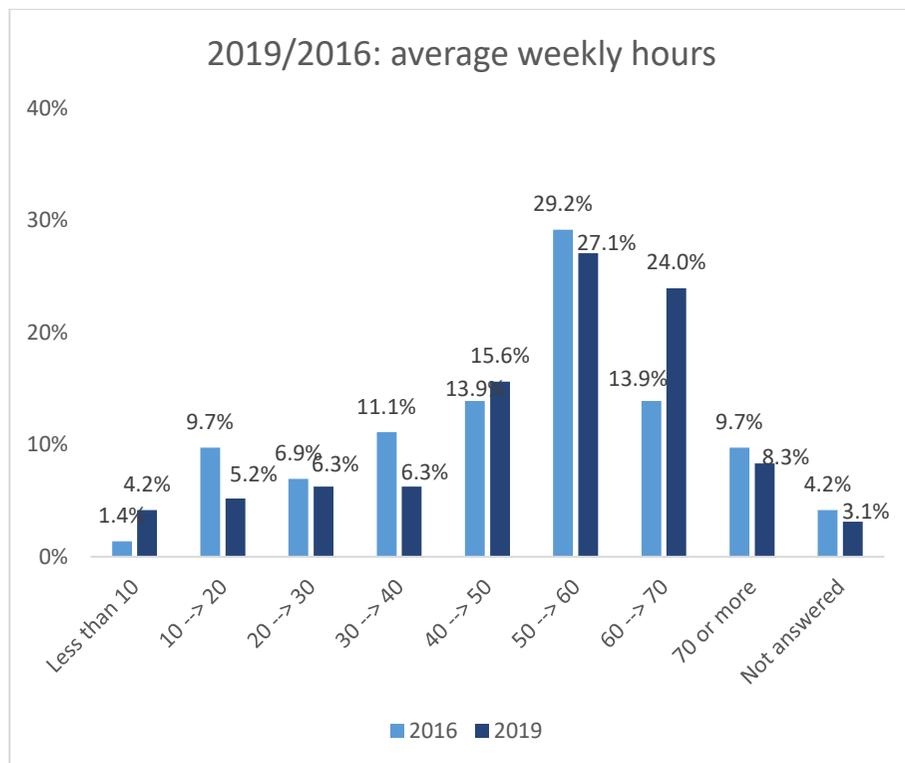
5. Which of these best describes your licensed ministry?

The vast majority of respondents in 2019 are in full-time paid ministry, and in all categories there is almost no difference between women and men. There has been a decrease in the proportion in part-time unpaid ministry since 2016, which may relate to the smaller proportion of associates responding in 2019.

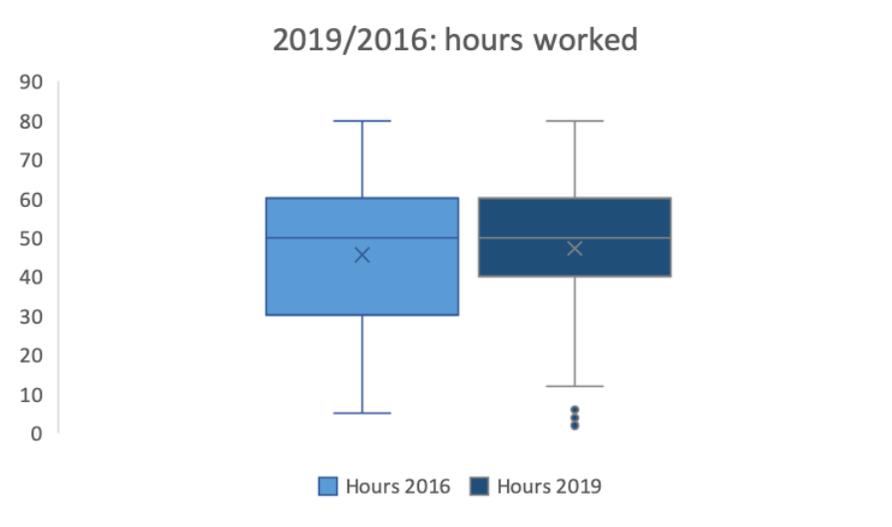


6. How many hours do you work per week on average in your ministerial role?

In 2016, the mean reported hours worked per week was 46, in 2019 it is 47, so little change there. There is, however, a greater proportion of people, more men than women, reporting excessive hours (more than 60 hours a week on average – 32% in 2019, compared to 24% in 2016).

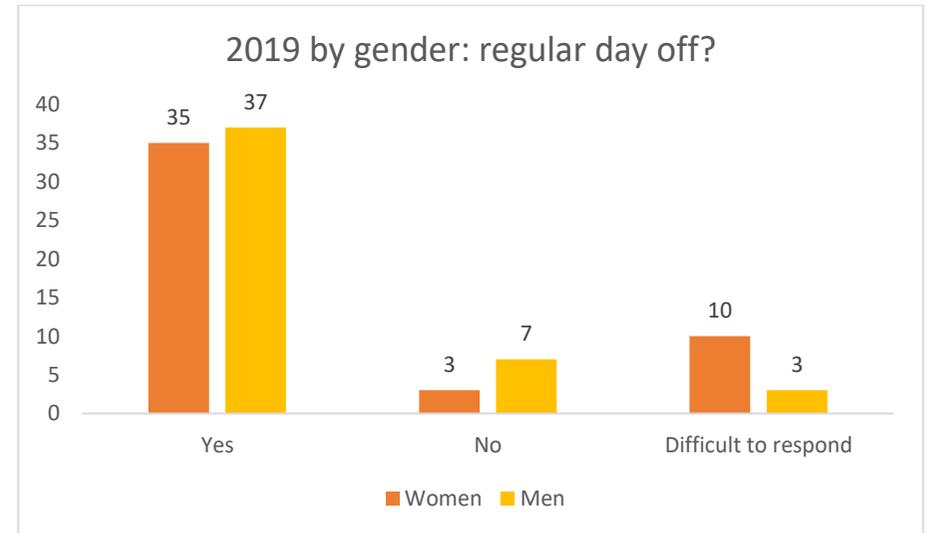
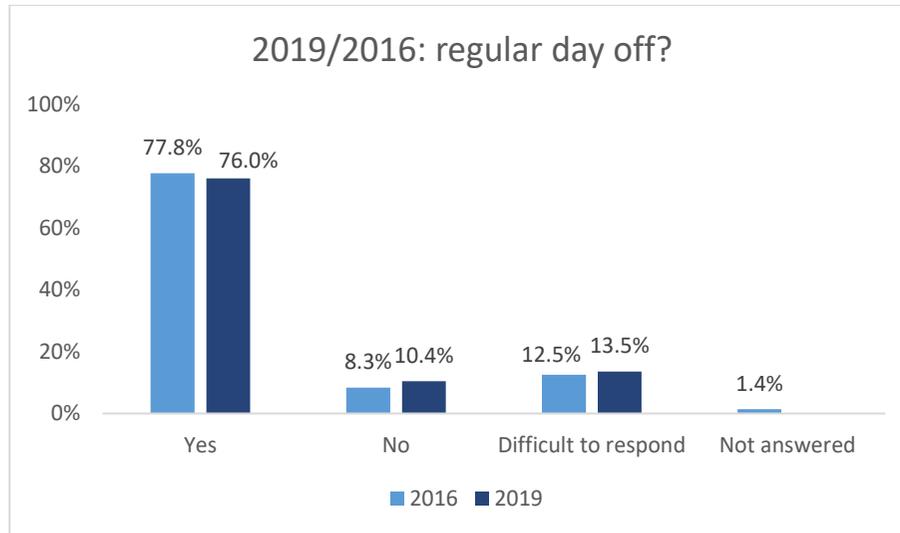


The graph below shows that although the average has not changed between 2016 and 2019, the hours worked by the 50% of people who work less than the median has risen. In 2016, the proportion working 60 or more was 26.6%, whereas in 2019, it was 33.3%.



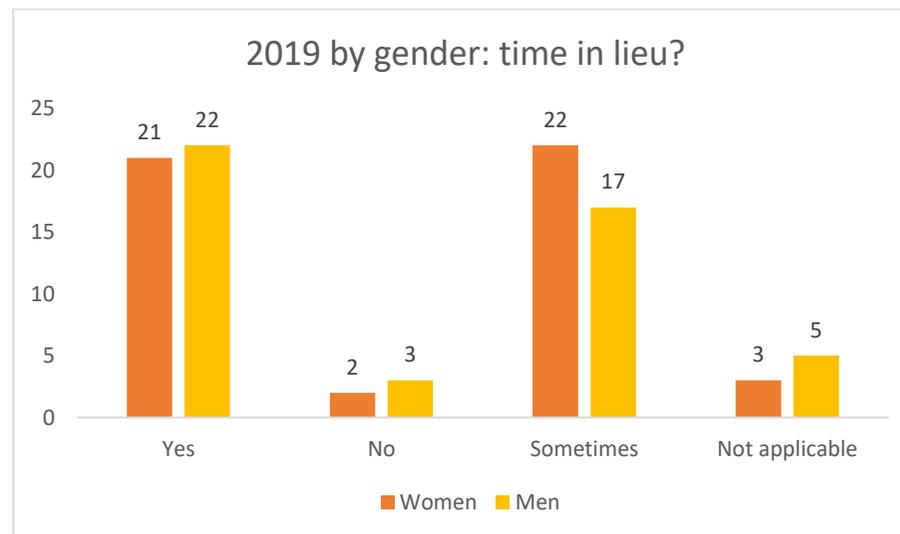
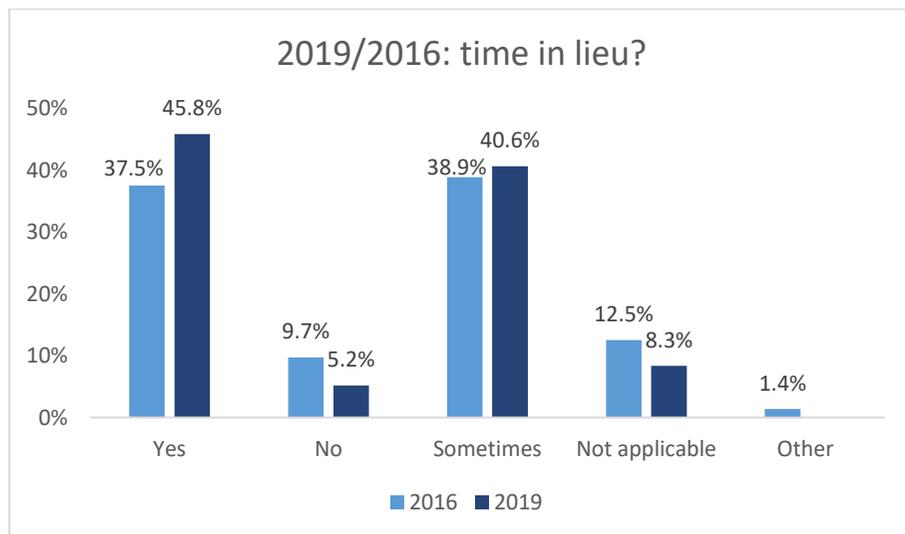
7. Do you regularly take a day off?

There is little difference between the responses in 2019 compared to 2016, or between men and women, with around three quarters of people regularly taking a day off.



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

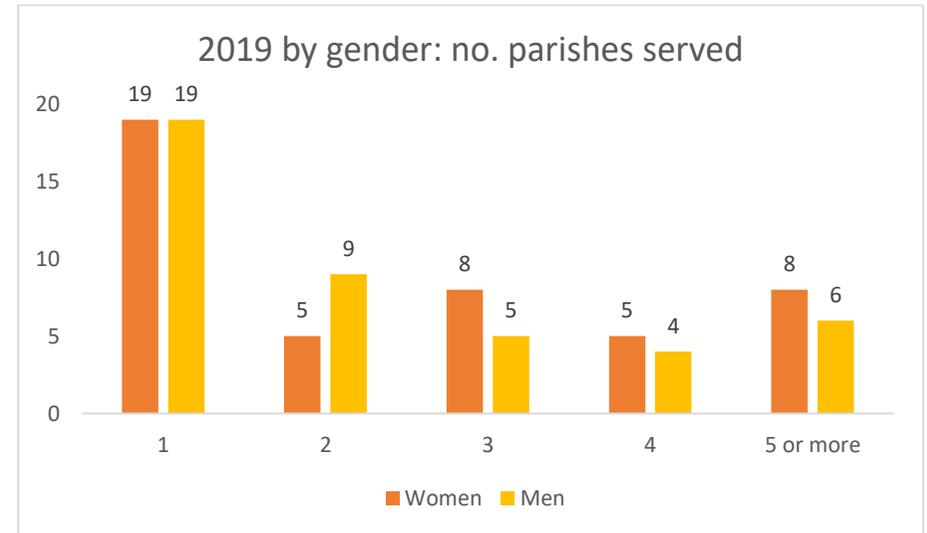
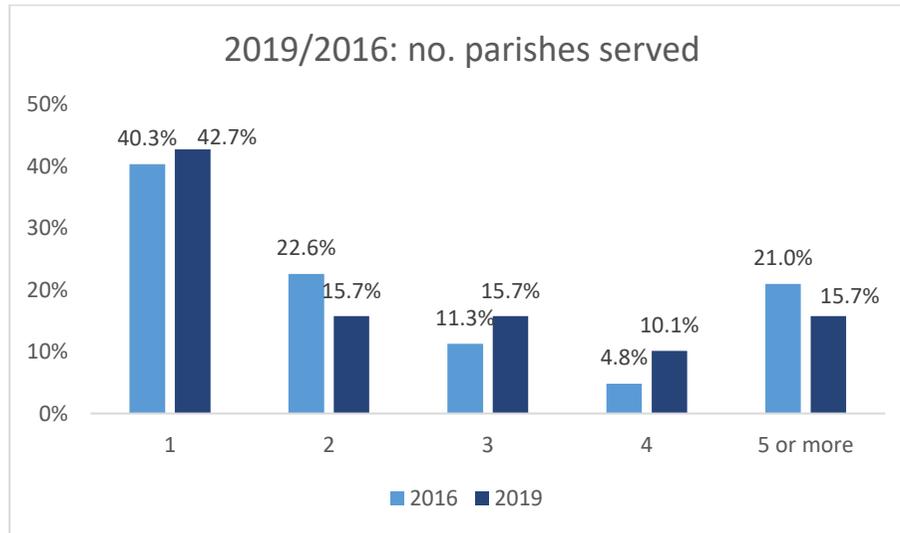
It is good to see a small increase in those who do take time off in lieu.



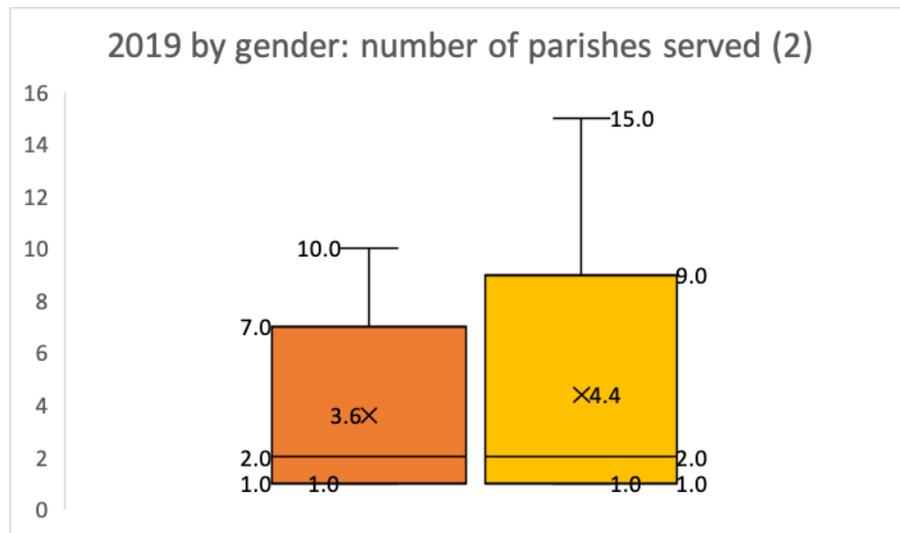
NB: In analysing responses to questions 9 to 11 below, we have only considered responses from clergy in parish ministry. In 2016, the survey was sent to all diocesan clergy, including chaplains and university deans. In 2019, these latter categories were excluded, so to make comparisons, it makes sense to exclude respondents who are not in parish ministry in both years. The number of respondents in parish ministry in 2016 was 62, and in 2019, it was 89.

9. How many parishes do you serve?

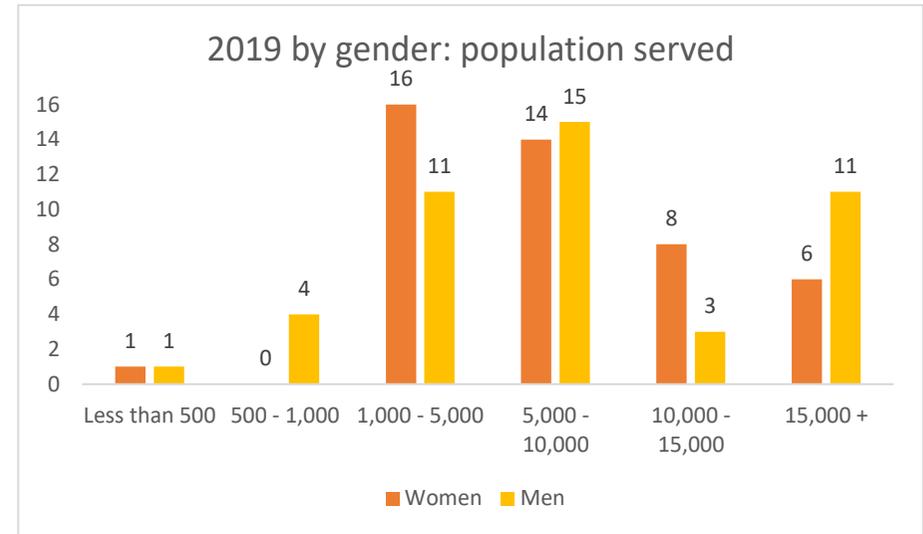
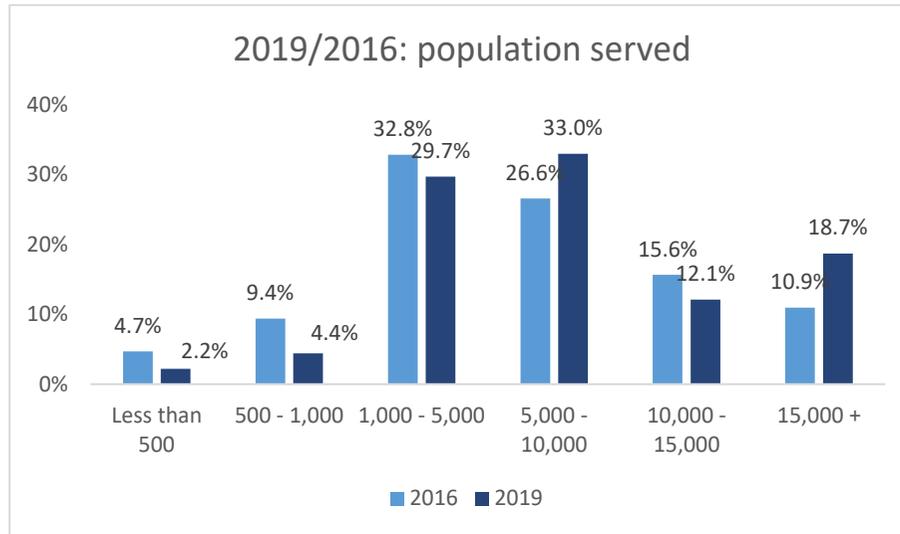
Some 26% of respondents served four or more parishes in both 2016 and 2017, with around 74% serving three or less.



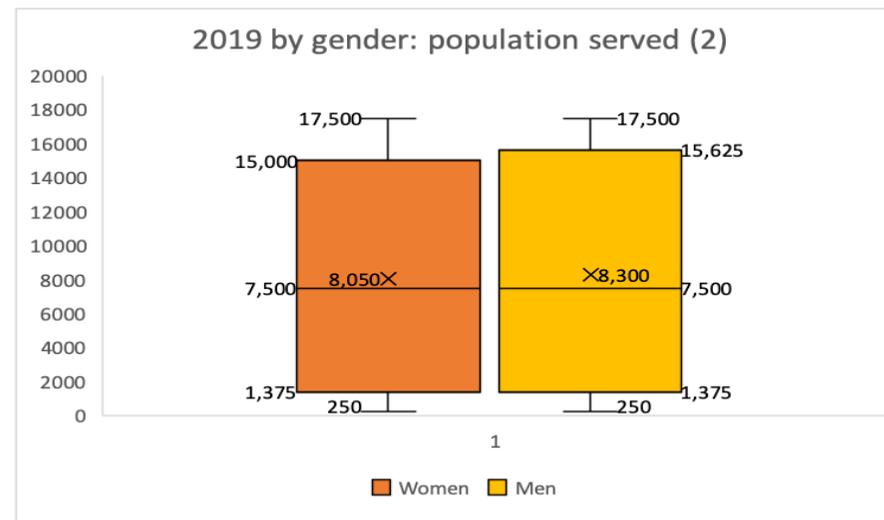
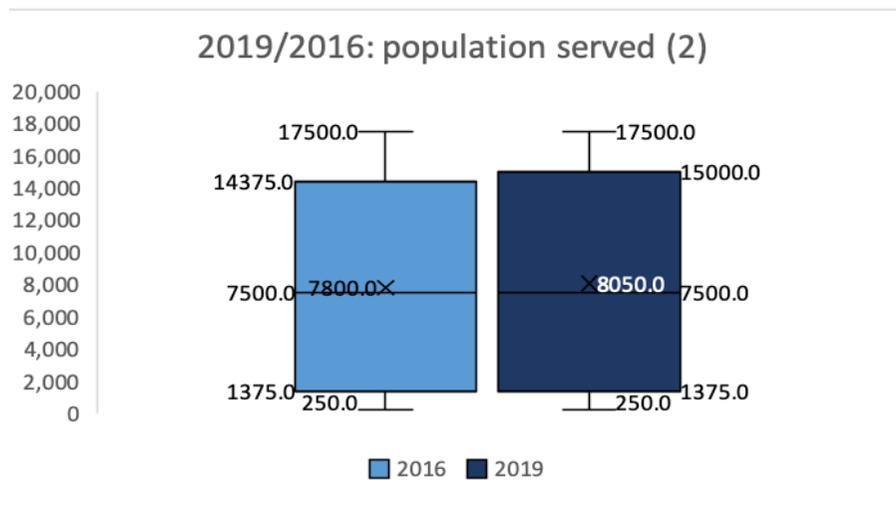
The graph below shows that there is no difference between women and men for smaller numbers of parishes, but that some men serve larger groups of parishes.



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

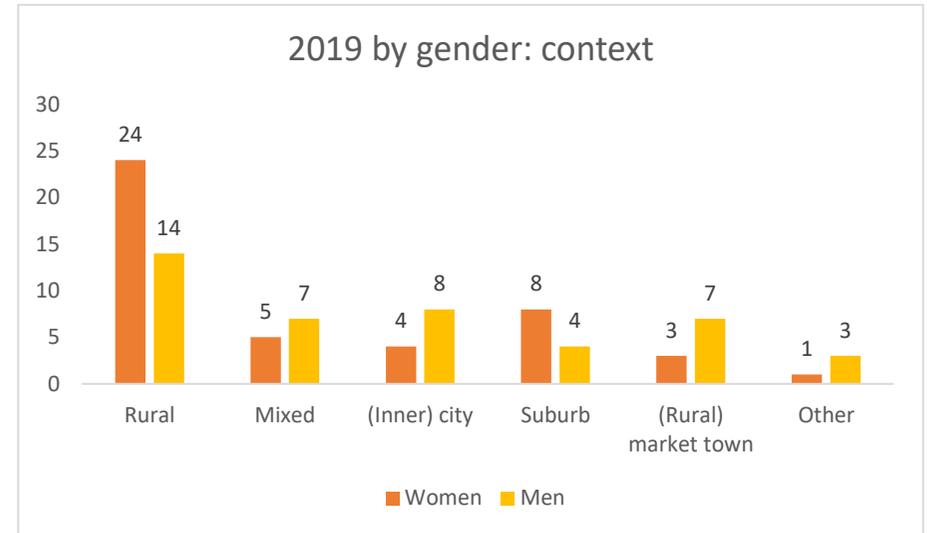
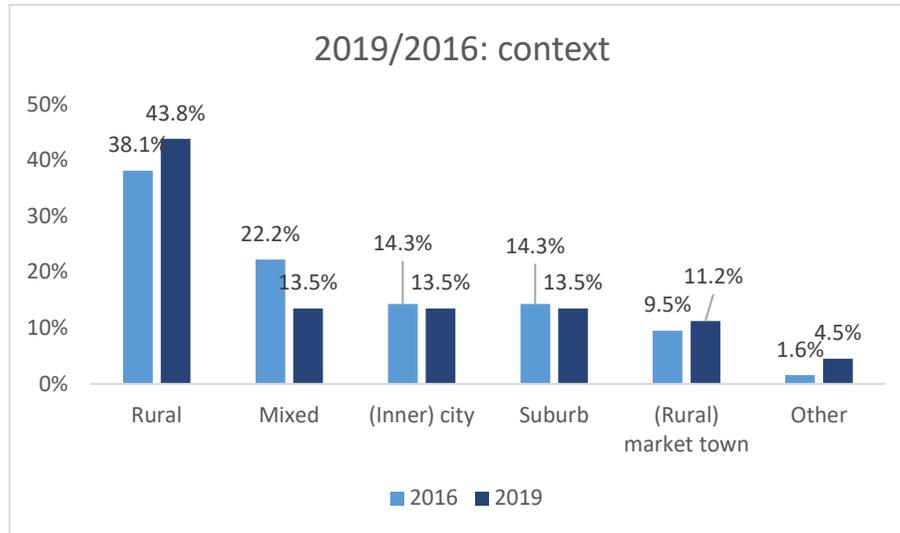


The graphs below show that there is little difference between size of population served, either by year or by gender.



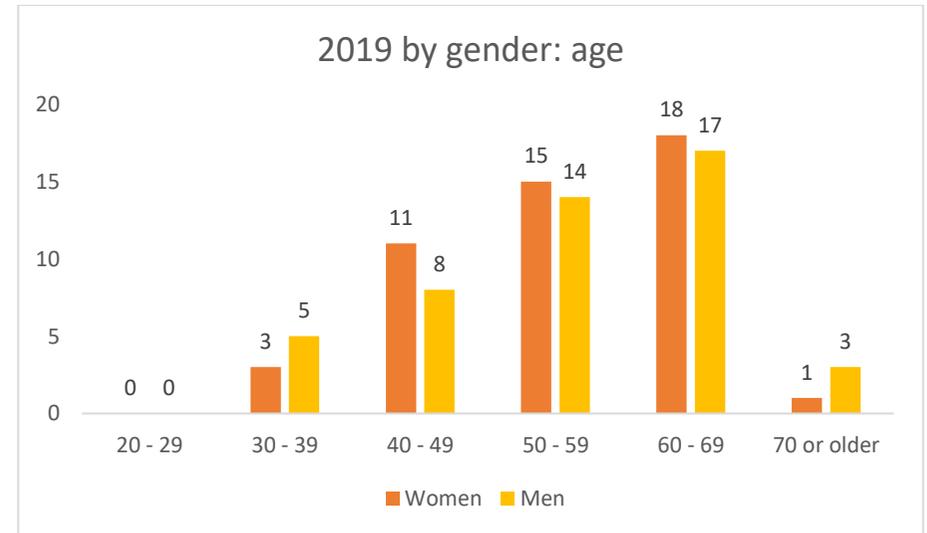
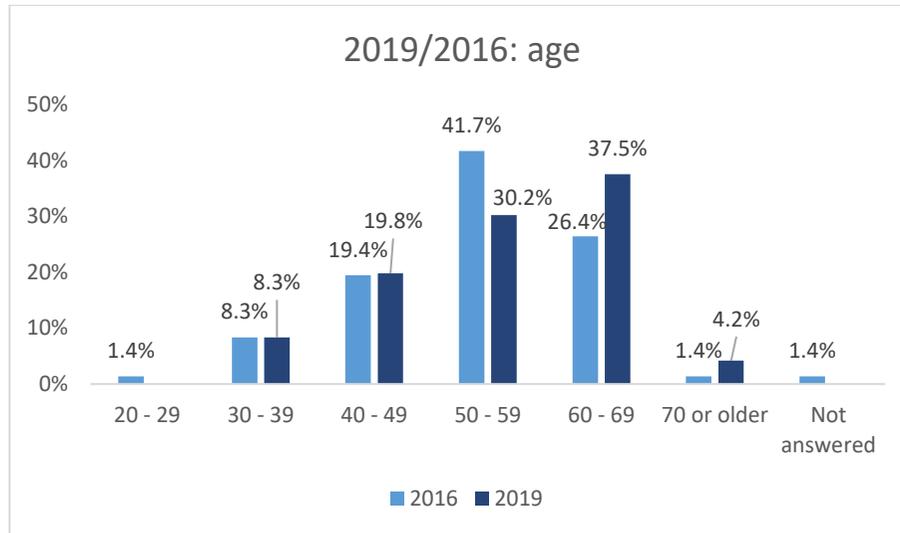
11. What is the context for your ministry?

There has been an increase since 2016 in the proportion of respondents serving rural parishes, and more women than men in rural parishes.



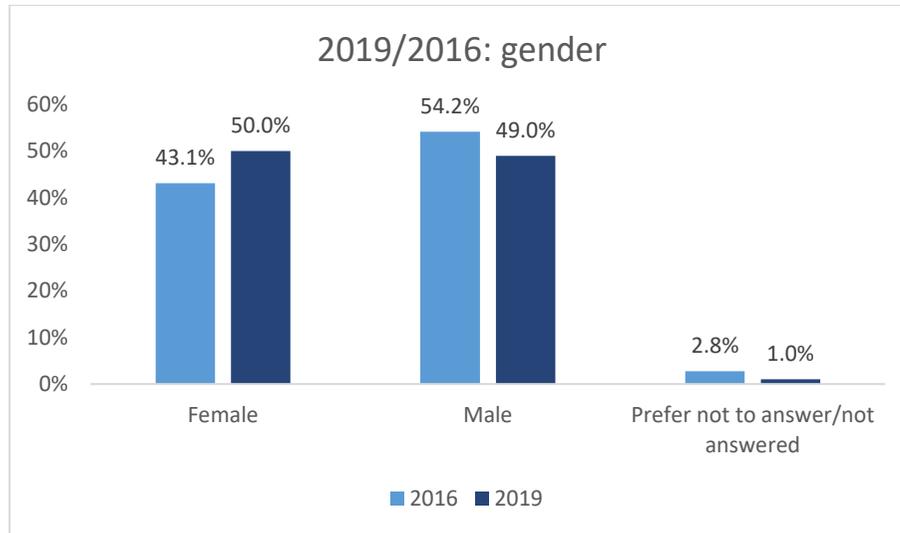
12. What is your age?

Well, we're getting older, aren't we! The noticeable difference from 2016 is the drop in those aged 50-59 and corresponding increase in those aged 60-69. These two categories together made up roughly two thirds of the data for both years.



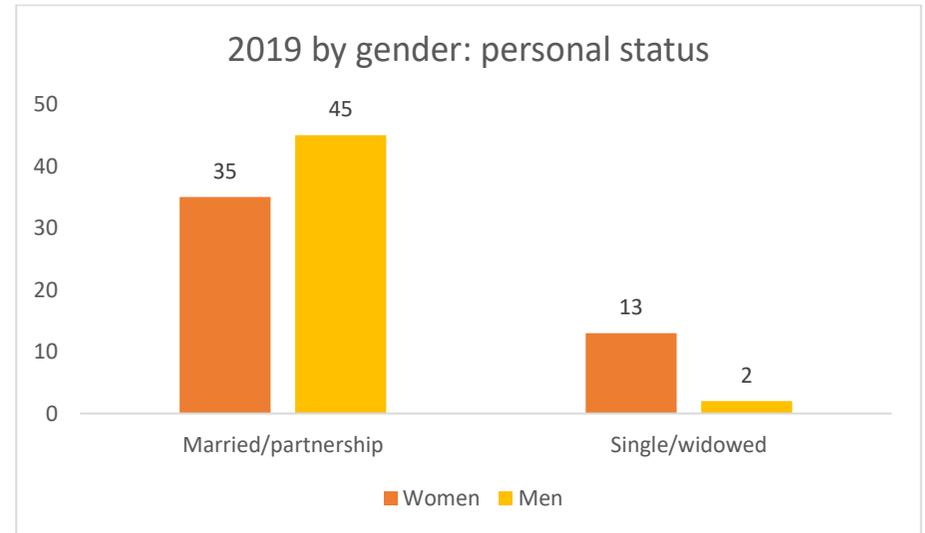
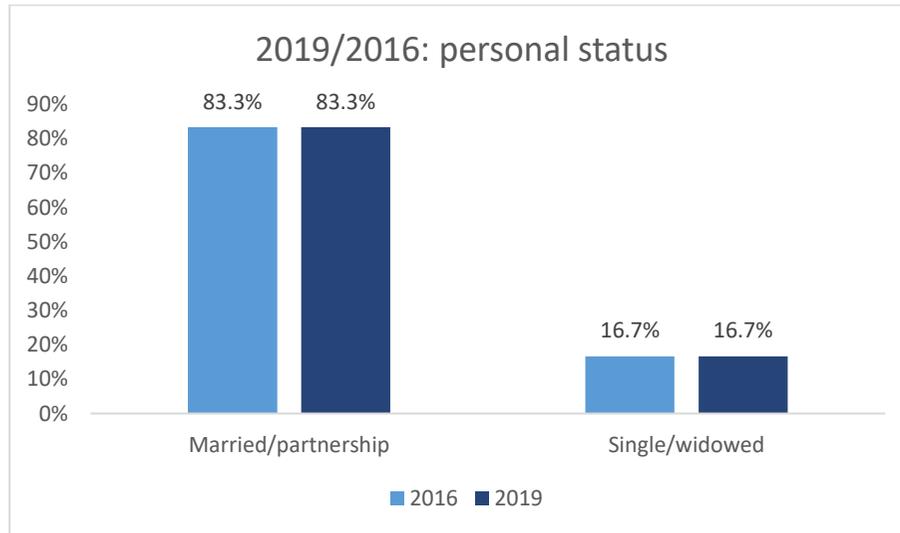
13. What is your gender?

In 2019, there was a more even balance between female and male respondents. Whether this says anything about the gender of all clergy in the diocese, or simply respondents to the surveys cannot be interpreted from the data.



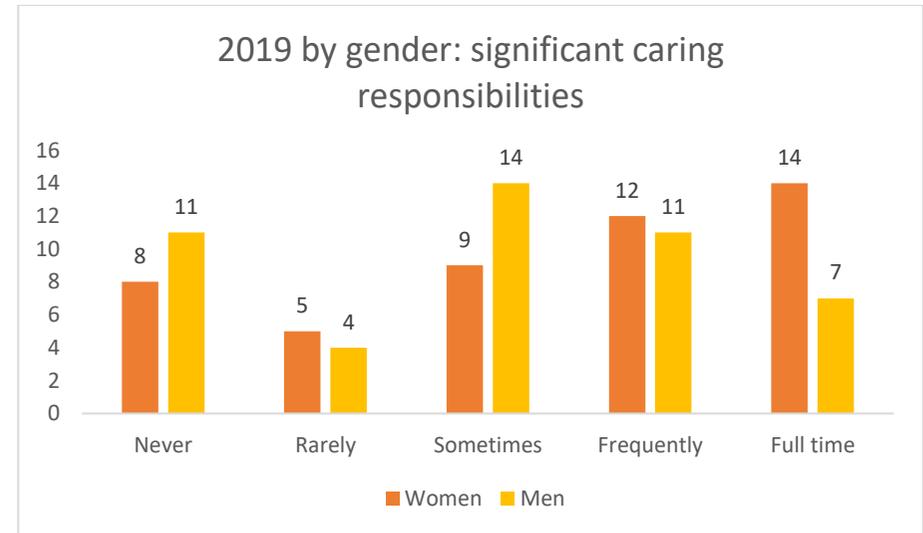
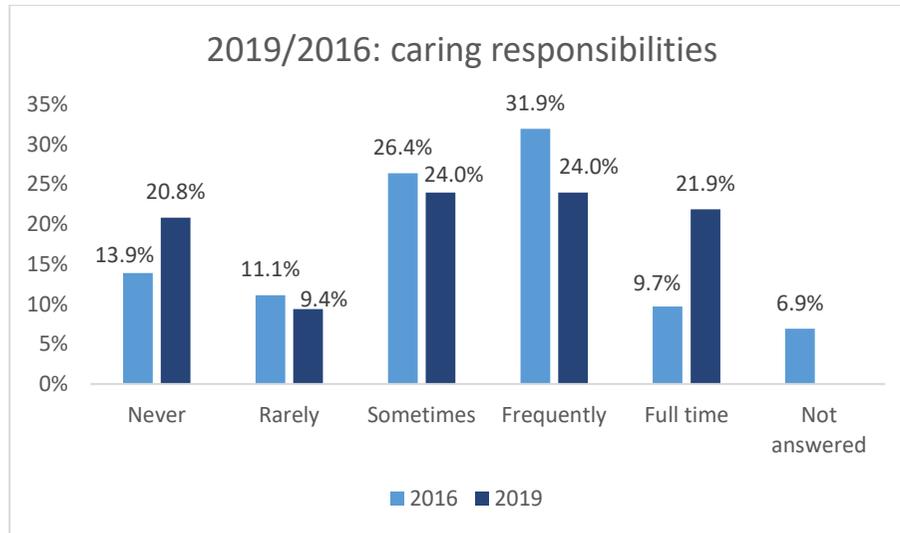
14. What is your personal status?

No change at all from 2016 to 2019 among respondents, but more men than women are partnered, with more women single or widowed.

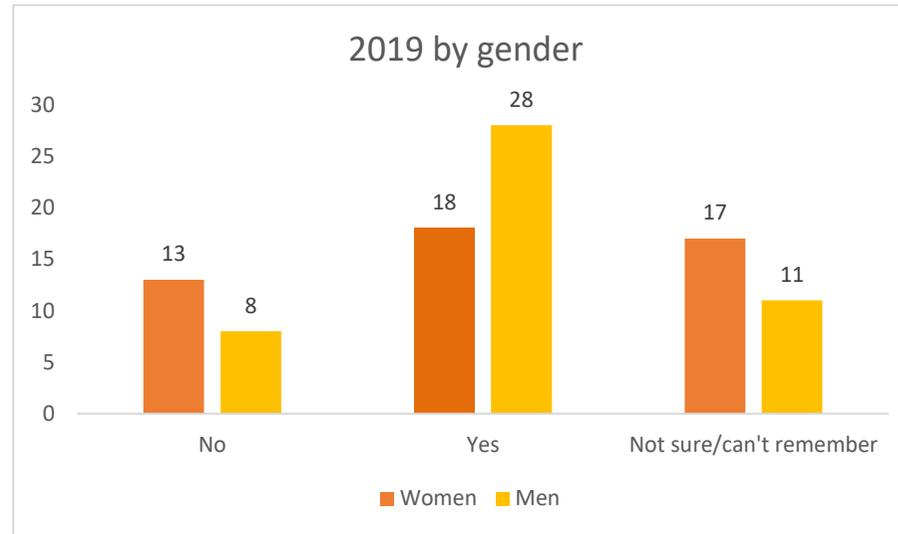


15. Significant caring responsibilities?

There is a great increase in the proportion of respondents reporting no or full-time caring responsibilities, compared to 2016. Twice as many women as men report full-time caring responsibilities. There has been a drop in those reporting intermediate categories.



16. Did you complete the 2016 survey?



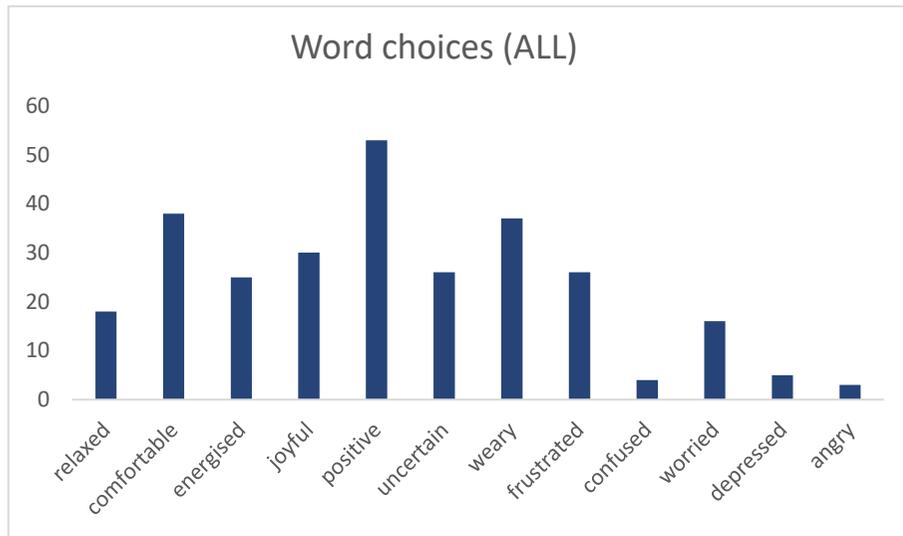
Part 2: Questions on Clergy Wellbeing

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

The following table shows the analysis of the 2019 data on word choices (2016 results are shown bracketed in red for comparative purposes).

Positive attributes (excluding 'other')			Negative attributes (excluding 'other')		
Attribute	Number	% of 96 (72)	Attribute	Number	% of 96 (72)
Positive	53 (33)	55.2 (45.8)	Weary	38 (27)	39.6 (37.5)
Comfortable	40 (26)	41.7 (36.1)	Uncertain	26 (19)	27.1 (26.4)
Joyful	30 (12)	31.2 (16.7)	Frustrated	26 (15)	27.1 (20.8)
Energised	25 (16)	26.0 (22.2)	Worried/anxious	16 (6)	16.7 (8.3)
Relaxed	18 (10)	18.7 (13.9)	Depressed	5 (6)	5.2 (8.3)
			Confused	4 (1)	4.2 (1.4)
			Angry	3 (0)	3.1 (0.0)

Results from the 2019 survey for the total population can also be displayed visually as follows:



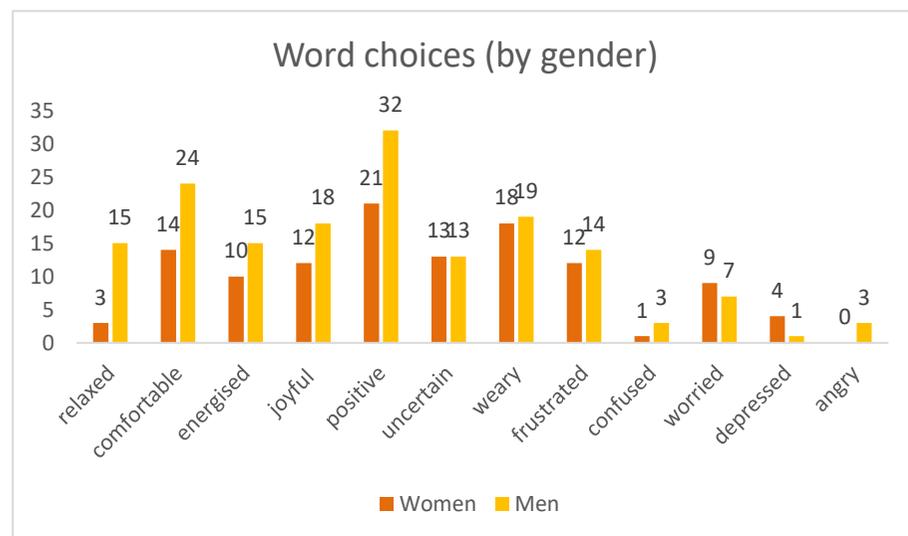
On balance, more 'positive' words were selected across the total population, with the most popular choices being *positive* and *comfortable*. Dominant 'negative' words were *weary*, *uncertain* and *frustrated*. In terms of order of frequency of words chosen, this replicates the 2016 findings.

The 2019 data for the total cohort can also be represented as a word cloud:



The 'word cloud' brings together all the words offered by survey respondents in response to Q17 – "How are you?" The bigger and bolder the word appears, the more often it was mentioned, and thus the more salient it may be.

The following figure shows the word choice data broken down by gender in order to compare the responses of women and men.



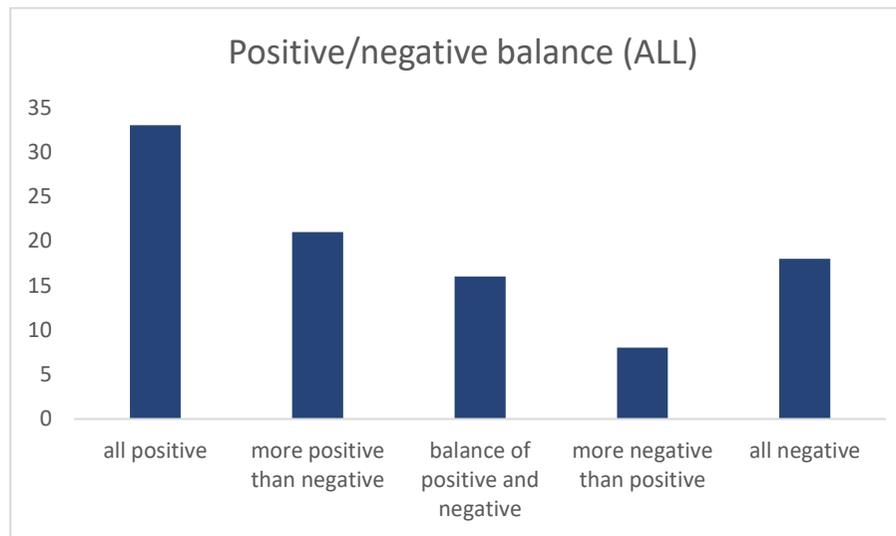
When broken down by gender, the word choice analysis highlights some interesting differences in response. Overall, men selected positive words more often than women, but also *weary* and *frustrated*; only men selected the word *angry*. Women selected *worried/anxious* and *depressed* more often than men. (NB: The 2016 survey did not investigate gender differences in the data so no comparison between the results in 2016 and 2019 is possible).

The next table shows how respondents felt overall according to the words they chose and the relative balance of positive/negative attributes chosen (2016 results are shown bracketed in red for comparative purposes):

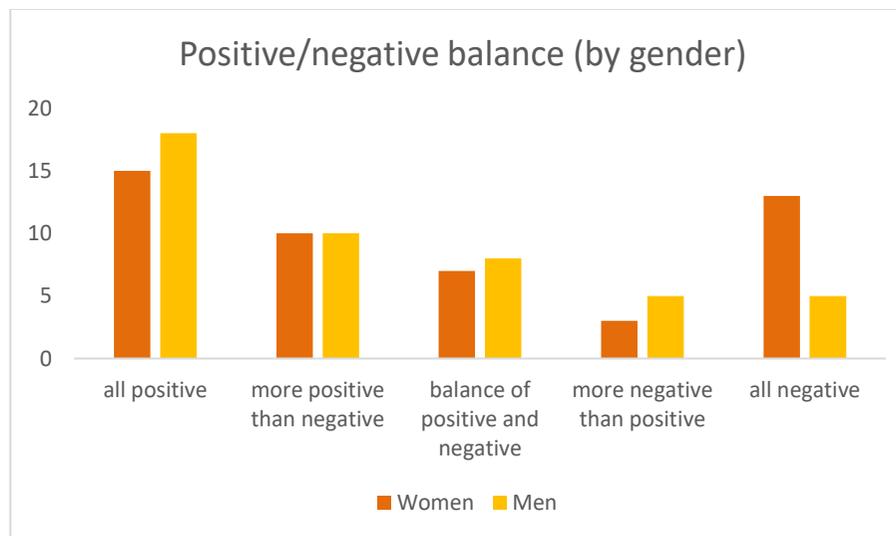
Attributes	Number	% of 96 (72)	
All positive	33 (26)	34.4 (36.1)	} 56.3 (44.4)
More positive than negative	21 (6)	21.9 (8.3)	
Equal positive and negative	16 (13)	16.7 (18.1)	
More negative than positive	8 (7)	8.3 (9.7)	} 27.0 (37.5)
All negative	18 (20)	18.7 (27.8)	
	96 (72)	100.0	

It is reassuring that 33 of the 96 respondents did not choose any negative attributes at all, the largest category here. However, it is worrying that 18 chose only negative attributes and that negative attributes predominated for over 1 in 4 respondents. Nevertheless, this latter figure (i.e. only negative attributes) is noticeably lower than in 2016 when it was well over 1 in 3. The proportion of respondents overall who chose more positive than negative attributes has risen to well over half.

The data from the 2019 survey can also be represented as follows:



A gender-based breakdown of the data suggests that, on balance, more men selected positive words to evaluate their personal and professional wellbeing. It is noticeable that more women chose to evaluate their sense of wellbeing using only negative words.



In a number of cases respondents selected one or more of the adjectives offered to them in the form of checkboxes, but also amplified their response with ‘other’ words or phrases. Additional descriptive adjectives suggested by respondents included the following items, loosely grouped according to positive/negative connotation:

Positive	Negative
<i>amazed</i>	<i>bereaved</i>
<i>content</i>	<i>exhausted (x2)</i>
<i>excited</i>	<i>overwhelmed (x2)</i>
<i>fulfilled</i>	<i>overworked</i>
<i>happy</i>	<i>pressured</i>
<i>hopeful</i>	<i>stressed</i>
<i>humbled</i>	<i>stretched</i>
<i>passionate</i>	<i>wondering</i>
<i>supported</i>	
<i>sustained</i>	
<i>thankful</i>	

Five respondents chose none of the adjectives offered to them in the survey question but instead provided just the following ‘other’ adjectives, phrases or short sentences: ‘*hopeful*’; ‘*sustained*’; ‘*mainly happy but overwhelmed often*’; ‘*sometimes joyful and energised, sometimes worried and anxious, relaxed on a Monday and usually positive*’; ‘*right now I am wondering a bit about how I best work and walk out my calling – so the dominant word is wondering*’.

A further breakdown of the additional word data by gender produces the following results and suggests that women identified a more varied range of emotional attributes than men.

Positive		Negative	
Women	Men	Women	Men
<i>amazed</i>	<i>content</i>	<i>bereaved</i>	<i>overworked</i>
<i>excited</i>	<i>hopeful</i>	<i>exhausted (x2)</i>	
<i>happy</i>	<i>fulfilled</i>	<i>overwhelmed</i>	
<i>humbled</i>		<i>(x2)</i>	
<i>passionate</i>		<i>stressed</i>	
<i>supported</i>		<i>stretched</i>	
<i>sustained</i>		<i>pressured</i>	
<i>thankful</i>			

Positive		Negative	
Women	Men	Women	Men
<i>wondering</i>			

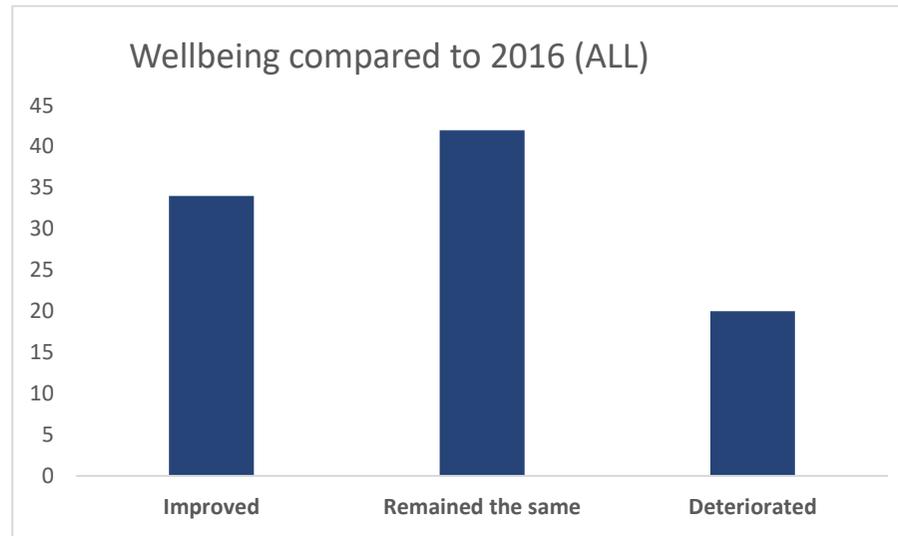
Phrases offered by some respondents revealed a desire to moderate their responses with the help of qualifying adverbs/idioms, e.g. *quite, sometimes, often, at times, mainly, a bit*.

18. Comparison of wellbeing with 2016

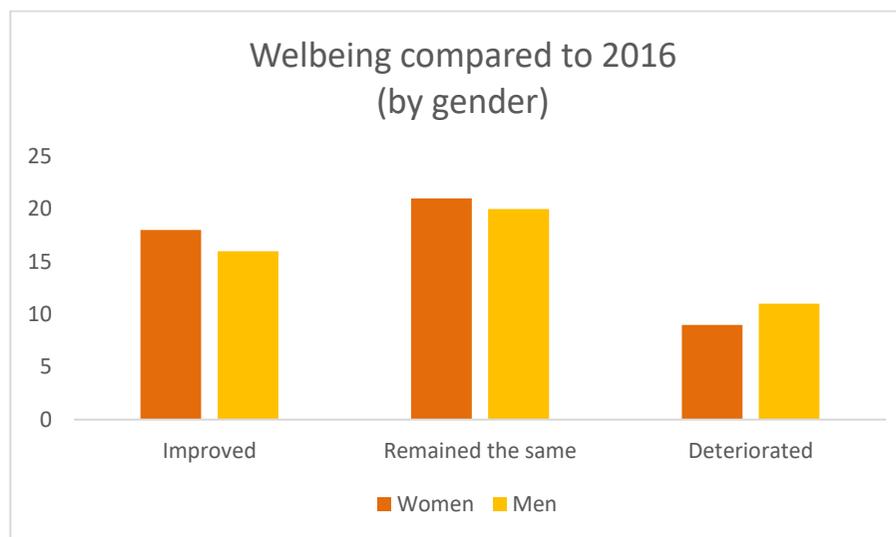
Comparison	Number	% of total
Improved	34 (22)	35.4 (30.5)
Remained the same	42 (37)	43.8 (51.4)
Deteriorated	20 (12)	20.8 (16.7)
Not answered	- (1)	- (1.4)
	96 (72)	100.0%

Findings suggested that over a third of respondents feel that their wellbeing has improved over the past two years (35.4%), a slightly higher percentage than in 2016 (30.5%). However, a higher percentage also reported deterioration in their wellbeing (20.8%) compared with 2016 (16.7%).

These results can also be represented as follows:



A breakdown by gender suggests that more women believe their wellbeing has improved or remained the same over the 2-year-period, while more men believe it has deteriorated.



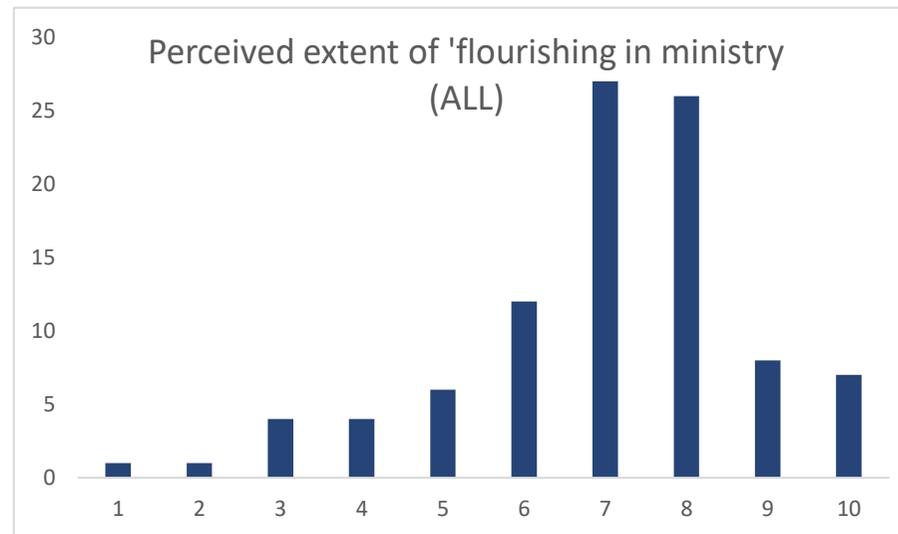
It is very important to note that we do not know what the baseline was for any perceived improvement on the part of an individual respondent. Similarly, we do not know the previous baseline for those who said their wellbeing had remained the same or deteriorated. Individual responses cannot be tracked across the 2016-2019 timeframe.

It is also important to remember that clergy turnover in the Diocese over the past 3 years means that a proportion of this year's respondents may well not have completed the 2016 survey. The population itself is not stable. This makes longitudinal comparisons impossible across the population as a whole. It is clearly not good news that 1 in 5 respondents feel their wellbeing has deteriorated, whatever the previous baseline.

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

The table below shows how many and what proportion of respondents chose each rating on the 10-point scale (1 = not flourishing, 10 = flourishing). Comparative data for 2016 are shown in red.

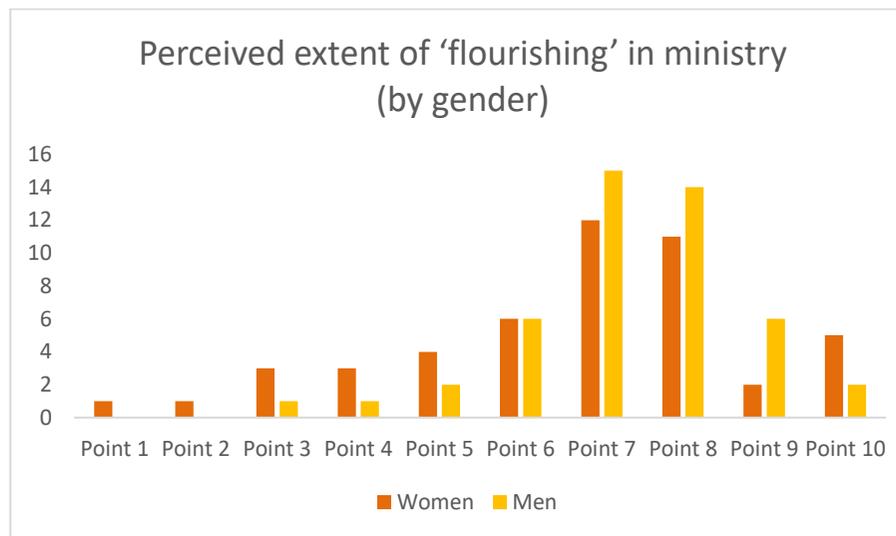
Rating	Number	% of total
1 (not flourishing)	1 (0)	1.0 (0)
2	1 (0)	1.0 (0)
3	4 (1)	4.2 (1.4)
4	4 (4)	4.2 (5.6)
5	6 (7)	6.2 (9.7)
6	12 (12)	12.5 (16.7)
7	27 (15)	28.1 (20.8)
8	26 (24)	27.1 (33.3)
9	8 (9)	8.3 (12.5)
10 (flourishing)	7 (0)	7.3 (0)
Total:	96 (72)	



Interestingly, the 2019 data show full use of the 1-10-point scale compared with 2016. Seven respondents chose to use the top value of 10, and two respondents chose the lowest values (points 1 and 2) respectively. It is encouraging that 70% of respondents rated their flourishing at 7 or better, a slight improvement on the figure in 2016 (66.6%). It is of concern that 1 in 6 (16.6%) rate it at 5 or worse, a similar figure to 2016.

Overall, the picture given by responses to Question 19 is perhaps more encouraging than that of the previous two questions. The data should not be interpreted to mean that 7 out of 10 respondents feel they are flourishing in their ministry, however. What the figure above shows is that 7 out of 10 was chosen more often than any other rating to describe the extent to which respondents feel they are flourishing in ministry.

A more fine-grained analysis of the 2019 data broken down by gender is shown below. It highlights some interesting differences in perceptions across the two groups.



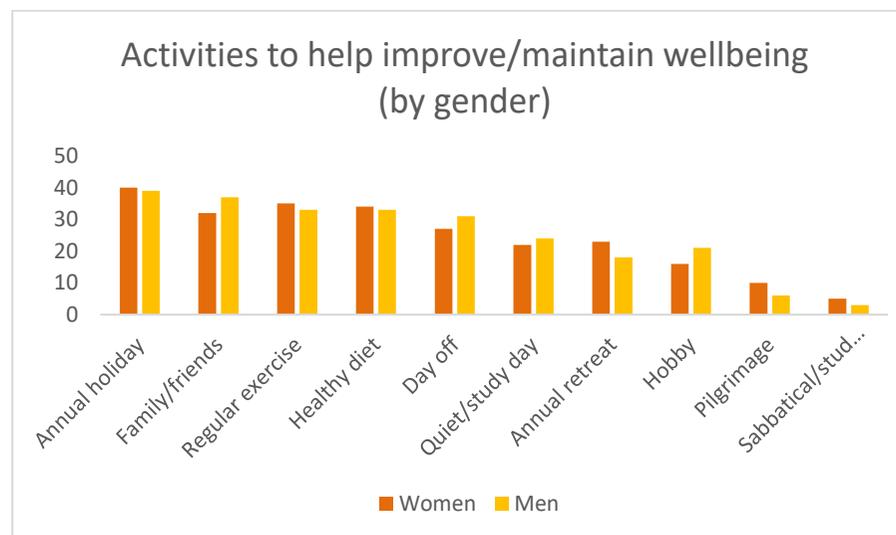
This figure suggests that, on balance, women chose the lower points on the scale to evaluate their sense of 'flourishing' in ministry, though it is encouraging to see that more women than men also chose the highest value (point 10). This subgroup represents 5% of the total population and 10% of the female cohort. Only women chose the lowest points (1 and 2) which may be a matter for concern. Fewer men used the lower points on the scale, preferring points 7, 8 and 9. These respondents constituted 75% of the male cohort, which is encouraging.

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

Activity	Number	% of 96 (72)	Position in 2019	Position in 2016
Annual holiday	79 (62)	82.2 (86.1)	1	1
Family/friends	69 (54)	71.8 (75.0)	2	2
Regular exercise	68 (49)	70.8 (68.1)	3	4
Healthy diet	67 (27)	69.8 (37.5)	4	7
Day off	58 (47)	60.4 (65.3)	5	5
Quiet/study day	48 (32)	50.0 (44.4)	6	6
Annual retreat	41 (22)	42.7 (30.5)	7	8
Hobby	37 (51)	38.5 (70.8)	8	3
Pilgrimage	16 (5)	16.7 (6.9)	9	10
Sabbatical/study leave	8 (6)	8.3 (8.3)	10	9

High priority is given to taking an annual holiday. Time for personal relationships and physical healthcare also figure quite strongly in the data. Interestingly, pursuit of a hobby seems to have been seen as important in 2016 (ranking 3rd) but fell to 8th in 2019. The proportions of clergy reporting time spent on quiet/study days, annual retreats and pilgrimages has increased in each case.

Broken down by gender, the data can be presented as follows:



The choice of activities intentionally undertaken by clergy to maintain/improve wellbeing is fairly evenly distributed across women and men, though more men report following a hobby.

Other suggestions offered by respondents included:

Mentioned by women (8)

- *exercising some ministry outside of parish context*
- *had prolonged period of sick leave due to job-related burnout and depression; had sabbatical planned but 'crashed' 2 months before it could happen*
- *visit spiritual director*
- *change my support networks + try to change what I do on my day off; living out of parish has been critical*

Mentioned by men (4)

- *pattern of life ensuring some solitary time*
- *other church work outside parochial ministry*
- *Pastoral Refreshment Conference*
- *read/study*

Mentioned by women (8)

- use techniques to prioritise tasks and plan space to rest; having supportive network of peers, friends and family I invest in; asking for help when I need it
- spiritual director
- belong to a Julian group and have spiritual director
- 2-day science and faith course + dance courses
- going to the Holy Land

Mentioned by men (4)**21. Are there any specific resources that you find helpful?**

Responses to this question were in free-text notes format and the majority of respondents offered one or more comments/suggestions; in a few cases several different resources were suggested by the same person. In 22 cases, respondents made a comment such as 'no', 'none', 'nothing springs to mind', or they left the box blank.

As in 2016, responses were quite wide-ranging in nature and could be loosely grouped according to the same categories that emerged from the previous survey:

- Print and media resources (i.e. recommended authors, book titles, journals, websites, smartphone apps)
- Resources focused around prayer, worship and scripture
- Resources associated with courses, training, events and locations (e.g. retreat houses)
- Resources associated with people (family, friends, colleagues, professionals)
- Other activities or suggestions mentioned, e.g. creative hobbies, gym membership, art galleries, saying 'no'

Online resources, such as podcasts, prayer apps, twitterfeeds, etc seemed to be referred to more frequently than 3 years ago in 2016.

An extended reflection offered by a respondent on the benefits of exploring their creativity was particularly illuminating and encouraging:

The most important thing for me has been going to an art course regularly on my day off. It has not only made me use space set aside at home for creativity (which I didn't use at all for nearly a year) and made me protect at least half a day off. If I can take the rest of the day, then I often spend that time being creative too. I had forgotten how important and life-giving it is to me to make art and I think I am more relaxed about work than I have been for some years. It's reminded me that I am good at something, when so often I feel whatever I do is not quite enough or not quite good enough. It's a reflective and often prayerful activity and just as thirty years ago returning to church was a 'homecoming' this has been something of a homecoming too. I feel as though something of my self has been returned – something precious.

All the suggestions offered by respondents are listed in full as Appendix 1 and they are presented separately for women and for men, in case a more detailed gender-based analysis is considered worthwhile at some point.

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

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

Most respondents commented using one/two-word answers or a short phrase, e.g. 'guilt', 'time pressures', 'finance'. Some respondents expanded more fully on their views using one or more sentences, e.g. *'There are just so many urgent and important things on my list of things to do, that time off isn't always relaxing. I am working on building in short bursts of activity that take my mind off work. The type of prayer I find most sustaining: silent contemplation -- has been very elusive'*.

A few respondents offered no response at all to this question, i.e. they left the box blank.

As in 2016, responses were quite wide-ranging in nature but also included recurring themes, similar to those that emerged from the 2016 data (NB these are not listed in any order of importance/frequency):

- Burden of administration
- Busyness
- Expectations (internal and external)
- Family issues
- Finances
- Guilt
- Lack of colleagues/assistants
- Lack of planning/organisation
- Lack of support from family/friends living nearby
- Lack of time
- Lengthy task lists
- Not using one's gifts
- Stress
- Tiredness
- Work-related issues (e.g. linked to a 'secular' role)

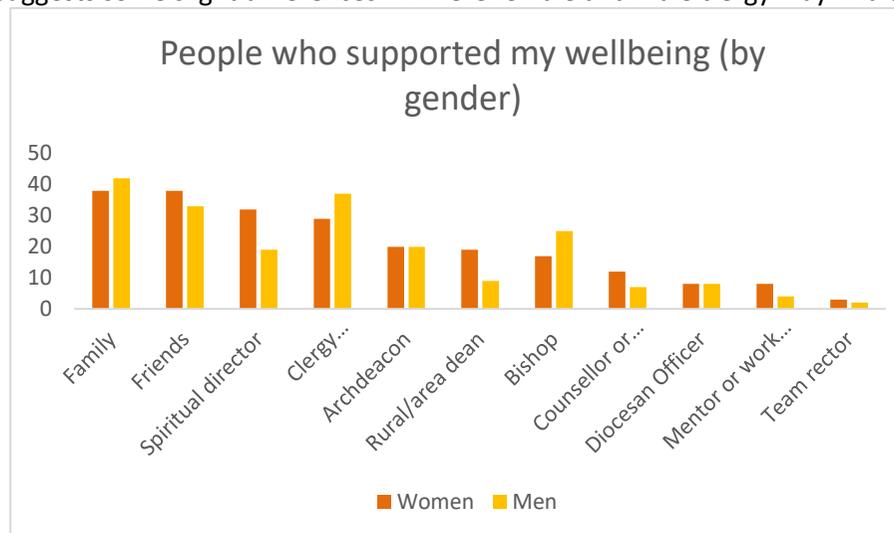
All the suggestions offered by respondents are listed in Appendix 2 and are presented separately for women and for men in case a more detailed gender-based analysis is considered worth exploring.

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

Category	Number	% of 96 (72)	Position in 2019	Position in 2016
Family	80 (60)	83.3 (83.3)	1	1
Friends	71 (58)	74.0 (80.6)	2	2
Colleagues/peers	66 (49)	68.8 (68.1)	3	3
Spiritual director	51 (34)	53.1 (47.2)	4	5
Bishop	42 (24)	43.8 (33.3)	5	6
Archdeacon	40 (13)	41.7 (18.1)	6	8
Rural/area dean	28 (14)	29.2 (19.4)	7	7
Counsellor/therapist	19 (6)	19.8 (8.3)	8	= 10
Diocesan officer	16 (8)	16.7 (11.1)	9	9
Mentor/work coach	12 (6)	12.5 (8.3)	10	= 10
Team rector	5 (39)	5.2 (54.2)	11	4

The frequency ordering of options remains much the same as in 2016, with family, friends and colleagues topping the list of those whom clergy have felt supported their wellbeing. Over half of the respondents reported their spiritual director as being a source of support in 2019, an increase on the 2016 analysis. Four in 10 respondents reported receiving support from bishops and archdeacons, with percentage values for both of these increasing substantially since 2016. More support received from all other categories was also reported, with the exception of the team rector category. It is interesting to note that team rectors were 4th in the list in 2016, but bottom in 2019.

Further breakdown of the data by gender suggests some slight differences in where female and male clergy may find their support.



Though both female and male clergy feel they receive support from all the categories of people, on balance, more women report receiving support from their friends, spiritual director and rural/area dean, while more men report support from clergy colleagues/peers and the bishops.

Suggestions/comments offered by respondents in the 'Other' box were as follows:

Mentioned by women (13)

- *my time at Sheldon was a God send*
- *my church wardens are a huge support and encouragement*
- *consultant*
- *the Holy Spirit*
- *church warden, Director of Ministry and Bishop's Chaplain*
- *training incumbent*
- *Ministry Development Reviewer; lay ministers along with clergy colleagues; Unite representatives*
- *of late the Archdeacon has helped – and my rural dean is supportive*
- *therapy colleagues; regular supervision*
- *pastoral supervisor*

Mentioned by men (7)

- *training incumbent*
- *the bishop was very encouraging to me and my ministry when he came to a Confirmation recently. I will be seeing the Archdeacon this week for an interview that he has initiated; and I have valued my annual review which is next month. I organise times to meet up with local ministers and Cambridge wide ones ecumenically*
- *training incumbent, Bishop's chaplain*
- *a few congregation members*
- *my staff team*
- *churchwardens*
- *my Celtic community*

Mentioned by women (13)

- *online group of clergy women – has been a lifeline*
- *a variety of people have been there when I needed them*

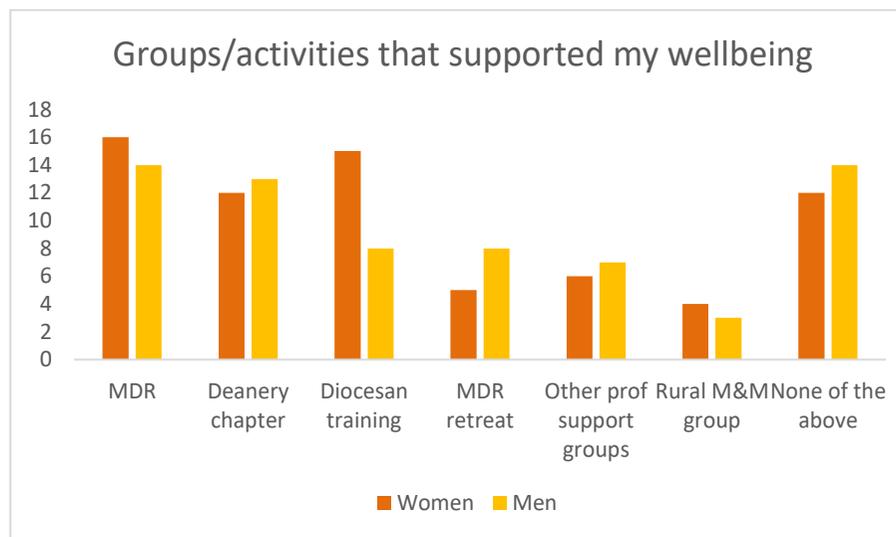
Mentioned by men (7)

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

Category	Number	% of 96 (72)
MDR	30 (22)	31.2 (30.6)
Deanery chapter	25 (16)	26.0 (22.2)
Diocesan training courses	23 (18)	23.9 (25.0)
Professional support groups	13 (13)	13.5 (18.1)
MDR retreat (Clergy conference)	13 (11)	13.5 (15.3)
Rural M&M group	7 (0)	7.3 (0)

The findings for Q23 are consistent with the 2016 results, showing little change except for a number of clergy who in 2019 report having found the Rural Ministry and Mission group to be a source of support.

Breaking down the data by gender produces the following results:



The results suggest that more women than men see the Diocesan training sessions as a source of support for their wellbeing.

It may be worth noting that 26 (27%) respondents (12 women and 14 men) chose to tick none of the category boxes offered in the survey. In some cases they offered alternative suggestions as listed below. In a few cases they offered illuminating comments as follows: *'not particularly any of the above'*; *'none of these'*; *'my wellbeing improves the further I stay away from other clergy'*; *'none of the above – the MDR feels like a box ticking exercise and has never been followed up - even when I made specific requests'*; *'none of these'*; *'none of the above have been more than, quite pleasant, sometimes, wastes of time'*; *'none'*; *'none of the above – I had to tick at least one box to continue'*.

Suggestions/comments offered by respondents in the 'Other' box were as follows:

Mentioned by women (30)

- retreats
- cell group (x3)
- support of the rural dean
- TRiM overnighter at Belsey Bridge
- Leadership conference; taking short breaks with family
- adoption support group, school community
- training courses; mixed bag, they can be supportive but they add stress by taking me out for a whole day

Mentioned by men (22)

- relationship with curate
- the various things mentioned above – family, friends, exercise, good diet, time off, etc
- contact with clergy
- cell group (x2)
- an online clergy group

Mentioned by women (30)

- *some of the Bishop Study Days have been really energizing and stimulating, offering protected time for deep thinking*
- *curate support group*
- *Peer Action Learning Groups, Women's Focus group*
- *network of colleagues in my previous post*
- *Action Learning set*
- *congregation*
- *Leadership Development Group*
- *Peer support networks/groups*
- *Art group*
- *Julian group and congregation*
- *support from fellow curates*
- *my dance group*
- *time in Christian community*
- *the main way I feel that the diocese has helped me is through my action learning set working with a coach*
- *peer group from training days – meeting for 18 years*
- *Active Learning Group and other courses e.g. Myers Briggs*
- *Myers Briggs group*
- *Prayer triplet*
- *Online group*

Mentioned by men (22)

- *colleagues in the parish*
- *gatherings of like-minded ministers – and competent church members; the deanery chapter is a source of discouragement*
- *my cell group (clergy)*
- *personal cell group, colleagues, friends/family*
- *IME2 Peer Group, walking the dog*
- *taking holidays, though I don't have time for a retreat*
- *Study Days*
- *Action Learning Set group (which meets once a quarter)*
- *Therapy; involvement in music*
- *Clergy Cell Group*

25. To what extent do you feel your churchwardens and congregation are aware of your wellbeing needs?

90 responses were used in the analysis of this question. The remaining 6 responses were from non parish clergy. 2 responses speak of clergy wellbeing not being a consideration for churchwardens or congregations so these remained outside the numerical analysis. The remaining 88 responses were categorised as very positive, positive, positive with reservation, or negative.

Examples of responses given include:

very positive:

*Churchwardens are very supportive and caring
I receive the best of support from my Church Wardens
Great support. I would not survive without them*

positive:

*They are pretty good at keeping an eye out for me
They are aware and supportive
Encourage me to take time off and respect my day off*

positive with reservation

*not massively but they do notice sometimes
aware and supportive, but unsure how to help
some are aware, others contribute to pressure/stress
they care if I am healthy but other than that I don't think they reflect much about it
they are aware intermittently and spasmodically. Not consistent.
Church Wardens at one church, less so in other 2 churches*

negative

*not very much at all
barely aware generally. Only a handful of individuals have expressed interest in 35 years, frankly
Not at all
..... I think generally congregations have very little grasp of clergy wellbeing*

The breakdown is follows (compared with the analysis of the 58 responses from the 2016 survey):

	2019	2016
Very positive	22%	12%
Positive	29%	26%
Positive with reservation	34%	31%
Negative	15%	18%

It is encouraging that the percentage of those responding with positive or very positive comments has increased from 38% to 51%.

The results for **full time stipendiary clergy** are:

	2019
Very positive	17%
Positive	35%
Positive with reservation	34%
Negative	15%

Although 52% of the full time stipendiary clergy view the lay support in their parishes as positive, it is worth noting that double the number of full time stipendiary clergy respond as 'positive' rather than 'very positive'.

Of the 10 responses from **part stipended clergy** 60% come into the category of positive with reservation e.g.:

'They are wonderful, willing and aware – but it is not always easy for them, or me, to know how they can best help. Perhaps we all need some workshopping ideas around this.'

10% of **all** respondents contrasted the care and awareness of churchwardens with that of the congregations, e.g.

'I think the churchwardens are aware but not the congregation generally.'

The responses reflect a range of expectations with regard to the role of laity in contributing to the care of clergy. These range from:

'They are very supportive and I am comfortable to make them aware of my needs.'

to:

'I do not feel (generally) that the wellbeing needs of the clergy is a consideration for churchwardens and congregations'

'I am there for them not them for me, therefore guarded in revealing my needs/feelings'

Overall, there is an encouraging response in the percentage of respondents giving very positive or positive responses to this question. This may well reflect the clear direction regarding the care of clergy being given to Churchwardens by the Archdeacons at their Visitations. The difference between the support given by Churchwardens and that given by those who are members of the congregation is noted. This is linked to a perceived lack of knowledge amongst the laity of issues of clergy wellbeing and what might be appropriate support. The experience of clergy with regard to lay support is clearly very variable. There is a wide range of expectations – some clergy not wanting any clear support from congregations they serve, others disappointed because they hope for or expect more support. This may be a source of confusion for churchwardens and congregations, particularly when there is a change of incumbent.

There remains a great deal of potential for improvement in this area of support for clergy. Whilst it might be expected that the vast majority of those in church congregations would desire the flourishing of clergy, it may be that there is little idea how best to contribute to that flourishing (or of the ways in which they add pressure to clergy life). The Forum can continue to follow this up, exploring ways of communicating helpful information and good practice regarding clergy wellbeing to Churchwardens and congregations.

26. What would be most helpful at this point to enable you to flourish more?

Of the 96 responses, 15 responded *e.g. nothing/can't think of anything* or gave no response. Identifiable categories from the remaining 81 responses are as follows (some responses covered more than one category):

Time aside (24 responses):

- 3 specifically requesting 2 days of rest per week
- 4 speaking of time to step back from the role e.g. more protected rest days
- 3 sabbatical/study leave
- 6 retreat/quiet days/re-engagement of spiritual life
- 3 more time with spouse/family
- 1 more study days

Extra resources (18 responses):

- 7 Support with administration
- 5 People
- 4 Money:
 - 3 personal (relating to lack of stipend)
 - 1 more financial resource to pay staff
- 1 Time
- 1 Theological

Culture changes (18 responses):

The culture changes suggested are diverse and include:

- reduction in Diocesan paperwork;
- less emphasis on finances and bums on seats;
- fewer well-meaning Diocesan initiatives;
- more space/opportunity to be creative within my role ... against a backdrop of constant professionalization and strategy...;
- a culture in which all traditions are represented valued and understood...;

- challenging behaviour being properly addressed;
- a less anxious church.

4 responses speak of a desire for less uncertainty.

6 respondents write of a need for fewer meetings

Responses relating to a particular stage of life or ministry (8 responses):

4 of these relate to retirement

Role of Senior Staff (4 responses)

4 respondents wrote of the need for more time with/recognition by/permission giving from the Bishop and senior staff.

Some of the remaining responses, which do not fall into any of the above categories, relate directly to individual circumstances.

The Forum can continue to address issues of use of time aside with clergy; to explore where they feel the pressure to work long hours comes from. Concerns regarding culture should be brought to the notice of the Senior Clergy and further work done with regard to provision of good administrative support.

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

Of the 96 responses:

- 50 offer suggestions of additional support that would be helpful to them
- 31 responses are neutral or offered no suggestions,
- 9 simply offer positive comments about the level of support they receive, with no suggestions of additional support that would help them
- 4 give responses that were highly critical of the present support available
- 2 offer wishful thinking suggestions beyond the scope of Diocesan provision

The 50 suggestions offered are very diverse and some relate to individual circumstances. Broad categories of additional support which emerge from the responses are:

Support from people (14 responses):

- These mention some form of additional one-to-one support – e.g. counselling, consultancy, coaching/mentoring; life coach. One speaks of hoping for support from Rural Dean and Chapter, another of a ‘go to’ person or place.
- suggested greater support for SSMs/MSEs.
- asked for specific training needs to be met

Time (10 responses):

- 4 express a desire for more time for theological study/Biblical teaching sessions/study leave
- 3 speak specifically of a 5 day week/time in addition to one rest day
- 1 asks for clearer guidance on working hours;
- 2 speak specifically of limiting responsibilities additional to the parish workload.

Financial support (8 responses):

- 4 for personal financial support– for study, therapist, grant for holiday/retreat (2)
- 1 regarding advice for new incumbents, e.g. regarding tax
- 3 of additional support regarding church finances

Other support

The rest of the suggestions are offered by one or two people e.g. greater support in the event of sickness; help re housing for those approaching retirement. Some of the responses touch on support that already exists, e.g. help with retreats, help finding a spiritual director.

To summarise, no particular provision was requested by a high percentage of respondents. The very wide spread of suggestions for additional support implies that there is no single, overriding gap in the support available for the clergy of the Diocese but there are many areas in which additional support would be welcome. The requirements for additional support often relate directly to personal circumstances. The responses that relate to support that already exists highlight the on-going need to communicate all that is available to clergy in the Diocese. Some responses relate to issues under consideration nationally, most obviously supervision for clergy and issues around the expectation of only one 'rest day/day off' a week. The reduction in the percentage of responses regarding administration compared with the 2016 survey is noted, but it is realised that this is still an issue for parish clergy, with a shift for some to an emphasis on to how to work well with e.g. parish administrators.

Moving forward, the Forum can continue to look at the (increasing) provision of support (peer supervision, coaching, mentoring, etc.) and at how to communicate effectively the availability of such provision and other support offered by the Diocese e.g. mentors/coaches; information regarding retreats. The Forum can also continue to look at issues concerning administration and clergy working relationships with office/parish administrators, as well as keep abreast of, and continue to contribute to, national discussions regarding concerns e.g. the availability of supervision; working hours and their distribution through the week. We can also explore some of the specific issues raised in this survey, if only by a few people e.g. clarity of expectations when off sick.

28. Any additional comments or reflections you would like to share.

16 respondents gave additional comments; one of these was simply to say that, being new to the Diocese, they couldn't make additional comments. 7 of the responses are entirely or partly positive about the provision of support for clergy. Three of the responses used the term 'anxious';

- one regarding the church culture (wider church and Diocesan);

- one of: *'a sense of anxiety about numbers/finance/performance/mission starts to gain an unhealthy hold in our own well-being'*
- one a personal recognition of being anxious all of the time.

Two respondents raised concerns about *'feeling out of touch with other clergy'*. One advocates *'anything which helps build up a sense that I am not alone in ministry, but that we are all in this together, supporting one another rather than competing with each other.'* The responses range from:

'I feel well supported by the diocesan structures and by the area dean and senior clergy. My parishioners are also a huge support and encouragement'

to:

'I still really love this work. I just hope I can keep doing it without too much damage to my health.'

Moving forward, the Forum needs to be aware of the levels of anxiety in the church and its real and potential impact on the wellbeing of clergy. We should continue to encourage a recognition of the importance of mutual clergy support in combating potential isolation.

Part 3: Your experience of being bullied or harassed during or as a result of carrying out your ministry.

The 'Dignity at Work' policy of 2008 (available on the Church of England's website¹) states in its Foreword that: "The Church is required by God to foster relationships of the utmost integrity, truthfulness and trustworthiness. Abuse, harassment and bullying will not be tolerated within the Church of England. All complaints of abuse, harassment and bullying are to be taken seriously and thoroughly investigated." –House of Bishops 2001

We would therefore like to find out more about the experience of clergy in Ely Diocese in this area. We would remind you that the only people who will see any response you make in its original form are the three people analysing the data. In our analysis, we will only present data in the form of general conclusions, without any detail which might identify any individual. If you wish there to be some form of follow-up to what you say, you should include a way for us to contact you directly. In making this offer, we do not guarantee to be able to take any particular course of action you might deem desirable.

Definitions:

Harassment is legally defined as "unwanted conduct that violates people's dignity or creates an intimidating, hostile, degrading, humiliating or offensive environment" as applied to gender, age, sexual orientation, religion or belief, and race and ethnic and national origin.

Bullying does not have a legal definition. However ACAS defines bullying and harassment as "any unwanted behaviour that makes someone feel intimidated, degraded, humiliated or offended. It is not necessarily always obvious or apparent to others, and may happen in the workplace without an employer's awareness. Bullying or harassment can be between two individuals or it may involve groups of people. It might be obvious or it might be insidious. It may be persistent or an isolated incident. It can also occur in written communications, by phone or through email, not just face-to-face."

The Foreword to *Dignity at Work* goes on to claim that "Our experience is that [unacceptable] behaviour is rare within the Church."

In the 2019 Wellbeing Survey, 23 respondents out of 96 reported experience of bullying, equally split between genders. 23/96 is 24%, virtually a quarter. That is not 'rare'.

7 of the 23 respondents described behaviour which was past or in another Diocese. That leaves 16 respondents who described recent or ongoing bad behaviour in the Diocese of Ely.

¹ <https://www.churchofengland.org/sites/default/files/2017-10/dignity%20at%20work%20booklet.pdf> accessed 24 January 2020

The data has been analysed under these headings:

1. perpetrator
2. types of behaviour experienced as harassment or bullying
3. institutional bullying
4. physical effects of bullying behaviour
5. feelings engendered by bullying behaviour
6. sexual harassment

Perpetrator

Number, and percentage, of 96 respondents describing bad behaviour, experienced as harassment or bullying, from:

- | | | |
|--|---|------|
| • laity (includes church wardens, PCCs members of congregations, parishioners, school parents) | 8 | 8.3% |
| • more senior clergy (includes senior staff and team rectors) | 5 | 5.2% |
| • other | 2 | 2.1% |
| • senior diocesan staff (lay) | 1 | 1.0% |

Types of behaviour experienced as harassment or bullying

aggressive communications
 being summoned to inappropriate meetings
 being pushed to consider retirement
 controlling behaviour
 critical/offensive emails
 derogatory comments
 intimidation
 invasion of personal space
 meetings called without the knowledge of the incumbent

refusal to speak to clergy person
 refusal to take communion from clergy person
 rudeness
 sexual harassment
 telling clergy person what's wrong with them
 unkindness
 verbal grenades and threats
 wilful misrepresentation of events and conversations

Institutional bullying

Respondents described aspects of the culture of the Church of England and the Diocese which either encourage or do not discourage harassment or bullying behaviours:

- “I think there is a very hierarchical culture in the C of E that lends itself to harassment and bullying behaviour ... between all levels. I also think that the Church should be an exemplar of excellence in dealing with people as that is what Christ calls us to. But it isn't. Time for a rethink in our processes and attitudes.”
- “I am not sure that the C of E deals at all with bullying of the clergy by the laity (I know many of us who have experienced this without support from the institution).”
- “Please don't live under the illusion or misapprehension that bullying isn't tolerated in the C of E!”
- “I both witnessed and experienced bullying and intimidation in my first post in this diocese.”
- “I have had a couple of isolated incidences which could be described as the above whilst being in the Church of England which is disappointing.”
- “As an Anglo-Catholic, I do not feel supported or valued by [clergy] of an evangelical persuasion ...”
- “Comments made by senior clergy which suggested that those of a catholic/sacramental tradition were less committed to preaching/teaching in their ministry.”
- “The Church of England as a whole creates an unfriendly (to be as charitable as possible) environment for those of us who are gay. The Bishop and his staff are immensely supportive and encouraging but it is something about which the Diocese as a whole is almost entirely silent.”

Physical effects of bullying behaviour

Two respondents attributed significant illness to bullying behaviour:

- “This ongoing behaviour was a significant contributing factor in my prolonged illness ... and continues to cause me considerable anxiety.”
- “It's only since ... have gone that I can see how dysfunctional things were and how different the congregation now feels. I also realise that it was making me physically ill.”

Feelings engendered by bullying behaviour

Several respondents described how the behaviour they named as harassment or bullying made them feel:

- “I felt that I'd lost touch with who I am, like I'd lost my moorings in reality. It was awful.”
- angry
- considerable anxiety
- demeaning
- humiliation
- intimidation
- not valued
- pressured to find an alternative post
- sad and anxious
- undermined
- unsupported
- violation of dignity

Sexual harassment

One respondent described an incident in which she was hosting a meeting in church, wearing clerical dress, in which she was asked by a male church leader if she “was there to dance for everyone”.

Appendices

Appendix 1: Helpful resources

Mentioned by women
<p>St Beuno's in north Wales is a brilliant and restorative place for retreats.</p> <p>My wellbeing improved when I learned to say 'No'</p> <p>Have attended an Emotionally Healthy Leaders course (over one year) which was helpful although I was unable to complete it due to health difficulties.</p> <p>Coaching, Mentoring, Spiritual Director</p> <p>Psychotherapist has been helpful</p> <p>Cell group</p> <p>Go to a national leadership conference each year. Spend a day a month at Anglesey Abbey reading a good book - 'Contemplative Ministry', 'Sabbath as Resistance', etc.</p> <p>Common Worship Daily office accessed on smart phone</p> <p>Morning Prayer, Compline. Reading systematic theology; things that are so difficult they force me to concentrate on the wonder of God, instead of the demands of the parish.</p> <p>Art Galleries & exhibitions. Attending mid-week worship in a church where you have no responsibility.</p> <p>Sheldon retreat, massage</p> <p>Curates support group is really helpful to talk through issues and know you are not alone in your worries, concerns, issues.</p> <p>Sustaining Leadership by Paul Swann</p> <p>Active prayer life</p> <p>Daily office</p> <p>Bullet Diary</p> <p>Only planning 80% of allocated time to leave 20% spare to respond to 'emergencies' - both personally and ministerial.</p> <p>Ensure my week have a number of things that energise me, this helps with those areas that I find harder/draining.</p> <p>Take time to know myself - Enneagram and Myers Briggs have been especially helpful.</p> <p>Regular quiet days/ days out of parish.</p> <p>Annual retreat and or Pilgrimage</p> <p>7 habits series useful reference book</p> <p>Reading - variety of books to open thinking.</p> <p>My rule of life and regular prayer habits make a huge difference to me</p> <p>Third Order Society of St Francis</p> <p>Study days are good for me, giving my brain an airing and inspiring me!</p>

Mentioned by women

Contemporary theology on line forum.

Gym membership

Many books have helped me. A few: Less is more by Brian Draper; Sustaining Leadership by Paul Swann and Rooted by Banning Liebscher

I have been particularly blessed by the pilgrimage study course I attended at St George's College, Jerusalem this year.

All of the above really

Reading a spiritually refreshing book

Retreat - Sheldon & Finding Your Hidden Treasure: The Way of Silent Prayer

Book by Benignus O'Rourke & Spiritual workbook Spirituality Workbook - A Guide for Explorers, Pilgrims and Seekers

Book by David Runcorn

The most important thing for me has been going to an art course regularly on my day off. It has not only made me use space set aside at home for creativity (which I didn't use at all for nearly a year) and made me protect at least half a day off. If I can take the rest of the day, then I often spend that time being creative too. I had forgotten how important and life-giving it is to me to make art and I think I am more relaxed about work than I have been for some years. It's reminded me that I am good at something, when so often I feel whatever I do is not quite enough or not quite good enough. It's a reflective and often prayerful activity and just as thirty years ago returning to church was a 'homecoming' this has been something of a homecoming too. I feel as though something of my self has been returned - something precious.

I've given up reading books on wellbeing - I think I know quite a lot about what I ought to be doing and I'd be much better putting it into practice.

As for recommendations; if you have a hobby or a passion, but you feel you don't have time to pursue it, sign up for a course or commit to doing something with a group or a friend on a regular basis.

Julian Meetings

Nothing particular - but I would recommend a variety of approaches - and perhaps looking at something slightly out of your normal comfort zone.

Other clergy, retreat places,

More recently I have enjoyed listening to podcasts - a wide variety - which have been life giving. I have also attended things beyond the diocese and got involved with ministry that has interested me beyond the local and my current position - this has kept me going in my current role. I have also appreciated yoga and meditation this past year. Meeting with friends has helped too.

some meditative materials

Time and space

Facebook support groups

Podcasts (currently Richard Rohr v. helpful)

NHS pain management course

Morning prayer and reading Anthony Trollope helps me get to sleep.

The hospitality of Clare Priory, where I can have a quiet day with a room in which I can lie down and snooze, at no extra charge.

Mentioned by women
<p>Pastoral Supervision and reflective practice course</p> <p>Laurence Freeman meditation</p> <p>John-Francis Friendship, Enfolded in Christ - has been very helpful</p> <p>Sacred space</p>

Mentioned by men
<p>A great book that has really helped me is called 'Zeal without Burnout' by Christopher Ash (it's a short read too!)</p> <p>Taking a regular quiet day is key for me</p> <p>Residential clergy conference</p> <p>Diocesan Funded annual 2-3 day retreat/consultancy</p> <p>I read extensively. Currently reading https://www.amazon.co.uk/Unspeakable-Things-Unspoken-Irigarayan- which is tremendous. I also go to lots of conferences - e.g. ISSR and AAR.</p> <p>Pilgrimages</p> <p>Whisky</p> <p>I still try to take a short 'refreshing oasis' at some point everyday even if only for 10 minutes.</p> <p>I am a Benedictine Monk & find this totally supports my Ministry</p> <p>Podcasts, blogs and books. John Ortberg. Erwin McManus, New Wine (selected), Rachel Held-Evans (Dcd),</p> <p>Clergy retreats</p> <p>Spending time in Walsingham, events organised by Catholic groups/societies such as Anglican Catholic Future</p> <p>Reading non-theological books.</p> <p>The Psalms</p> <p>An excellent cell group</p> <p>Daily Dose of Greek</p> <p>Seeing a spiritual director every 6 weeks</p> <p>Zeal Without Burnout by Christopher Ash (Vicar of All Saints Little Shelford until 2004)</p> <p>Daily Prayers, Bible reading and study, Friends I can confide in.</p> <p>Ian Paul's Psephizo blog</p> <p>Faraday Institute and being able to use Cambridge University Library</p> <p>My friends</p>

Mentioned by men

Pastoral Refreshment Conference. Friends! Competent help in the parish which actually helps!
Lead On' by James Lawrence (and read in conversation with my staff team); 'Beyond Busyness' by Stephen Cherry (read in conversation with the deanery chapter).
Rereading The life and work of a priest Michael Ramsey
Having a mentor
Pray as You Go and other similar Apps
Training and courses
Regular reading and study
Sabbath Keeping, Lynne M. Baab
Various websites that offer accessible resources for putting worship together which saves time allowing for other pastoral duties to happen. Having an administrator
Keswick Convention
Books, although they are now too expensive/ visits to Holy Places
Daily times of silence, swimming and yoga keep me physically and mentally well
Spiritual Director, spiritual reading, Christian meditation.
Time needed to read and reflect

Appendix 2: What gets in the way?

Mentioned by women
I feel really happy in my current role. Looking back to times of significant stress I would identify a strong sense of duty as a contributing factor: this means I will work hard at whatever I do; it also means I am exploitable when a role is unrealistic in terms of its workload - and the C of E has a lot of such roles.
Large amount of calls on my time and shrinking number of volunteers to help
Only lack of time, but usually this only occurs at pressurised times like Holy Week, Christmas, etc
Lack of colleagues and busyness of position
Pressures of work, rotas etc
A sense of aloneness & feeling overwhelmed
Time, financial pressures and location.
Time, or the lack of it!
When parish ministry gets really busy, e.g. run of funerals, etc.
No cover for caring responsibilities.
There are just so many urgent and important things on my list of things to do, that time off isn't always relaxing. I am working on building in short bursts of activity that take my mind off work. The type of prayer I find most sustaining: silent contemplation -- has been very elusive.
New incumbency and lack of wider ministry team resource. Time or energy enough to sort it out! Bread and butter ministry always needs to be met fairly urgently and so if that is already putting you over capacity there is little opportunity for the 'developmental' work that would enable some further more consistent spaces to open up!
Lack of time
Too much admin and office based work
Childcare prevents me from going on retreats or away days which I would very much like to do.
Busyness, guilt, exhaustion
Moments when you forget and try to do everything yourself. Moments when you lose sight of the bigger picture and a mighty God.
Sometimes I am just too busy or too tired because of work
Unforeseen family needs (parental bereavement and illness/frailty) and all that goes along with moving house and jobs
My health is getting in the way at the moment
Sometimes not enough time in a day to fit things in
Too many commitments
My disorder at times
It is very hard to justify doing things for oneself, when there is always more that needs doing in the parishes.
Occasional mismanagement of diary due to variety of roles/activities; costs of retreats/conferences.
Time!
juggling diary commitments.

Mentioned by women
Juggling two jobs and expectations of both part time roles which add up to more than one full time job.
The job really has no end. Whatever I do there will always be a pile more stuff to do and things that will never reach the top of my to do list. It is easy to go relentlessly on ticking things off. There are times when I am working when I feel I should be with my family and times when I am with my family I feel I ought to be working - I feel I'm not enough.
Conflict sometimes between ministry and time for hubby
Time!
Finance; time
Pressures of expectations and work flow - especially occasional offices
Time pressures, guilt, expectations
We have children who require time and whilst identifying the need for exercise, friendship and wider reading/meditation is really good for my wellbeing - fitting that in with full time ministry and children and other things which need to be done - there is a need to be flexible at any given time and of course at certain times it's difficult to maintain a healthy balance - but it's not impossible! Life is ever changing and it's ensuring you adapt at any given time - including the things that give you life. With small children, my priority had been solely them and my fulltime role in the parishes. I had very young children when I started my first incumbency. This is now changing - I am now beginning to find other things which give me life as I have grown in confidence in both - being a novice at both was challenging at times! For a time it felt impossible if I wanted to make time for myself along with my children, and my full time role. I wish there had been more mums in the diocese in my position to talk too - or been made aware of them. Things have now changed again and I've learnt lots on the way. I may have done things differently but having said that it's been incredibly important to identify and make changes to care for my own wellbeing which I have done over the past year or two.
Ever pressing jobs to be completed.
Pressure of work and feeling responsible
Time and responsibilities
Busyness of rural ministry. Family commitments (children/grandchildren/parents)
Feeling that gifts and abilities are not being used
I love hill walking but with family and work commitments it is hard to engage in this hobby which would involve a 2 hour minimum drive each way.
Time, commitments to adult family who need support. Having gone back to having just one car for me and my husband has made things a little more complicated.
At times increasing demands on time - each village wanting a piece of me.
I do take advantage of many opportunities
Lack of control over diary; low mood/fatigue
Commitments and not letting people down

Mentioned by men
I'm trying not to let anything do that but my own expectations of myself have been one factor in the past.
Family responsibilities
Time, cost
Not even so much time as the energy to do them!
Time pressures
Increasing demands from secular employment and the need to be continuously available.
Time
Lack of planning in advance
Of course sometimes the volume of work
Sheer relentlessness of the incumbency role
Sometimes not good at time management.
Prioritising IME commitments
Not an issue to me, just debilitated by the control freakery of the national Church.
Lack of time
Lack of time/too busy
My difficulty in focussing on and completing the tasks which I need to do means that I feel guilty taking time to do anything else.
My wife's workload, the restriction of leave to be taken during gaps in the academic year.
Time taken up with work
Unrealistic expectations, both from other people and myself, fluctuations in workload, so inability to plan in detail, need to be endlessly flexible.
Time, money.
Pull of needy people
Workload which constantly increases. The CofE needs to face facts about what it tries to do.
Caring for my spouse
Too many evening meetings
Lack of time is the main reason
I wouldn't go as far as to say I am prevented, but being very new the role has much to learn so I am very busy, which will hopefully stabilize in the near future.
Demands of ministry
Sometime life in the parishes is too busy to be able to attend
Slight inefficiency / lack of motivation; some domestic stress
Lack of financial resources. For example, I would love to join a gym, but this is simply not viable on a stipend and supporting a wife and three children.
Working at weekends
Sheer relentless busyness of the job
Money restricts the books I buy and inhibits me from going to the Holy Land more often

Mentioned by men
The work load demand of doing two roles.
Too little time
Lack of organisation on my part, plus the sheer pressure of ministry.
The phone
Lack of time and energy
Pressure of time