

Personality, Ministry and Spiritual Experience In the West Midlands Synod of the United Reformed Church

1. Introduction.

Background

Some years ago I completed research on the relationship between Spiritual Experiences faith and worship among members of a local congregation of the United Reformed Church (URC) and concluded that faith and Spiritual Experiences are related, in that a person's faith is both informed by and informs the understanding of Spiritual Experiences.¹ The research also concluded that there is a wide range of understandings and expressions of faith and therefore a wide range of types of Spiritual Experiences reported. This confirmed the findings of the 2001 Church survey².

Since completing that research I became aware that personality may be a factor in the type of faith expressed and the type of Spiritual Experiences that a person encounters. In recent years significant work has been undertaken by a number of scholars including Prof. Leslie Francis on personality profiles of clergy in different churches.³ However, no such project has yet been undertaken among ministers and Church Related Community Workers (CRCW), both referred to as ministers in the URC. Prof. Francis has also completed research on Spiritual Experiences among clergy.

Therefore the following project was set up to explore both the personality profiles and Spiritual Experiences of ministers in the URC and how these might relate to each other and influence their ministry.

The Theological Background

The Incarnation reminds us that we believe in a God who is immanent as well as transcendent and that God comes to us in our lives and in our world. We believe that God comes to us foremostly in Jesus Christ. This is a God who is relational, as seen in the life and teachings of Jesus and therefore faith and faith development centres on our relationship with God in Jesus Christ.

God relates to us in many ways, including specific spiritual experiences. These may include dreams, visions, the feeling of a presence, the hearing of a voice, or response to prayer. These may be described as special or extraordinary experiences. However, Spiritual Experiences may occur in many different ways and can include the everyday experiences, such as the wonder of nature or an encounter with another person, and God being revealed through worship and through the scriptures.

Genesis 1 reminds us that we are made in the image of God and tells us that there is male and female, yet both exhibit the image of God and we can extend this idea and say that all cultures and ethnicity also exhibit the image of God, and each of us will reflect something of God's image. Yet we are all individuals and different (Jer. 1: 5, Psalm 139: 13) with different gifts, abilities and temperaments (Romans 12, 1 Corinthians 12, Ephesians 4.) From a theological perspective, then, personality is something that is a gift from God and therefore needs to be celebrated and is to be used in the service of God and for the "Missio Dei." God needs people with different personalities, temperaments and gifts

¹Burgess J.H., 2006, *Perceptions of God in the Particular: A case study of the relationship between spiritual experiences and expressed faith among members of a Birmingham church*, unpublished Ph.D. thesis, University of Birmingham.

² Philip Escott & Alison Gelder, (2002,) *Church Life Profile 2001: Denominational results for the United Reformed Church*, Church information for Mission.

³ For example: Village A., Francis L. J. And Craig C., 2008, *Church tradition and Theological Type Preferences among Anglicans in England*, Warwick University; Francis L.J., Grubb S., and Robbins M. (2009) *Psychological Type Profile of Lead Elders within the Newfrontiers Network of Churches in the United Kingdom*, Warwick University; Burton L., Francis L.J. and Robbins M., 2010, *Psychological Type Profile of Methodist Circuit Ministers in Britain*, Warwick University.

both as a celebration of the diversity of creation, but also to work together and complement each other for the extension of the Kingdom.

The way that we express faith is influenced by, among other things, our experiences and personalities, therefore the description and classification of personality types and Spiritual Experiences is not about making judgements, but about understanding ourselves and our faith, and how we relate to other people and God. We might say that to understand ourselves enables us to be all things to all people! (I Cor 9: 19 - 23.)

The Research Project

Questionnaires were sent out to serving ministers and CRCWs in six Synods of the United Reformed Church during the period June 2013 – June 2014. 94 completed questionnaires were returned and while a few were not fully completed, all of them were able to be used for the research. Although the group size is relatively small the response rate represented is very good. Therefore it is reasonable to assume that the results of the survey are representative of the serving ministers in the United Reformed Church. It represents about 30% of the ministers in the six Synods and about 15% of ministers of the United Reformed Church⁴.

The questionnaire consisted of a number of sections, some of which are used for this research project and others by Prof. Leslie Francis for his own research on personality and Spiritual Experiences. The questions were compiled from material previously used by Prof. Francis and John Burgess.

Part one consists of a few questions concerning the respondent including age, gender and information relating to their ministry.

Part two, is the Francis Psychological and Mystical Type Scales. This is, perhaps, the easiest questionnaire to use as it has fewer questions than the Keirsey Temperament Sorter or the Myers-Briggs Temperament Indicator (MBTI) instrument. The questions were considered suitable for a project involving ministers of the United Reformed Church as the style of questions are appropriate and this makes it easy to administer. The possible downside of this is that it might be less accurate than using the MBTI questionnaire which has a very good proven track record. This section of the questionnaire was used to indicate the Personality type of the respondent.

Part five of the questionnaire consisted of questions relating to the Spiritual Experiences of the respondent for the purpose of this research project. This included questions on the number of Spiritual Experiences the respondent had, and the place and activity at the time that they were experienced; and how much they had been of influence in various aspects of their faith, life and ministry. Similar questions were included concerning the influence of the scriptures and the teachings and traditions of the Church.

Parts three and four are being analysed by Prof. Leslie Francis for another research project.

Underlying Assumptions

The research was completely dependent on the responses in the questionnaires, as this was the only source of information and data. In previous research I had supplemented this with personal interviews and discussions with respondents which were very valuable in understanding their theology and more about their Spiritual Experiences, and in verifying what had been indicated by the completed questionnaires. Consequently this means that the whole process could be seen as very subjective, but then, in a sense the understanding of personality and Spiritual Experiences is very subjective.

The MBTI approach to personality works on the basis that the individual is the best judge of their own personality and although there can be some verification by observation this may not be very accurate as behaviour is learnt as well as determined by personality. The individual is considered to be the best person to distinguish between these two factors.

⁴ The summary of statistics in the 2014 Yearbook of the United Reformed Church estimates there are about 608 serving Ministers of Word and Sacrament and Church Related Community Workers. (United Reformed Church, 2014, *2014 Yearbook*, London:URC, P. 6.)

Likewise Spiritual Experiences are very personal, and no two will be alike, so again they are very difficult to verify and validate in an objective way. One has to take on trust the descriptions of Spiritual Experiences. It has to be noted that Spiritual Experiences are not just the event themselves, but also include the interpretation of them, and this interpretation will be related to one's background, history and theology. My previous research indicated that a person's understanding of God and the type of spiritual experiences they have are inter-related. Therefore while it may be possible to analyse personality and spiritual experiences and try to do this in an objective way, the researcher is dependent on the respondent's largely subjective understanding of themselves and their experiences.

The research also makes the assumption that people understand what Spiritual Experiences are, as I did not define the term. This was deliberate so that the respondent could include whatever they understood to be a spiritual experience. Different researchers have tried to put parameters around the term (or similar terms, such as religious experience, peak experience, special experience) or included a definition in their research such as the famous Alistair Hardy Question:

"Have you ever been aware of, or influenced by, a presence or power, whether you call it God or not, which is different from your everyday self."

However I have taken the approach that it is better to allow the individual to decide what is a spiritual experience, and I had hoped that ministers in the URC would be able to do this!

2. Analysis of Personality

The Theory

As mentioned the Francis Questionnaire although shorter than the MBTI questionnaire works in a similar way and uses the MBTI nomenclature and system. It provides a description of personality according to four factors, each of which is a dichotomy of pairs. Each personality, then will be described in terms of four letters which when combined together will indicate a personality or temperament type. This is based on Jung's work and developed by Myers and Briggs a mother and daughter team. The four dichotomies describe:

1. Where we get our energy from – so whether we are Extravert or Introvert
2. How we take in information – so whether we are Sensors – concerned with data and detail or Intuitives – more concerned with ideas and the big picture.
3. How we process that information – so being either Feelers who are more concerned with people, feelings, harmony and values or Thinkers more concerned with truth, logic and task orientated
4. How we relate to the external world – so either being a Judger which means we like to have order, structure, deadlines and closure, or Perceivers who take a more flexible approach to life, are more open ended always looking for more opportunities and possibilities.

The combination of these four letters and how these four aspects interact for any one person will describe their personality, in terms of their preferences, and how they interact. The system puts people into one of 16 different types. What it does not do is to define the strength of the personality or preference – in other words (in the official words of MBTI) it sorts people into categories rather than describe traits (measuring variation along a continuum.) For example it does not describe how extravert or introvert a person is, only that they prefer one over the other. In this sense, there is no sense of judgment about a person, there is no norm against which to judge people, but it stresses that all categories of personality are good and valuable.

The Results

So what have we discovered about ministers in the URC?

See Handout 1.

The majority of ministers are Introverts (51%). This is not surprising as this is often the profile for clergy, even though it is generally felt that Extraverts are more suited to a pastoral ministry. So the majority are people who gain their energy from within themselves

Intuitives (67%), meaning that they are less concerned with detail and more with the larger picture, so being imaginative and visionary.

Feelers (80%) being good with other people, concerned for harmony, relating to others in a more open way, looking for possibilities, and being sensitive and compassionate, deeply committed to their values and seeking for meaning and purpose.

Judgers (62%).⁵ They work in a structured way preferring to be organised and decisive, and value institutions and traditions (J).

However as you will see, the actual number of INFJs in the synod is not very large, so while this might be the “normal” type of personality, in fact the largest group is the INFP persons. These people will be more open ended in their approach to life, less structured and always willing to look for more opportunities and possibilities. They are likely to be people who will end up doing things at the last moment – so sermons are prepared on Saturday afternoons! The next most common Types are ENFJ (14.9%), ENFP (12.8%), ESFJ and INFJ (10.6% each.)

⁵ See Appendix 1

The other important fact that these findings produce is that the majority of ministers (56%) are NF, which means that they are well suited to working in situations that are more people orientated. According to Goldsmith and Wharton this is not unexpected as the greatest number of clergy in surveys undertaken are NF (Goldsmith Malcom & Wharton Martin, 1993, p. 153). Such people are likely to try to please everyone, be good communicators, inspirational leaders and have a real concern for people. However they need to be appreciated, can be easily hurt and are not good at dealing with conflict. Both Keirse (Keirse, 1998) and the MBTI Manual classify them as idealists who are more interested in people and relationships, valuing unity, cooperation, ethics and morality (Isabel Briggs Myers et al, 2003, p. 61).

There were differences in temperament between the women and the men, with the “average” woman being ENFJ while the “average” man is INFJ. The personality profile of the “average” male minister will suggest that they live by values and morals, are sensitive and caring, respect the needs of others, but are less concerned for institutions and structures (Isabel Briggs Myers et al., 2000).⁶ There is a tendency for the women to be more extraverted, less Intuitive but more Feeling and Judging, than the men. The largest number of women were ENFJ (17.5%) while the largest number of men were INFP (22.2%).

Comparison with the British population

From the above analysis it can be seen that within the West Midlands Synod of the United Reformed Church the ministers exhibit a range of different personalities. The most prominent personality type is INFP (18.1%) with a significant number of people being ENFJ (14.9%), ENFP (12.8%), ESFJ and INFJ (10.6% each.) Only nine of the possible sixteen types were actually represented. The largest number of women were ISFJ and the largest number of men being INFP. A comparison of the analysis with the UK general population⁷ shows that there is little correlation between the two populations.

(Handout 1)

TYPE	URC	UK
ISTJ	4.3	13.7%
ISFJ	8.5	12.7%
INFJ	10.6	1.7%
INTJ	6.4	1.4%
ISTP	1.7	6.4%
ISFP	1.4	6.1%
INFP	18.1	3.2%
INTP	0	2.4%

TYPE	URC	UK
ESTP	0	5.8%
ESFP	3.2	8.7%
ENFP	12.8	6.3%
ENTP	1.1	2.8%
ESTJ	3.2	10.4%
ESFJ	10.6	12.6%
ENFJ	14.9	2.8%
ENTJ	3.2	2.9%

The most significant difference is that there are a much larger numbers of INFP and ENFJ type among the ministers of the United Reformed Church than in the general population, and fewer ISTJ, which constitute the largest group among the people of the United Kingdom. Over all 56.4% of the ministers in the URC group are NF, compared to only about 23% of the UK population. Perhaps it is not surprising that they are the majority of the leaders in the United Reformed Church!

Comparison of West Midlands with URC

Comparing the Ministers in the West Midlands Synod with the URC as a whole we see some differences.

51 Questionnaires were sent out to serving ministers and CRCWs in the West Midlands Synod of the United Reformed Church during June 2013. 32 completed questionnaires were returned and while a few were not fully completed, all of them were able to be used for the research. Although the group size is relatively small the response rate represents 63% which is very good. Therefore it is reasonable to assume that the results of the survey are representative of the serving ministers in the West Midlands Synod of the United Reformed Church.

⁶ For more detail see footnote 2.

⁷ According to the MBTI European Data Supplement, Oxford: OPP, 2011 p. 19

The majority of ministers are Introverts (66%). This is not surprising as this is often the profile for clergy, even though it is generally felt that Extraverts are more suited to a pastoral ministry. So the majority are people who gain their energy from within themselves

Intuitives (75%), meaning that they are less concerned with detail and more with the larger picture, so being imaginative and visionary.

Feelers (84%) being good with other people, concerned for harmony, relating to others in a more open way, looking for possibilities, and being sensitive and compassionate, deeply committed to their values and seeking for meaning and purpose.

Judgers (53%).⁸ They work in a structured way preferring to be organised and decisive, and value institutions and traditions (J).

However as you will see, the actual number of INFJs in the synod is not very large, so while this might be the “normal” type of personality, in fact the largest group is the INFP persons. These people will be more open ended in their approach to life, less structured and always willing to look for more opportunities and possibilities. They are likely to be people who will end up doing things at the last moment – so sermons are prepared on Saturday afternoons! The next most common Types are ENFP, ENFJ and ISFJ (12.5% each.)

The other important fact that these findings produce is that the vast majority of ministers, about two thirds are NF, which means that they are well suited to working in situations that are more people orientated. According to Goldsmith and Wharton this is not unexpected as the greatest number of clergy in surveys undertaken are NF (Malcom Goldsmith & Martin Wharton, 1993, p. 153). Such people are likely to try to please everyone, be good communicators, inspirational leaders and have a real concern for people. However they need to be appreciated, can be easily hurt and are not good at dealing with conflict. Both Keirse (Keirse, 1998) and the MBTI Manual classify them as idealists who are more interested in people and relationships, valuing unity, cooperation, ethics and morality (Isabel Briggs Myers et al, 2003, p. 61).

There were differences in temperament between the women and the men, with the “average” woman being INFJ while the “average” man is INFP. The personality profile of the “average” male minister will suggest that they live by values and morals, are sensitive and caring, respect the needs of others, but are less concerned for institutions and structures (Isabel Briggs Myers et al., 2000).⁹ There is a tendency for the women to be less Introverted, less Intuitive but more Feeling and Judging, than the men. The largest number of women were ISFJ (25%) while the largest number of men were INFP (40%).

Therefore the women ministers in the West midlands are more introverted and more Feeling than women as a whole in the URC. The men are more introverted, more intuitive and more likely to be perceivers. Overall ministers in the West Midlands are likely to be more Introverted, more Intuitive, more Feeling and more Perceivers than the URC in general.

Comparison with other churches

Comparing the results with other surveys of clergy and church leaders also emphasises the unique distribution of personality types among ministers in the URC and the West Midlands Synod of the URC. The table below compares the results of two surveys conducted by Leslie Francis among Methodist ministers (Lewis Burton, Leslie Francis & Mandy Robins, 2010) and Lead Elders in the Newfrontiers congregations (Leslie J. Francis, Sean Gubb and Mary Robbins, 2009). This emphasises the large number of INFP types in the URC ministry and the dominance of the NF personalities compared to these other two groups, which are still larger than the population as a whole but closer to this figure.

⁸ See Appendix 1

⁹ For more detail see footnote 2.

TYPE	W.M.	URC	Meths	Newf
ISTJ	6.3%	4.3	9.4%	15.7%
ISFJ	12.5%	8.5	18.6%	9.7%
INFJ	9.4%	10.6	8.5%	6.0%
INTJ	6.3%	6.4	6.8%	9.7%
ISTP	0	1.7	0.7%	0.7%
ISFP	0	1.4	3.0%	1.5%
INFP	31.3%	18.1	8.1%	3.0%
INTP	0	0	3.2%	1.5%

TYPE	W.M.	URC	Meths	Newf
ESTP	0	0	1.0%	0.7%
ESFP	0	3.2	4.8%	2.2%
ENFP	12.5%	12.8	7.3%	7.5%
ENTP	3.1%	1.1	2.2%	4.5%
ESTJ	0	3.2	5.0%	12.7%
ESFJ	6.3%	10.6	11.2%	9.0%
ENFJ	12.5%	14.9	7.0%	7.5%
ENTJ	0	3.2	3.5%	8.2%

In other studies conducted by Leslie Francis it was found that the largest group among Church in Wales (Anglican clergy) surveyed in 2001 was ISFJ (20%), similar to the Methodist survey; among Church leaders attending Spring Harvest in 2004 was ISTJ (30%), and among male evangelical seminarians in 2004 was ISTJ (19%) (Francis, 2005, pp. 106 - 108), closer to the Newfrontiers survey. Francis concludes that the more evangelical churches attract a more tough-minded ministry style than other churches. The West Midlands Synod of the URC seems to attract more ministers who approach leadership in a sensitive and conciliar manner.

DISCUSSION

Any Questions

What does all this say about the URC?

Does it have anything to say about the priorities of the URC?

What does it say about the leadership of the URC?

Why is Wessex different?

3. Spiritual Experiences

The research explored Spiritual Experiences in two ways:

1. To ask people to indicate how many they have had, and to estimate how important they have been in their lives and ministries, comparing them to the influence of the Scriptures and the teachings of the church. This comparison was to give some context to the answers.

2. To write accounts of some of them. The accounts were classified according to a system that I devised for the project. There is no standard form of classification, For example James (James, 1960) has a system that divides them into 6 major different types, with 24 sub-types. Hardy (Hardy, 1979) increased this to 12 major classes with almost one hundred sub-classes. Hay (Hay, 1979) used a different approach to classification looking at five main aspects each subdivided. Each Spiritual Experience described can possibly be put into a number of classifications as no one experience is simple, but all are complex and will include a number of elements. Where the description of the experience is fuller then it can be put into a number of classifications, but where the description is very brief it lends itself to fewer classifications, because there is insufficient information available. It would also be true to say that where there is a fuller description the classification will be more accurate, whereas the briefer the description may lead to greater error in classification.

Number and places and activity

Most of the ministers have had a number of Spiritual Experiences and these have taken place in a variety of places, either when the person was on their own or with other people, while they were involved in a variety of activities. 85 (91%) people had experiences when they were alone and 80 (85%) when they were with other people. 74 (79%) when they were in church, 55 (59%) when they were at home and 54 (57%) when they were in the countryside. 43 (46%) people also had experiences in other places.

This would suggest that the most likely place for ministers to have a Spiritual Experience is in church, and therefore most likely when they were with other people. Although it is also possible that the minister was in the church on his or her own when they had the experience. However only one of the written reports may possibly suggest this. This will depend upon whether the term church is interpreted as the building or the people. It is most probable that church would have been interpreted as the building, as the section refers to "places."

From the information given it seems that a Spiritual Experience is most likely to happen when the person is at worship (74, 79%) or at prayer (71, 76%.) Thinking about God (61, 65%), listening to music (60, 64%), thinking about life (54, 57%), relaxing (49, 52% each), at work (44, 47%) are all times when people have had experiences. Fewer people had experiences when looking at art (34, 36%) although this is still a significant number of people. But there are also many other activities that may help provide the context for an experience as 36 (38%) people also noted they were doing other things when they had an experience. Looking through the written reports, other activities will include being at a football match, at the theatre, situations of bereavement and pastoral visitation, on retreat, when in hospital awaiting an operation or results of tests, in conversation with others, in caring situations, or in a particular place.

This might suggest that the most likely activity that will put a person in a more receptive mood for a Spiritual Experience is at worship or prayer. Or put another way, God is more likely to be revealed to a minister through and at times of prayer and worship. The category "work" may also include times of worship and prayer, but could also be pastoral visitation, or study or preparation. However, the results from the survey indicate that, with the exception of art and "other," about 50% or more of the respondents had had an experience in all of the categories. Therefore although it is most likely that experiences will happen during worship and prayer, they can happen during any activity.

West Midlands Synod:

The most common context for such experiences, however, seems to be while the minister was carrying out her or his duties, and principally at times of prayer and worship. This suggests that experiencing the spiritual is more likely to happen when the person is in the context and frame of mind to be open to

the presence of God, the Divine or the spiritual, or indeed may be positively seeking an experience or the revelation of God.

Influence

All three categories of Spiritual Experiences, Church traditions and teachings, and Scripture are important influences for the ministers in all the tested areas of faith and ministry, and there is the suggestion that the scriptures are slightly more influential than Spiritual Experiences, with the Church teachings and traditions the least significant, but these are only small differences. It does however suggest that the scriptures and experiences are the more important factors in determining faith and ministry. This would be in keeping with the Reformed Tradition and a more individual understanding of relationship with the Divine.

One exception to this trend is what influences the respondent's preferred type of church. Here the greatest influence is the teachings and traditions of the Church (3.45) with Spiritual Experience being the next influence (3.3) and scripture the least (3.23.) This needs some reflection and examination, but it may relate to the fact that the respondents have chosen to minister in the United Reformed Church. Therefore the traditions and teaching are more significant.

A second exception is what influences the call to ministry. The overall picture is that Spiritual Experiences (4.43) are more significant than the Scriptures (4.13), with the teachings and traditions of the Church significantly less important (3.6.8) This, however, is not surprising as a call to ministry would frequently be seen to have involved a personal revelation, or experience of God in Christ which includes a response and commitment. Therefore while the scriptures might be as significant in the style of ministry undertaken and slightly more significant for the priorities of ministry, the actual call is more experiential.

For the women, however, their Spiritual Experiences appear to be slightly more influential on their call to ministry and the style of ministry they undertake. Only 18 of the respondents describe a Spiritual Experience that was related to their call to ministry, which suggests that while Spiritual Experiences are significant for their call, they may not be as significant (or dramatic?) as other experiences.

West Midlands:

All three categories of Spiritual Experiences, Church traditions and teachings, and Scripture are important influences for the ministers in all the tested areas of faith and ministry, and there is the suggestion that the scriptures are slightly more influential than Spiritual Experiences, with the Church teachings and traditions the least significant, but these are only small differences. It does however suggest that the scriptures and experiences are the more important factors in determining faith and ministry. This would be in keeping with the Reformed Tradition and a more individual understanding of relationship with the Divine.

One exception to this trend is what influences the respondent's preferred type of church. Here the greatest influence is the teachings and traditions of the Church (3.6) with Spiritual Experience being the next influence (3.2) and scripture the least (3.1.) This needs some reflection and examination, but it may relate to the fact that the respondents have chosen to minister in the United Reformed Church. Therefore the traditions and teaching are more significant.

A second exception is what influences the call to ministry. The overall picture is that Spiritual Experiences (4.5) are more significant than the Scriptures (4.2), with the teachings and traditions of the Church significantly less important (3.6.) This, however, is not surprising as a call to ministry would frequently be seen to have involved a personal revelation, or experience of God in Christ which includes a response and commitment. Therefore while the scriptures might be as significant in the style of ministry undertaken and slightly more significant for the priorities of ministry, the actual call is more experiential. For the women, however, their Spiritual Experiences appear to be more influential on their call to ministry and the style of ministry they undertake. Only four of the respondents describe a Spiritual Experience that was related to their call to ministry, which suggests that while Spiritual Experiences are significant for their call, they may not be as significant (or dramatic?) as other experiences.

(Handout 3 - Influences)

Accounts

(Handout 4 –Classification of Accounts)

It is acknowledged that the written accounts supplied by the respondents do not represent all the Spiritual Experiences that they have had, but rather those that were probably more significant, and therefore any quantitative analysis of them is only provisional and tentative. However, surveying the written accounts supplied by male and female ministers there seem to be a few interesting comparisons.

20% of the accounts given by men relate the call to ministry, while 24% of those given by women do. More men have given accounts of gifts of the Spirit and encounters while at worship, healing and forgiveness and encounters with other people. More women have given accounts of commitment to action, encounters that lead to assurance, peace and affirmation, and those involving prayer.

Type of Experience		Male % (45)	Female % (37)	Total % (82)
Conversion				
Call to Ministry	C1	20.0	24.3	21.2
Commitment to Action	C2	11.1	16.2	12.9
Gifts of the Spirit	C3	13.3	8.1	10.6
Change of Life	C4	6.7	2.7	4.7
Ministry				
Inspiration	M1	11.1	5.4	8.2
Pastoral Situations	M2	11.1	10.8	10.6
Healing and Forgiveness	M3	15.6	10.8	12.9
Words of Encouragement or Knowledge	M4	13.3	16.2	14.1
Encounters				
Assurance, Peace, Affirmation	E1	22.2	32.4	25.9
Prayer	E2	11.1	24.3	16.5
Worship	E3	28.9	18.9	23.5
Presence of God	E4	28.9	29.7	28.2
Encounter through Other People	E5	15.6	10.8	12.9
Visitation	E6	2.2	2.7	2.4
Other Events				
Visions	O1	11.1	13.5	11.8
Suffering	O2	0	5.4	2.4
Unity	O3	6.7	2.7	4.7
Synchronicity	O4	4.4	2.7	3.5
Nature	O5	4.4	13.5	8.2
Other	O6	6.7	8.1	7.1

West Midlands

25% of men relate accounts of the call to ministry, while only 17% of those given by women do; 31% of the men give accounts that involve an encounter with other people, worship and the presence of God, while the women have less accounts (8%, 25%, 25% resp.); 19% of the men give accounts of inspiration, while none of the women do. On the other hand 16% of women refer to the give accounts of gifts of the Spirit, while only 19% of the men do; 25% of the women give accounts are about healing and forgiveness, while only 19% of men do.

	Type of Experience	Male % (16)	Female % (12)	Total % (28)
Conversion				
	Call to Ministry C1	25.0	16.7	21.4
	Commitment to Action C2	12.5	16.7	14.3
	Gifts of the Spirit C3	6.3	16.7	10.7
	Change of life C4	0	0	0
Ministry				
	Inspiration M1	18.8	0	10.7
	Pastoral Situations M2	18.8	16.7	17.9
	Healing and Forgiveness M3	18.8	25.0	21.4
	Words of Encouragement M4	12.5	16.7	14.3
Encounters				
	Assurance, Peace, Affirmation E1	12.5	16.7	14.3
	Prayer E2	12.5	8.3	10.7
	Worship E3	31.3	25.0	28.6
	Presence of God E4	31.3	25.0	28.6
	Encounter through Other People E5	31.3	8.3	21.4
	Visitation E6	0	0	0
Other Events				
	01	12.5	8.3	10.7
	02	0	8.3	3.6
	03	6.3	0	3.6
	04	12.5	8.3	10.7
	05	0	0	0
	06	6.3	0	3.6

What does this mean and is there any significance in the differences? It might be that men and women have different types of experiences, or that the different genders will see greater significance in different types of experience, or that they are more willing to talk about different types of experiences. Assuming that the accounts represent the most significant Spiritual Experiences for the respondents, then one of these possibilities may be true. If the respondents simply wrote down accounts of experiences that come into their mind, then the whole exercise might be arbitrary. This might also be true if the accounts are of the most recent experiences. However it is most likely that the ones that came to mind were the most significant for the people involved, and therefore there is some significance in the differences of spirituality of the genders.

DISCUSSION

Questions and thoughts

4. Personality and Spiritual Experiences

When the Spiritual Experiences are analysed according to the different personality types there are some interesting results. It seems that there are some correlations between the type and number of experiences and the personality types.

Extravert and Introvert.¹⁰

From the analysis it will be seen that significantly more Extravert ministers said they had many experiences than those who had occasional experiences. The general conclusion from this question is that I ministers have had occasional or many experiences, while most E ministers will claim to have had many experiences.

The results of question 2 suggest that there is little significance in the influence of personality on the place where a Spiritual Experience has taken place. The two possible differences is that introverts are slightly more receptive to “nature experiences” or to feeling the presence of the Divine when they are in the countryside and alone? It could be that being away from people they are more receptive to God? E ministers may be more receptive to God when they are in church.

The results from question 3, suggest that although in all categories except two E ministers are more likely to have experiences during all activities, it is most marked when they are at prayer and worship. I ministers are slightly more likely to have an experience when they are at work or looking at art, but the differences are very small. Worship is the most significant activity for E ministers in terms of having a Spiritual Experience. The most significant for I ministers is being at prayer – which could be communal or private prayer.

The Perceiving and Judging Types

Of the 94 people who responded to the questionnaire 57 were Judgers (J), 37 were Perceivers (P). The results suggest that Perceivers are more likely to have had many experiences rather than occasional experiences. This suggests that they are more likely to have had more experiences than J ministers.

Nearly all the Perceivers have had experiences when they have been with others, and this is also significant for Judgers, but they record only 82%, but on the whole there is little that can be deduced from this set of statistics, as there seems to be a similar distribution of places where the respondents, whatever their preference, were when they have had experiences. The only other comment is that only about one third of Perceivers indicated that they had had experiences in other situations.

The analysis of what the respondents were doing at the time of their Spiritual Experiences does not seem to indicate that there is any significant difference between the people of different preference with the exception that more Js had an experience when they were thinking about God and listening to music, compared to Ps. Ps had more experiences when they were thinking about life.

The Four Functions (NF, NT, SF, ST)

The majority of the respondents were recorded as NF (53) with the next largest group being SF (22), so the conclusions from these groups may be indicative of this type of personality. However, the small size of the NT (10) and ST (9) groups mean that any conclusions are more speculative. Analysis of the results of the questionnaire according to the four functions provided the following:

The only comment really is that the SF group has considerably less numbers of people claiming many experiences compared to the other groups. Although it also needs to be noted that the NF group is the only one to contain one respondent who has only had one experience that has been described as a Spiritual Experience.

The results suggest that the place of the experience is probably not relevant and has little to do with the personality preferences of the respondents. The main observation from the statistics is that people who

¹⁰ See Appendix 2.

are NT all had experiences when alone and are more likely to have experiences in the home than people in the other groups. Perhaps these two facts relate to each other.

The activity of the person when they had a Spiritual Experience does not seem to be highly significant, although there are some interesting trends. The NT group is less likely to have an experience while at prayer than the others, and more likely when they are thinking about life and listening to music. The NFs and SFs show a similar profile, except that SFs are less likely to receive an experience when worshipping, thinking about life, listening to music or looking at Art. Perhaps this is because they are less likely to be interested in these activities! The ST group consider looking at art and listening to music more significant than the others. All groups are most likely to have experiences while at prayer and worship.

The Dominant Function

The dominant function for each personality is the one that has most influence over the way the person operates, or the one that is most developed. It is assisted by the auxiliary function. Hence there are eight possible dominant functions with associated auxiliary functions.¹¹ All the functions were represented in the study though the Si (Introverted Sensing,) Ti (Introverted Thinking) and Te (Extraverted Thinking) groups were very small.(3, 2, and 6 respectively.) The results of the questionnaire are as follows:

The number of Spiritual Experiences that each personality type had are represented in the table below. Because of the small numbers in the above mentioned groups these figures will be very tentative. The Si, Ni, Fi, and Ti groups all are about equally divided between occasional and many experiences, while the Ne, Fe (and Se and Te) have considerably more people who claim to have had many experiences.

The data suggests that perhaps the place of an experience does relate to personality profiles.

Concerning the activity when a Spiritual Experience occurred nearly all the members of the Ne and Fe groups had experiences at worship, while only about two-thirds of the other groups did. The Si group are least likely to have experiences when relaxing, as only about a quarter of people in this group have recorded such experiences. Perhaps Intuitive Sensors are not comfortable relaxing!

Personality Types and Spiritual Experiences¹²

When the Spiritual Experiences are analysed according to the different personalities it seems that there are some correlations between the type and number of experiences and the personality types. There are also some questions still to be answered. While Introverts are more likely to have Spiritual Experiences while they are on their own, compared to Extraverts, why is it that they both seem to have the same likelihood of having Spiritual Experiences while with other people? Judgers consider the teachings and traditions of the church more significant than Perceivers, which may be consistent with their personalities. Perceivers are more likely to record Spiritual Experiences related to worship and the presence of God and those relating to pastoral situations.

Looking at the results in relation to Function groups, the results seem to be more mixed. While the NF and SF groups indicate that there may be a relationship between personality and Spiritual Experience for the other Function groups this is not clear. When exploring the Dominant Function groups, again the results seem to be unclear, with some showing trends that suggest a relationship and others not necessarily so.

Finally it was found that there is some correlation between Full-type Personality profiles and Spiritual Experiences. For example the ISTP group felt that the Church teachings and traditions were more influential than Spiritual Experiences for their ministry, while for their life of faith the Spiritual experiences were more important. While people of all personality types reported a broad range of types of Spiritual Experiences, and indicated that they had occurred in a variety of settings and contexts, there is an indication of trends that relate to the personality profiles of the people, or at least aspects of their personalities.

¹¹ Introverted Sensing (Si), Extraverted Sensing (Se), Introverted Intuition (Ni), Extraverted Intuition (Ne), Introverted Feeling (Fi), Extraverted Feeling (Fe), Introverted Thinking (Ti), Extraverted Thinking (Te).

¹² See also Appendix 10

From an analysis of the information about Spiritual Experiences and those reported by each personality preference group the following may be concluded.

ISTJ people are most likely to have many Spiritual Experiences and all the group reported having them when alone, with others and at church. They also all reported having them in the context of prayer, worship and while listening to music, but other contexts such as being at home or in the country and looking at art are also important. Because there are only four members in this group it is not large enough to come to any conclusions about the most important type of experience they will report. The data suggests that the context of Spiritual Experiences is consistent with the Personalities of this group, although one might have thought there would be a greater number of Spiritual Experiences in the context of theological thinking.

ISFJ people are more likely to have occasional rather than many Spiritual Experiences and they are most likely to be encountered when they are alone (all in this group reported that they had had experiences when alone) but also with other people and when they are thinking about God and at prayer. The context of worship (except that it may relate to prayer) does not seem so significant for receiving Spiritual Experiences. They have recorded that the most important Spiritual Experiences are ones that lead to commitment to action and where they have felt the presence of God. That all have had Spiritual Experiences while on their own, is consistent with their Introvert nature, and that the most important Spiritual Experiences are those that include a commitment to action and the presence of God (important relationship) is also consistent with their personality profile.

INFJ people are likely to have occasional to many Spiritual Experiences, and they are likely to have them in any place and when alone or with others. The least likely place they are to have them is when at work or looking at art. It seems that the context is not so significant for this group, except that 91% said that they have experiences when relaxing. The most significant experiences are those that involve prayer or involving or relating to other people. Dreams and visions also seem to be significant. Some of them note experiences of visions and dreams, and that they are likely to have Spiritual Experiences while relaxing, thinking of God and listening to music. They are the group that have had the greatest number of people having experiences in the country. All this seems to be consistent with this profile. There are also a number of reported Experiences relating to other people.

INTJ people are as likely to have many as occasional Spiritual Experiences and they all reported having them while alone. Otherwise there seems to be no other context that is so significant. Half the group reported experiences related to the call to ministry but other important types of experiences reported include words of encouragement and knowledge, assurance, peace and affirmation and the feeling of the presence of God. That all the people in the group had experiences while alone, and that one third of them had experiences when they felt the presence of God, is consistent with the personality profile. One would have expected the contexts of thinking about God and life to have been more important.

INFP people will have occasional to many Spiritual Experiences. They are most likely to have them when alone, but also being with others and in church are also important contexts. Prayer and Worship are clearly the most significant activities to being open to Spiritual Experiences. The largest number of reported experiences are in the categories of healing and forgiveness, assurance, peace and affirmation, worship, the presence of God and with other people. So there seems to be a wider spread of important types of experiences with this group. That the two most reported Spiritual Experiences relate to assurance, peace and affirmation, and involving worship is consistent with the personal profile, but one might have expected more reports of visions and dreams and experiences related to prayer and pastoral situations. However the group report that the most likely place for Spiritual Experiences is prayer and worship.

ENFP people are most likely to have many Spiritual experiences, although it is worth noting that one person in this group considered he had only had one experience. The most likely places for Spiritual experiences are when alone, with others and at Church. This is confirmed by the important activities which are worship, prayer and thinking about life. Half the group reported experiences that included the feeling of the presence of God, which is the highest of all the groups, and a third reported experiences that related to their call to ministry. Other important Spiritual Experiences are ones that include assurance, peace and affirmation, worship and visions and dreams. Analysis of the data from this group does not seem to be consistent with what might be expected from their personal profile. One

might have expected more reports of Spiritual Experiences related to pastoral situations, and assurance, peace and affirmation, although the context of being with other people and at worship is as important as being alone. The high number of reports of Spiritual Experiences of the presence of God, however, may relate to the importance of relationships.

ESFJ people are likely to have occasional rather than many experiences and to have them when alone, with others and at church. Worship, prayer and thinking about God are the most significant activities for the experiences. A third reported experiences related to worship and to the call to ministry. The other experiences reported as important are related to commitment to action and those involving prayer. That being at worship is the most important context for ESFJ people to have Spiritual Experiences is consistent with their personal profile. The contexts of being with others, in church and at prayer are as important as being alone. The highest reportage of Spiritual Experiences are those that are related to worship and to the call to ministry. This may be consistent with the personality profile.

ENFJ people are most likely to have many Spiritual experiences and are most likely to have them while alone, at church and with others. The most likely activities are while at worship and prayer, and while thinking about God. Half the people report experiences relating to assurance, peace and affirmation, which is the highest of all the groups, and a third related to worship. Other important types of experiences are those that include a call to ministry and the feeling of the presence of God. That worship and being at Church are as important as being alone for the context of receiving Spiritual Experiences is consistent with the personal profiles. Reports of experiences resulting in assurance, peace and affirmation and those related to worship are the most important for the group. The accounts of calls to ministry and the presence of God may express the importance of personal relationships.

The other Personality Type groups are too small to draw any reasonable conclusions about the type, importance and context of their Spiritual Experiences.

4. Conclusions

We have to ask, then, if personality is significant for Spiritual Experiences. I feel that the survey indicates that it is, although it is not always clear. This may be due to a number of reasons. Personality will only be one aspect of a person's life that influences their Spiritual experiences, and therefore their relationship with and understanding of the Divine. The setting or context of a person at the time of the Spiritual Experience will also be very significant as God is often encountered at times of stress or difficulty. God often speaks to specific situations. Other influences will be the heritage of the church and theology, and although this was seen to be less influential for most people, there is always a pressure to conform to expected norms. This would be true of the pressure of society that pushes people to conform to certain expectations in behaviour which can often be thought to represent personality, whereas it is likely to be learnt behaviour. The nature of the work involved in ministry is also likely to influence the "formation" of people who have to use aspects of their personality which they would not prefer to use.

Finally Goldsmith (Goldsmith, 1997) considers that our "spiritual personality" may differ from our normal personality, as we may use different aspects of personality when relating to the Divine in contrast to people and the world about us. In other words we may rely on our tertiary and inferior functions much more when we are concerned with spiritual matters. Jesus did say we should become like little children! Another way of understanding this is that, according to Jung and the MBTI development of his theories, as we mature we develop the tertiary and inferior functions of our personality and use them more often. The majority of the ministers who took part in the survey (82%) were over 50 and therefore it is highly likely that they have developed the use of their tertiary function, and be working on their inferior one as well. Therefore while their personality profile does not change, they may be more aware of the presence of God in more situations and contexts than they might have been at a younger age. Therefore we need to heed the words of Goldsmith:

... it [is] quite clear that all of our personality – mind, will and strength – has to be included in any response that we make to God... There are difficulties, therefore, in trying to single out particular personality functions and explore what effect they have upon or spiritual journey. ... In terms of the Myers-Briggs framework, all personality functions are important. All are present in our spiritual life, and we ignore any of them to our detriment. But just as in our normal day-to-day living our dominant and auxiliary functions tend to mold and shape our personalities in a particular way, so too in our spiritual life they wield their influence. This is especially true when we look at the effects of our third and fourth preference (our inferior functions or our shadow.) (Goldsmith, 1997, pp. 55 -56).

And we must not forget that while God may work through our personalities, unlike our attempt to put personalities into neat categories, we cannot confine God to work in any particular way, and we need to acknowledge that God is free to challenge our personalities and change us.

(Handout 5 & 6)

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Summary of Personality Profiles

	West Mids			Yorks			East Mids			Wessex			Other			Totals			UK Total %	
	M %	F%	Total %	M %	F%	Total %	M %	F%	Total %	M %	F%	Total %	M %	F%	Total %	M %	F%	Total %		
	n = 20	n = 12	n = 32	n = 11	n = 6	n = 17	n = 11	n = 7	n = 18	n = 8	n = 9	n = 17	n = 4	n = 6	n = 10	n = 54	n = 40	n = 94		
ISTJ (4)	5.0	8.3	6.3	0.0	0.0	0.0	9.1	0.0	5.6	0.0	0.0	0.0	0.0	16.7	10.0	3.7	5.0	4.3	13.7	ISTJ
ISFJ (8)	5.0	25.0	12.5	9.1	0.0	5.9	18.2	0.0	11.1	0.0	11.1	5.9	0.0	0.0	0.0	7.4	10.0	8.5	12.7	ISFJ
INFJ (10)	10.0	8.3	9.4	18.2	0.0	11.8	18.2	28.6	22.2	12.5	0.0	5.9	0.0	0.0	0.0	13.0	7.5	10.6	6.4	INFJ
INTJ (6)	10.0	0.0	6.3	0.0	0.0	0.0	0.0	28.6	11.1	0.0	11.1	5.9	0.0	16.7	10.0	3.7	10.0	6.4	6.1	INTJ
ISTP (2)	0.0	0.0	0.0	0.0	0.0	0.0	9.1	0.0	5.6	0.0	11.1	5.9	0.0	0.0	0.0	1.9	2.5	2.1	1.7	ISTP
ISFP (1)	0.0	0.0	0.0	9.1	0.0	5.9	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	1.9	0.0	1.1	1.4	ISFP
INFP (17)	40.0	16.7	31.3	18.2	33.3	23.5	0.0	0.0	0.0	12.5	11.1	11.8	25.0	0.0	10.0	22.2	12.5	18.1	3.2	INFP
INTP	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	2.4	INTP
ESTP	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	5.8	ESTP
ESFP (3)	0.0	0.0	0.0	0.0	0.0	0.0	0.0	14.3	5.6	12.5	11.1	11.8	0.0	0.0	0.0	1.9	5.0	3.2	8.7	ESFP
ENFP (12)	10.0	16.7	12.5	18.2	33.3	23.5	9.1	14.3	11.1	12.5	0.0	5.9	25.0	0.0	10.0	13.0	12.5	12.8	10.4	ENFP
ENTP (1)	5.0	0.0	3.1	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	1.9	0.0	1.1	12.6	ENTP
ESTJ (3)	0.0	0.0	0.0	9.1	0.0	5.9	0.0	0.0	0.0	12.5	0.0	5.9	0.0	16.7	10.0	3.7	2.5	3.2	6.3	ESTJ
ESFJ (10)	5.0	8.3	6.3	0.0	0.0	0.0	9.1	0.0	5.6	25.0	44.4	35.3	0.0	16.7	10.0	7.4	15.0	10.6	2.8	ESFJ
ENFJ (14)	10.0	16.7	12.5	18.2	33.3	23.5	9.1	14.3	11.1	0.0	0.0	0.0	50.0	33.3	40.0	13.0	17.5	14.9	2.8	ENFJ
ENTJ (3)	0.0	0.0	0.0	0.0	0.0	0.0	18.2	0.0	11.1	12.5	0.0	5.9	0.0	0.0	0.0	5.6	0.0	3.2	2.9	ENTJ
NF	70.0	58.3	65.6	72.7	100.0	82.4	36.4	57.1	44.4	37.5	11.1	23.5	100.0	33.3	60.0	61.1	50.0	56.4	22.8	NF
NT	15.0	0.0	9.4	0.0	0.0	0.0	18.2	28.6	22.2	12.5	11.1	11.8	0.0	16.7	10.0	11.1	10.0	10.6	24.0	NT
SF	10.0	33.3	18.8	18.2	0.0	11.8	27.3	14.3	22.2	37.5	66.7	52.9	0.0	16.7	10.0	18.5	30.0	23.4	25.6	SF
ST	5.0	8.3	6.3	9.1	0.0	5.9	18.2	0.0	11.1	12.5	11.1	11.8	0.0	33.3	20.0	9.3	10.0	9.6	27.5	ST
I	70.0	58.3	65.6	54.5	33.3	47.1	54.5	57.1	55.6	25.0	44.4	35.3	25.0	33.3	30.0	53.7	47.5	51.1	47.4	I
E	30.0	41.7	34.4	45.5	66.7	52.9	45.5	42.9	44.4	75.0	55.6	64.7	75.0	66.7	70.0	46.3	52.5	48.9	52.6	E
N	85.0	58.3	75.0	72.7	100.0	82.4	54.5	85.7	66.7	50.0	22.2	35.3	100.0	50.0	70.0	72.2	60.0	67.0	23.5	N
S	15.0	41.7	25.0	27.3	0.0	17.6	45.5	14.3	33.3	50.0	77.8	64.7	0.0	50.0	30.0	27.8	40.0	33.0	76.5	S
F	80.0	91.7	84.4	90.9	100.0	94.1	63.6	71.4	66.7	75.0	77.8	76.5	100.0	50.0	70.0	79.6	80.0	79.8	54.1	F
T	20.0	8.3	15.6	9.1	0.0	5.9	36.4	28.6	33.3	25.0	22.2	23.5	0.0	50.0	30.0	20.4	20.0	20.2	45.9	T
J	45.0	66.7	53.1	54.5	33.3	47.1	81.8	71.4	77.8	62.5	55.6	58.8	50.0	100.0	80.0	57.4	67.5	61.7	58.3	J
P	55.0	33.3	46.9	45.5	66.7	52.9	18.2	28.6	22.2	37.5	44.4	41.2	50.0	0.0	20.0	42.6	32.5	38.3	41.7	P

	Number of Ministers			Average MBTI
	Sample	Synod	%	
West Mids	32	51	63	INFJ
Yorks	17	25	68	ENFP
East Mids	18	41	44	INFJ
Wessex	17	64	27	ESFJ
Southern	4	84	5) ENFJ
S. West	5	41	12	
Other	1			
National	94	610	15	INFJ

Personality, Ministry and Spiritual Experience

Personality Profiles

Type	West Mids	URC	Meths ¹	NewF ²	UK pop ³
ISTJ	6.3%	4.3%	9.4%	15.7%	13.7%
ISFJ	12.5%	8.5%	18.6%	9.7%	12.7%
INFJ	9.4%	10.6%	8.5%	6.0%	1.7%
INTJ	6.3%	6.4%	6.8%	9.7%	1.4%
ISTP	0	2.1%	0.7%	0.7%	6.4%
ISFP	0	1.1%	3.0%	1.5%	6.1%
INFP	31.3%	18.1%	8.1%	3.0%	3.2%
INTP	0	0	3.2%	1.5%	2.4%
ESTP	0	0	1.0%	0.7%	5.8%
ESFP	0	3.2%	4.8%	2.2%	8.7%
ENFP	12.5%	12.8%	7.3%	7.5%	6.3%
ENTP	3.1%	1.1%	2.2%	4.5%	2.8%
ESTJ	0	3.2%	5.0%	12.7%	10.4%
ESFJ	6.3%	10.6%	11.2%	9.0%	12.6%
ENFJ	12.5%	14.9%	7.0%	7.5%	2.8%
ENTJ	0	3.2%	3.5%	8.2%	2.9%

NF	65.6%	56.4%	30.9%	24.0%	22.8%
NT	9.4%	10.6%	15.7%	23.9%	24.0%
SF	18.8%	23.4%	37.6%	22.4%	25.6%
ST	6.3%	9.6%	16.1%	29.8%	27.5%

I	65.8	51.1%	58.3	47.8	47.6
E	34.4	48.6%	42.0	52.3	52.3
N	75.1	67.0%	46.6	47.9	23.5
S	25.1	33.0%	53.7	52.2	76.4
F	84.5	79.8%	68.5	46.6	54.1
T	15.7	20.2%	31.8	53.7	45.8
J	53.3	61.7%	70.0	78.5	58.2
P	46.9	38.3%	30.3	21.6	41.7

¹ Lewis Burton, Leslie Francis & Mandy Robins, 2010

² Leslie J. Francis, Sean Gubb and Many Robbins, 2009

³ According to the MBTI European Data Supplement, Oxford: OPP, 2011 p. 19

Personality, Ministry and Spiritual Experience

Spiritual Experiences - Accounts

Type of Experience		Male % (33)	Female % (20)	Total % (53)
Conversion	Call to Ministry C1	12.1	5.0	11.3
	Commitment to Action C2	6.1	10.0	7.5
	Gifts of the Spirit C3	3.0	10.0	5.7
Ministry	Inspiration M1	9.1	0	5.7
	Pastoral Situations M2	9.1	10.0	9.4
	Healing and Forgiveness M3	9.1	15.0	11.3
	Words of Encouragement M4	6.1	20.0	11.3
Encounter	Assurance, Peace, Affirmation E1	6.1	15.0	9.4
	Prayer E2	9.1	5.0	7.5
	Worship E3	15.2	15.0	15.1
	Presence of God E4	15.2	15.0	15.1
	Encounter through Other People E5	21.2	5.0	15.1
	Other Events O1 - O5	18.2	20.0	18.9

Handout 3

Personality, Ministry and Personality

National

	Number of Spiritual Experiences				Place of Spiritual Experiences					
	none	one	Occ	Many	Alone	People	Church	Home	Country	Other
All (94)	0.0	1.1	37.2	61.7	90.4	85.1	78.7	58.5	57.4	45.7
Male (54)	0.0	1.9	38.9	61.1	88.9	87.0	81.5	63.0	57.4	44.4
Female (40)	0.0	0.0	35.0	62.5	92.5	82.5	75.0	52.5	57.5	47.5

	Activity								
	Prayer	Worship	Work	Relax	God	Life	Music	Art	Other
All (94)	75.5	78.7	46.8	52.1	64.9	57.4	63.8	36.2	38.3
Male (54)	74.1	83.3	51.9	53.7	66.7	51.9	70.4	44.4	29.6
Female (40)	77.5	72.5	40.0	50.0	62.5	65.0	55.0	25.0	50.0

West Midlands

	Number of Spiritual Experiences				Place of Spiritual Experiences					
	none	one	Occ	Many	Alone	People	Church	Home	Country	Other
All (32)	0.0	3.1	37.5	59.4	90.6	90.6	71.9	56.3	50.0	59.4
Male (20)	0.0	5.0	35.0	60.0	85.0	90.0	75.0	65.0	50.0	60.0
Female (12)	0.0	0.0	41.7	58.3	100.0	91.7	66.7	41.7	50.0	58.3

	Activity								
	Prayer	Worship	Work	Relax	God	Life	Music	Art	Other
All (32)	71.9	78.1	53.1	53.1	59.4	53.1	62.5	43.8	40.6
Male (20)	65.0	80.0	65.0	55.0	55.0	50.0	70.0	45.0	25.0
Female (12)	83.3	75.0	33.3	50.0	66.7	58.3	50.0	41.7	66.7

God	Faith	World	Worship	Church	Lifestyle	Others	Ministry		
							Call	Style	Priorities

Spiritual Experiences										
Totals	394	412	339	352	313	347	347	416	379	369
All	4.2	4.4	3.6	3.7	3.3	3.7	3.7	4.4	4.0	3.9
Male	4.1	4.3	3.7	3.7	3.4	3.6	3.7	4.4	4.0	3.9
Female	4.3	4.5	3.5	3.8	3.2	3.9	3.7	4.5	4.1	3.9

The Church										
Totals	340	332	295	319	324	319	314	346	350	335
All	3.6	3.5	3.1	3.4	3.4	3.4	3.3	3.7	3.7	3.6
Male	3.5	3.5	3.2	3.6	3.7	3.4	3.5	3.9	3.8	3.6
Female	3.7	3.6	3.0	3.1	3.2	3.3	3.1	3.4	3.6	3.5

The Scriptures										
Totals	426	426	426	426	426	426	426	426	426	426
All	4.5	4.4	3.9	3.6	3.2	4.1	4.1	4.1	4.0	4.2
Male	4.6	4.5	4.0	3.8	3.5	4.1	4.1	4.3	4.1	4.3
Female	4.5	4.3	3.7	3.4	2.9	4.1	4.0	3.9	3.8	4.1

West Midlands

God	Faith	World	Worship	Church	Lifestyle	Others	Ministry		
							Call	Style	Priorities

Spiritual Experiences										
Totals	128	136	114	117	102	112	114	144	131	130
All	4.0	4.3	3.6	3.7	3.2	3.5	3.6	4.5	4.1	4.1
Male	3.9	4.1	3.8	3.6	3.3	3.5	3.6	4.6	4.1	4.1
Female	4.2	4.6	3.2	3.8	3.1	3.5	3.5	4.3	4.2	4.1

The Church										
Totals	116	107	100	112	116	106	104	113	119	117
All	3.6	3.5	3.1	3.5	3.6	3.3	3.3	3.6	3.7	3.7
Male	3.5	3.5	3.1	3.7	3.6	3.4	3.5	3.9	3.9	3.8
Female	3.8	3.4	3.2	3.3	3.7	3.3	2.9	3.2	3.5	3.4

The Scriptures										
Totals	146	144	120	117	100	125	130	133	131	139
All	4.6	4.5	3.8	3.7	3.1	3.9	4.1	4.2	4.1	4.3
Male	4.5	4.4	3.9	3.8	3.3	3.9	4.1	4.5	4.3	4.4
Female	4.7	4.7	3.6	3.4	2.9	3.9	4.1	3.7	3.8	4.3

Participants recorded the amount of influence according to a scale of 1 - 5, with 5 being the greatest influence. The tables show the totals for each category and the average over the group.

National Number of males = 54, number of females = 40
 West Midlands Number of males = 20, number of females = 12

Handout 5: Comparison of Spiritual Experiences

Type of Experience		National			West Midlands		
		Male % (45)	Female % (37)	Total % (82)	Male % (16)	Female % (12)	Total % (28)
Conversion							
Call to Ministry	C1	20.0	24.3	21.2	25.0	16.7	21.4
Commitment to Action	C2	11.1	16.2	12.9	12.5	16.7	14.3
Gifts of the Spirit	C3	13.3	8.1	10.6	6.3	16.7	10.7
Change of Life	C4	6.7	2.7	4.7	0	0	0
Ministry							
Inspiration	M1	11.1	5.4	8.2	18.8	0	10.7
Pastoral Situations	M2	11.1	10.8	10.6	18.8	16.7	17.9
Healing and Forgiveness	M3	15.6	10.8	12.9	18.8	25.0	21.4
Words of Encouragement or Knowledge	M4	13.3	16.2	14.1	12.5	16.7	14.3
Encounters							
Assurance, Peace, Affirmation	E1	22.2	32.4	25.9	12.5	16.7	14.3
Prayer	E2	11.1	24.3	16.5	12.5	8.3	10.7
Worship	E3	28.9	18.9	23.5	31.3	25.0	28.6
Presence of God	E4	28.9	29.7	28.2	31.3	25.0	28.6
Encounter through Other People	E5	15.6	10.8	12.9	31.3	8.3	21.4
Visitation	E6	2.2	2.7	2.4	0	0	0
Other Events							
Visions	O1	11.1	13.5	11.8	12.5	8.3	10.7
Suffering	O2	0	5.4	2.4	0	8.3	3.6
Unity	O3	6.7	2.7	4.7	6.3	0	3.6
Synchronicity	O4	4.4	2.7	3.5	12.5	8.3	10.7
Nature	O5	4.4	13.5	8.2	0	0	0
Other	O6	6.7	8.1	7.1	6.3	0	3.6

Handout 6a

Personality, Ministry and Personality

Comparison of Averages

National

	Number of Spirit Experiences				Place						Activity								
	none	one	Occ	Many	Alone	People	Church	Home	Country	Other	Prayer	Worship	Work	Relax	God	Life	Music	Art	Other
E (45)	0.00	0.02	0.24	0.73	0.89	0.87	0.82	0.58	0.56	0.42	0.82	0.91	0.44	0.56	0.69	0.60	0.67	0.36	0.38
I (49)	0.00	0.00	0.51	0.49	0.92	0.82	0.73	0.59	0.61	0.47	0.69	0.65	0.47	0.51	0.61	0.55	0.61	0.39	0.37
J (57)	0.00	0.00	0.40	0.60	0.91	0.82	0.79	0.61	0.56	0.51	0.75	0.81	0.47	0.54	0.72	0.54	0.70	0.39	0.46
P (37)	0.00	0.03	0.32	0.65	0.89	0.89	0.78	0.54	0.59	0.38	0.76	0.76	0.46	0.49	0.54	0.62	0.54	0.32	0.27
NF (53)	0.00	0.02	0.34	0.64	0.91	0.87	0.81	0.57	0.58	0.43	0.75	0.81	0.45	0.57	0.68	0.60	0.62	0.38	0.36
NT (10)	0.00	0.00	0.30	0.70	1.00	0.80	0.70	0.80	0.50	0.50	0.60	0.70	0.60	0.50	0.60	0.70	0.70	0.20	0.50
SF (22)	0.00	0.00	0.55	0.45	0.86	0.82	0.73	0.55	0.55	0.41	0.77	0.73	0.45	0.55	0.68	0.50	0.55	0.27	0.41
ST (9)	0.00	0.00	0.22	0.78	0.89	0.89	0.89	0.56	0.67	0.67	0.89	0.89	0.44	0.22	0.44	0.44	0.89	0.67	0.33
Si (11)	0.00	0.00	0.55	0.45	1.00	0.91	0.73	0.55	0.45	0.73	0.82	0.73	0.55	0.27	0.73	0.55	0.64	0.45	0.55
Se (3)	0.00	0.00	0.00	1.00	0.67	1.00	0.67	1.00	1.00	0.33	1.00	0.67	0.67	1.00	0.67	0.67	0.67	0.33	0.33
Ni (17)	0.00	0.00	0.47	0.53	0.88	0.76	0.71	0.71	0.71	0.47	0.59	0.65	0.47	0.71	0.71	0.59	0.71	0.35	0.47
Ne (13)	0.00	0.08	0.15	0.77	0.92	0.92	0.77	0.46	0.54	0.38	0.77	0.92	0.38	0.46	0.62	0.77	0.54	0.31	0.31
Fi (19)	0.00	0.00	0.47	0.53	0.95	0.84	0.84	0.53	0.63	0.37	0.74	0.68	0.47	0.47	0.47	0.58	0.53	0.32	0.21
Fe (23)	0.00	0.00	0.39	0.61	0.87	0.83	0.87	0.57	0.48	0.43	0.78	0.91	0.43	0.57	0.78	0.48	0.65	0.35	0.43
Ti (2)	0.00	0.00	0.50	0.50	1.00	1.00	0.50	0.50	0.50	1.00	0.50	0.50	1.00	0.50	0.50	0.50	0.50	0.50	0.50
Te (6)	0.00	0.00	0.00	1.00	1.00	0.83	0.83	0.67	0.67	0.50	1.00	1.00	0.50	0.50	0.50	0.67	1.00	0.50	0.33
ISTJ (4)	0.00	0.00	0.25	0.75	1.00	1.00	1.00	0.75	0.75	0.75	1.00	1.00	0.50	0.25	0.50	0.50	1.00	0.75	0.25
ISFJ (7)	0.00	0.00	0.71	0.29	1.00	0.86	0.57	0.43	0.29	0.71	0.71	0.57	0.57	0.29	0.86	0.57	0.43	0.29	0.71
INFJ (11)	0.00	0.00	0.45	0.55	0.82	0.82	0.73	0.73	0.82	0.45	0.73	0.73	0.45	0.91	0.82	0.55	0.82	0.45	0.45
INTJ (6)	0.00	0.00	0.50	0.50	1.00	0.67	0.67	0.67	0.50	0.50	0.33	0.50	0.50	0.33	0.50	0.67	0.50	0.17	0.50
ISTP (2)	0.00	0.00	0.50	0.50	0.50	1.00	0.50	0.50	0.00	0.50	0.50	0.50	0.50	0.00	0.50	0.00	0.50	0.50	0.50
ISFP (2)	0.00	0.00	0.50	0.50	1.00	0.50	1.00	0.00	0.50	0.00	0.50	0.50	0.00	0.50	0.00	0.50	0.50	0.50	0.00
INFP (17)	0.00	0.00	0.47	0.53	0.94	0.88	0.82	0.59	0.65	0.41	0.76	0.71	0.53	0.47	0.53	0.59	0.53	0.29	0.24
INTP	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r
ESTP	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r
ESFP (3)	0.00	0.00	0.00	1.00	0.67	1.00	0.67	1.00	1.00	0.33	1.00	0.67	0.67	1.00	0.67	0.67	0.67	0.33	0.33
ENFP (12)	0.00	0.08	0.17	0.75	0.92	0.92	0.75	0.42	0.50	0.33	0.75	0.92	0.33	0.42	0.58	0.75	0.50	0.33	0.25
ENTP (1)	0.00	0.00	0.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	0.00	1.00
ESTJ (3)	0.00	0.00	0.00	1.00	1.00	0.67	1.00	0.33	1.00	0.67	1.00	1.00	0.33	0.33	0.33	0.67	1.00	0.67	0.33
ESFJ (10)	0.00	0.00	0.60	0.40	0.80	0.80	0.80	0.60	0.60	0.30	0.80	0.90	0.40	0.60	0.70	0.40	0.60	0.20	0.30
ENFJ (13)	0.00	0.00	0.23	0.77	0.92	0.85	0.92	0.54	0.38	0.54	0.77	0.92	0.46	0.54	0.85	0.54	0.69	0.46	0.54
ENTJ (3)	0.00	0.00	0.00	1.00	1.00	1.00	0.67	1.00	0.33	0.33	1.00	1.00	0.67	0.67	0.67	0.67	1.00	0.33	0.33

	Number of Spirit Experiences				Place						Activity									
	none	one	occ	many	alone	people	church	home	country	other	prayer	worship	work	relax	God	life	music	art	other	
E (11)	0.00	0.09	0.18	0.73	0.82	0.91	0.82	0.45	0.36	0.55	0.73	1.00	0.36	0.64	0.64	0.55	0.64	0.45	0.55	
I (21)	0.00	0.00	0.48	0.52	0.95	0.90	0.67	0.62	0.57	0.62	0.71	0.67	0.62	0.48	0.57	0.52	0.62	0.43	0.33	
J (17)	0.00	0.00	0.47	0.53	0.94	0.82	0.71	0.59	0.41	0.59	0.71	0.71	0.53	0.53	0.65	0.53	0.53	0.47	0.53	
P (15)	0.00	0.07	0.27	0.67	0.87	1.00	0.73	0.53	0.60	0.60	0.73	0.87	0.53	0.53	0.53	0.53	0.73	0.40	0.27	
NF (21)	0.00	0.05	0.29	0.67	0.90	0.95	0.71	0.57	0.52	0.57	0.67	0.81	0.52	0.62	0.57	0.48	0.67	0.48	0.33	
NT (3)	0.00	0.00	0.00	1.00	1.00	1.00	1.00	1.00	1.00	0.67	1.00	0.67	0.67	0.67	1.00	1.00	0.67	0.33	0.67	
SF (6)	0.00	0.00	0.83	0.17	0.83	0.67	0.50	0.33	0.17	0.67	0.67	0.67	0.50	0.33	0.67	0.50	0.33	0.17	0.67	
ST (2)	0.00	0.00	0.50	0.50	1.00	1.00	1.00	0.50	0.50	0.50	1.00	1.00	0.50	0.00	0.00	0.50	1.00	1.00	0.00	
Si (6)	0.00	0.00	0.83	0.17	1.00	0.83	0.50	0.33	0.17	0.67	0.83	0.67	0.50	0.17	0.50	0.50	0.50	0.33	0.50	
Se	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	
Ni (5)	0.00	0.00	0.20	0.80	1.00	0.80	0.60	1.00	0.80	0.60	0.40	0.40	0.80	0.60	0.60	0.60	0.80	0.80	0.40	
Ne (5)	0.00	0.20	0.00	0.80	0.80	1.00	0.60	0.40	0.40	0.60	0.80	1.00	0.40	0.60	0.60	0.80	0.80	0.40	0.40	
Fi (9)	0.00	0.00	0.44	0.56	0.89	1.00	0.78	0.56	0.67	0.67	0.78	0.78	0.56	0.56	0.56	0.44	0.67	0.33	0.22	
Fe (6)	0.00	0.00	0.40	0.60	0.80	0.80	1.00	0.40	0.40	0.40	0.60	1.00	0.20	0.60	0.60	0.20	0.40	0.40	0.60	
Ti (1)	0.00	0.00	0.00	1.00	1.00	1.00	1.00	1.00	1.00	0.00	1.00	1.00	1.00	1.00	1.00	1.00	0.00	0.00	0.00	
Te	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	
ISTJ (2)	0.00	0.00	0.50	0.50	1.00	1.00	1.00	0.50	0.50	0.50	1.00	1.00	0.50	0.00	0.00	0.50	1.00	1.00	0.00	
ISFJ (4)	0.00	0.00	1.00	0.00	1.00	0.75	0.25	0.25	0.00	0.75	0.75	0.50	0.50	0.25	0.75	0.50	0.25	0.00	0.75	
INFJ (3)	0.00	0.00	0.33	0.67	1.00	0.67	0.33	1.00	0.67	0.67	0.33	0.33	1.00	1.00	0.67	0.67	0.67	0.67	0.33	
INTJ (2)	0.00	0.00	0.00	1.00	1.00	1.00	1.00	1.00	1.00	0.50	1.00	0.50	0.50	0.50	1.00	1.00	0.50	0.50	0.50	
ISTP	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	
ISFP	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	
INFP (10)	0.00	0.00	0.40	0.60	0.90	1.00	0.80	0.60	0.70	0.60	0.70	0.80	0.60	0.50	0.50	0.40	0.70	0.40	0.20	
INTP	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	
ESTP	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	
ESFP	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	
ENFP (4)	0.00	0.25	0.00	0.75	0.75	1.00	0.50	0.25	0.25	0.50	0.75	1.00	0.25	0.50	0.50	0.75	0.75	0.50	0.25	
ENTP (1)	0.00	0.00	0.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	0.00	1.00	
ESTJ	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	
ESFJ (2)	0.00	0.00	0.50	0.50	0.50	0.50	1.00	0.50	0.50	0.50	0.50	1.00	0.50	0.50	0.50	0.50	0.50	0.50	0.50	
ENFJ (4)	0.00	0.00	0.25	0.75	1.00	1.00	1.00	0.50	0.25	0.50	0.75	1.00	0.25	0.75	0.75	0.25	0.50	0.50	0.75	
ENTJ	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	n/r	

Personality, Ministry and Personality

Comparison of Averages

		Spiritual Experiences				Church teachings				Scripture			
		Faith		Ministry		Faith		Ministry		Faith		Ministry	
National	W.Mid	National	W.Mid	National	W.Mid	National	W.Mid	National	W.Mid	National	W.Mid	National	W.Mid
E (45)	E (11)	3.89	3.88	4.19	4.27	3.34	3.65	3.56	3.76	4.11	4.13	4.13	4.33
I (49)	I (21)	3.72	3.56	4.05	4.19	3.47	3.27	3.74	3.57	3.87	3.84	4.05	4.13
J (57)	J (17)	3.80	3.55	4.12	4.08	3.46	3.39	3.77	3.73	3.98	3.87	4.10	4.06
P (37)	P (15)	3.81	3.81	4.14	4.38	3.34	3.41	3.49	3.53	4.00	4.02	4.08	4.36
NF (53)	NF (21)	3.79	3.78	4.13	4.33	3.32	3.31	3.52	3.49	3.97	3.89	4.05	4.17
NT (10)	NT (3)	4.01	4.10	4.20	4.78	3.53	3.67	3.90	4.00	4.09	4.62	4.50	5.00
SF (22)	SF (6)	3.73	3.24	4.11	3.83	3.43	3.67	3.65	3.72	3.94	3.69	4.05	3.94
ST (9)	ST (2)	3.84	3.29	4.07	3.33	3.76	3.07	4.22	4.33	4.10	4.14	4.00	4.00
Si (11)	Si (6)	3.77	3.14	4.06	3.50	3.64	3.33	4.15	3.89	3.81	3.81	3.91	3.89
Se (3)	Se	4.24	0.00	4.56	0.00	2.76	0.00	3.56	0.00	3.86	0.00	4.33	0.00
Ni (17)	Ni (5)	3.83	4.09	4.12	4.93	3.39	3.60	3.61	3.93	3.87	3.86	4.20	4.20
Ne (13)	Ne (5)	4.00	4.26	4.18	4.53	3.30	3.60	3.21	3.67	4.14	4.46	4.10	4.73
Fi (19)	Fi (9)	3.67	3.49	4.04	4.22	3.41	3.17	3.63	3.33	3.92	3.71	4.04	4.15
Fe (23)	Fe (6)	3.71	3.37	4.10	3.93	3.30	3.80	3.57	4.13	4.01	3.86	4.03	4.13
Ti (2)	Ti (1)	4.43	4.14	3.67	4.33	2.21	2.00	2.83	2.00	3.57	5.00	4.17	5.00
Te (6)	Te	4.14	0.00	4.33	0.00	3.88	0.00	4.28	0.00	4.55	0.00	4.44	0.00
ISTJ (4)	ISTJ (2)	4.04	3.29	4.17	3.33	3.64	3.07	4.58	4.33	3.79	4.14	3.83	4.00
ISFJ (7)	ISFJ (4)	3.61	3.07	4.00	3.58	3.63	3.46	3.90	3.67	3.82	3.64	3.95	3.83
INFJ (11)	INFJ (3)	3.91	4.29	4.30	4.89	3.55	3.14	3.73	3.33	3.94	3.62	4.12	3.89
INTJ (6)	INTJ (2)	3.69	3.64	3.78	4.67	3.12	3.00	3.39	3.50	3.74	4.43	4.33	5.00
ISTP (2)	ISTP	3.29	0.00	4.17	0.00	3.79	0.00	3.83	0.00	3.93	0.00	4.00	0.00
ISFP (2)	ISFP	3.57	0.00	3.33	0.00	3.21	0.00	2.83	0.00	3.86	0.00	3.17	0.00
INFP (17)	INFP (10)	3.68	3.59	4.12	4.30	3.43	3.31	3.73	3.47	3.93	3.80	4.14	4.17
INTP	INTP	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
ESTP	ESTP	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
ESFP (3)	ESFP	4.24	0.00	4.56	0.00	2.76	0.00	3.56	0.00	3.86	0.00	4.33	0.00
ENFP (12)	ENFP (4)	3.92	4.07	4.11	4.42	3.15	3.25	3.06	3.33	4.07	4.32	4.03	4.67
ENTP (1)	ENTP (1)	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00
ESTJ (3)	ESTJ	3.95	0.00	3.89	0.00	3.90	0.00	4.00	0.00	4.62	0.00	4.22	0.00
ESFJ (10)	ESFJ (2)	3.70	3.57	4.20	4.33	3.53	4.07	3.67	3.83	4.06	3.79	4.20	4.17
ENFJ (13)	ENFJ (4)	3.71	3.57	4.03	3.92	3.13	3.50	3.49	3.83	3.97	3.89	3.90	3.92
ENTJ (3)	ENTJ	4.33	0.00	4.78	0.00	3.86	0.00	4.56	0.00	4.48	0.00	4.67	0.00