

Temperament, Emotional Intelligence, and Sustainable Ministry Leadership: A Mixed-Methods Study among Ghanaian Clergy

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Abstract

Pastoral leadership requires more than theological knowledge, charismatic gifting, and administrative competence; it also demands emotional self-awareness, relational wisdom, appropriate boundaries, and the capacity to sustain ministry under prolonged interpersonal and organisational pressure. This mixed-methods study examined the relationships among temperament awareness, emotional intelligence, leadership effectiveness, and burnout among Pentecostal and Charismatic clergy in Ghana. The quantitative phase involved 120 pastors from the Greater Accra, Ashanti, Western, and Central Regions, while a qualitative follow-up involved in-depth interviews with 15 clergy selected to represent differing temperament patterns and burnout experiences. Temperament was explored using the Arno Profile System (APS), emotional intelligence through the Schutte Self-Report Emotional Intelligence Test, and burnout through a Maslach-based measure. Quantitative findings reported a positive association between emotional intelligence and leadership effectiveness ($r = .61, p < .01$) and a negative association between emotional intelligence and burnout ($r = -.58, p < .01$). Qualitative analysis produced three central themes: **emotional awareness as leadership maturity, faith as a resource for self-regulation, and the cost of emotional neglect**. Contemporary clergy research similarly associates emotional competence, relational differentiation, mentoring, appropriate boundaries, and organisational preparation with ministerial well-being, while demonstrating that clergy burnout is multidimensional and cannot be attributed to personality or spirituality alone. This article therefore proposes a **Temperament–Emotional Intelligence–Spiritual Formation Framework (TEISF)** for pastoral leadership. The framework treats temperament assessment as a pastoral self-reflection resource rather than a diagnostic instrument and situates burnout prevention within both personal formation and institutional responsibility. Sustainable ministry, the study argues, requires pastors who can lead with spiritual conviction without denying their humanity, care for others without abandoning self-care, and recognise that emotional maturity is not opposed to spirituality but may be one important expression of it.

Keywords: temperament; emotional intelligence; clergy burnout; pastoral leadership; spiritual formation; Ghana

1. Introduction

The public life of a pastor is highly visible.

The private cost of ministry often is not.

Congregations hear sermons, receive counselling, witness leadership decisions, attend funerals, participate in prayer meetings, and look to clergy for theological certainty during moments of

crisis. Less visible are the emotional burdens carried by the person standing behind the pulpit: criticism, conflict, bereavement exposure, family pressures, organisational responsibility, financial uncertainty, moral expectations, and the persistent requirement to remain available to others.

Pastoral ministry therefore involves significant emotional labour.

The pastor must listen without absorbing every burden, exercise authority without domination, remain compassionate without becoming emotionally depleted, and practise vulnerability without losing appropriate professional boundaries.

This tension is especially important within religious environments where clergy may be expected to project strength, spiritual confidence, and constant availability.

The source study arose from precisely this concern. It examines temperament, emotional intelligence, and burnout within Ghanaian pastoral leadership, combining psychological measures with clergy narratives and theological reflection.

The central concern of this article is not whether pastors should be emotionally strong.

They should develop emotional maturity.

The more important question is **what kind of strength sustainable ministry requires.**

Strength without self-awareness can become rigidity.

Empathy without boundaries can become exhaustion.

Vision without relational sensitivity can become domination.

Sacrifice without renewal can become burnout.

Spirituality without emotional honesty can become avoidance.

Theologically, this discussion begins with a simple anthropology: pastors are called by God, but they remain human.

Paul's image of "treasure in jars of clay" (2 Corinthians 4:7) preserves both truths. The treasure is sacred. The vessel remains vulnerable.

A healthy theology of leadership must honour both.

2. Clergy Leadership as Emotional Labour

Pastoral leadership differs from many occupations because its boundaries between professional, relational, spiritual, and personal life are unusually porous.

A pastor may move within a single day from preaching to administration, marital counselling, hospital visitation, conflict mediation, funeral preparation, financial decision-making, staff supervision, and crisis intervention.

Congregational expectations may continue after formal working hours.

The pastor's spouse and family may also become visible participants in the ministry system.

This makes clergy wellness more than a matter of individual stress tolerance.

Research reviewing clergy burnout identifies interpersonal competence, relationships outside the congregation, peer and mentor support, high role expectations, personal spirituality, and healthy emotional boundaries among factors relevant to pastoral resilience and exhaustion.

More recent research has reinforced the organisational dimension. Frederick et al. (2023) found that differentiation of self—an emotional-regulation resource—was associated with ministerial job satisfaction, work-family conflict, and burnout among pastors.

The implication is important.

Burnout cannot responsibly be explained by saying:

"This pastor lacks faith."

Nor can it be reduced simply to:

"This is his temperament."

Burnout emerges from interactions among the individual, relationships, workload, organisational structures, expectations, personality, coping patterns, physical health, and broader ministry environment.

A pastor can love God deeply and still become exhausted.

3. Understanding Burnout

Burnout is more than tiredness following a demanding week.

Maslach and Jackson's foundational work conceptualised burnout through three dimensions: **emotional exhaustion, depersonalisation, and reduced personal accomplishment** (Maslach & Jackson, 1981).

For clergy, these dimensions may appear pastorally as:

"I have nothing left to give."

"People's problems no longer move me."

"I am preaching, but I feel disconnected."

"Nothing I do seems enough."

"I am surrounded by people but profoundly alone."

A 2024 systematic review of Catholic-clergy burnout found that burnout is associated with several personal and vocational variables while also noting inconsistent findings for commonly assumed protective factors. The authors specifically cautioned that clergy burnout requires models attentive to organisational as well as individual influences.

This caution matters for the present study.

Prayer matters.

Rest matters.

Mentorship matters.

Emotional intelligence matters.

But healthy ministry organisations also matter.

A denomination cannot demand chronic overwork from pastors and then prescribe individual self-care as the complete solution.

4. Emotional Intelligence and Pastoral Leadership

Emotional intelligence concerns how people perceive, understand, use, and regulate emotional information.

Schutte et al. (1998) developed a widely used 33-item self-report measure based upon the emotional-intelligence model of Salovey and Mayer. Their original validation research found good internal consistency and evidence of theoretically meaningful associations with emotional and personality constructs.

For pastoral leadership, emotional intelligence becomes visible in ordinary ministry situations.

A church member criticises the pastor publicly.

Does the pastor immediately retaliate?

A staff member fails.

Does correction become humiliation?

A bereaved family is angry with God.

Can the pastor tolerate their distress without rushing to defend God?

A board meeting becomes tense.

Can the leader recognise his own rising anxiety before it controls his words?

A spouse says:

"Ministry is taking you away from this family."

Can the pastor listen without treating the concern as rebellion against the call of God?

These are not minor relational skills.

They shape whether leadership feels safe.

Research involving 881 Latin American Catholic priests found meaningful relationships between emotional-intelligence dimensions and psychological, somatic, and burnout-related outcomes, suggesting that emotional competence is relevant to clergy well-being.

Emotional intelligence does not make a pastor holy.

But emotional unawareness can make spiritual authority dangerous.

5. Temperament as a Pastoral Self-Awareness Framework

The original study used the Arno Profile System (APS) to explore temperament through the categories **Melancholic, Choleric, Sanguine, Phlegmatic, and Supine**, expressed within Inclusion, Control, and Affection.

Participants and pastoral narratives used these categories to reflect upon relational tendencies.

A highly controlling leader might recognise difficulty delegating.

A strongly approval-oriented leader might become aware of people-pleasing.

A conflict-avoidant pastor might recognise why difficult conversations are repeatedly postponed.

A socially expressive minister might discover a tendency to depend excessively upon public affirmation.

Used this way, temperament language can help transform:

"This is simply who I am"

into:

"This is a pattern I need to understand and steward."

However, a journal-ready interpretation requires an important methodological boundary.

The APS should **not** be treated as equivalent to established clinical diagnostic instruments or as proof of fixed psychological types.

It should not be used to diagnose mental disorders.

It should not be used by itself to determine fitness for ministry.

Nor should pastors be told that burnout is predictable solely from being "Choleric," "Melancholic," "Supine," or another type.

Its defensible role in this article is narrower:

The APS functioned within the study as a faith-based pastoral self-reflection framework through which participants explored interpersonal needs, leadership tendencies, and perceived stress patterns.

That is a more academically responsible use.

6. From Temperament to Emotional Stewardship

The central conceptual distinction of the study can be stated simply:

Temperament describes tendencies; emotional intelligence concerns how those tendencies are managed.

A decisive leader need not become controlling.

A sensitive pastor need not become overwhelmed.

An expressive minister need not become impulsive.

A peaceful leader need not avoid necessary conflict.

A servant-hearted pastor need not abandon personal boundaries.

Self-awareness creates choice.

Without awareness, the pastor easily interprets temperament as destiny.

With awareness, the question becomes:

"Given how I normally respond, what would wisdom require here?"

This movement from automatic reaction toward reflective response is one of emotional intelligence's most practical contributions to ministry.

7. Pneumatology and Emotional Formation

Christian leadership formation cannot be reduced to psychology.

Neither should psychology be rejected as though human emotion lies outside spiritual formation.

Galatians 5:22–23 describes the fruit of the Spirit through deeply relational qualities: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

These are theological virtues.

They are also expressed behaviourally.

A pastor's claim to self-control becomes visible in conflict.

Gentleness becomes visible in correction.

Patience becomes visible when progress is slow.

Love becomes visible in the exercise of power.

From a pastoral-theological perspective, emotional intelligence therefore need not compete with pneumatology.

Psychology describes competencies.

Christian spirituality supplies moral orientation and meaning.

The Spirit's formation cannot simply be equated scientifically with emotional intelligence, but Christian pastors may understand the cultivation of emotional maturity as one dimension of discipleship.

Theologically, the question is not:

Psychology or the Holy Spirit?

It is:

How might psychologically informed self-awareness be submitted to Christian moral and spiritual formation?

8. Purpose of the Study

The study examined relationships among temperament awareness, emotional intelligence, leadership effectiveness, and burnout among Ghanaian Pentecostal and Charismatic clergy.

It addressed four questions:

1. What relationship exists between emotional intelligence and reported leadership effectiveness?
2. What relationship exists between emotional intelligence and clergy burnout?
3. How do clergy describe the influence of temperament awareness upon their leadership and stress responses?
4. What personal, relational, spiritual, and organisational resources do clergy perceive as contributing to sustainable ministry?

9. Methodology

9.1 Research Design

The study employed a **sequential explanatory mixed-methods design**.

The quantitative phase examined statistical relationships among temperament, emotional intelligence, leadership, and burnout.

The subsequent qualitative phase explored how pastors interpreted these relationships within their lived ministry experiences.

The design allowed quantitative patterns to be supplemented by pastoral narratives rather than expecting numerical measures alone to explain the emotional complexity of ministry.

9.2 Participants

The quantitative sample consisted of **120 Pentecostal and Charismatic clergy** from Greater Accra, Ashanti, Western, and Central Ghana.

Participants ranged from 28 to 65 years, with a reported mean age of 44.7 years and approximately 12 years of average ministry experience. Sixty-eight percent were male and 32% female.

Participants included senior pastors, associate pastors, youth and music ministers, and denominational leaders.

After quantitative analysis, **15 clergy** were purposively selected for qualitative interviews on the basis of differing temperament and burnout profiles.

9.3 Measures

Three principal measures were reported.

Arno Profile System (APS). The APS was used as the study's faith-based temperament framework, examining Inclusion, Control, and Affection and generating pastoral temperament profiles.

Schutte Self-Report Emotional Intelligence Test (SSEIT). The study used the Schutte instrument to examine emotional awareness and related emotional competencies. The underlying measure was originally developed and validated by Schutte et al. (1998).

Maslach Burnout Inventory-related measure. Burnout was assessed through the Maslach framework of emotional exhaustion, depersonalisation, and personal accomplishment. Maslach and Jackson's original instrument remains foundational to contemporary burnout research.

The manuscript reports internal-consistency coefficients ranging from $\alpha = .78$ to $.88$ for study measures.

9.4 Data Collection

Quantitative questionnaires were administered through clergy retreats, conferences, ministerial-education programmes, seminary networks, and related ministry settings.

Participants completed assessments anonymously to reduce social-desirability concerns.

Following quantitative analysis, 15 participants completed semi-structured interviews lasting approximately 45–60 minutes. Interviews explored emotional regulation, ministry conflict, stress, fatigue, calling, coping, and renewal.

Recorded interviews were transcribed and anonymised.

9.5 Quantitative Analysis

The source study reports the use of SPSS Version 26.

Pearson correlations examined associations among major variables.

Regression analysis examined predictive relationships.

ANOVA was used to compare burnout patterns across study-defined temperament categories.

Because the full underlying dataset is not reproduced in the manuscript provided here, the reported statistical results should be understood as **results supplied by the source study rather than independently reanalysed data.**

9.6 Qualitative Analysis

Interview transcripts were coded thematically with NVivo following the general six-phase approach described by Braun and Clarke (2006).

The qualitative findings were then considered alongside quantitative patterns to illuminate how emotional awareness, faith practices, relational boundaries, and fatigue were experienced by individual pastors.

9.7 Ethical Considerations

The study reports adherence to the ethical standards of the College of Counselling and Psychology Research Ethics Committee.

Participants received information concerning research purposes, voluntary participation, confidentiality, and withdrawal rights. Names, churches, and identifying information were replaced with pseudonyms.

Participants experiencing emotional distress were offered counselling referral and pastoral support.

10. Quantitative Findings

The source study reports a **positive correlation between emotional intelligence and leadership effectiveness**:

$$r = .61, p < .01$$

It also reports a **negative correlation between emotional intelligence and burnout**:

$$r = -.58, p < .01$$

Thus, within this sample, higher reported emotional intelligence was associated with stronger reported leadership effectiveness and lower burnout scores.

These findings should be interpreted as associations rather than proof of causation.

High emotional intelligence may protect well-being.

Lower burnout may also make emotional regulation easier.

Other variables—organisational climate, workload, family support, personality, age, health, theological expectations, and ministry setting—may influence both.

The source manuscript additionally reports that temperament awareness explained 37% of variance in emotional-intelligence scores. Because the study uses a specific faith-based temperament framework whose independent psychometric evidence is comparatively limited, this finding

should be presented as **study-specific and exploratory**, rather than treated as established general psychological evidence.

11. Temperament Patterns Reported in the Study

The original analysis identified differing pastoral patterns across APS-derived temperament groupings.

Melancholic–Supine and Phlegmatic–Choleric profiles were described as relatively emotionally stable within the study.

Choleric–Melancholic participants displayed high achievement alongside greater stress and interpersonal tension.

Sanguine profiles showed social warmth but greater challenges around consistency and boundaries.

Phlegmatic–Supine pastors were described as empathic and loyal while sometimes vulnerable to emotional depletion.

These findings should not be interpreted to mean that particular temperament blends are inherently healthier than others.

The more useful pastoral interpretation is:

different leadership tendencies may create different developmental tasks.

A leader with high drive may need delegation.

A highly relational pastor may need boundaries.

A reflective minister may need protection against excessive rumination.

A conflict-avoidant leader may need assertiveness.

The category itself is less important than what responsible self-awareness produces.

12. Qualitative Finding One: Emotional Awareness as Leadership Maturity

The first qualitative theme was **emotional awareness as leadership maturity**.

Participants described earlier assumptions that strong clergy should conceal vulnerability.

One pastor reflected that he once understood tears as evidence of weak faith but later recognised that emotional openness could deepen empathy with congregants.

This transition is pastorally significant.

Authority built upon emotional invulnerability tends to create distance.

Healthy authority does not require leaders to disclose every personal detail, but neither does it require them to deny humanity.

A pastor who cannot acknowledge fear may become controlling.

A pastor who cannot acknowledge grief may spiritualise sorrow.

A pastor who cannot admit fatigue may work until the body makes the decision on his behalf.

Emotional awareness therefore begins with the ability to say:

"This is what I am feeling."

and then:

"What would a wise response require?"

13. Qualitative Finding Two: Faith as a Resource for Regulation

Participants frequently described prayer, Scripture, solitude, and devotional reflection as resources for emotional regulation.

One pastor made an especially important distinction:

"Some prayers are not for demons but for discipline."

The quotation captures a significant pastoral insight from the study.

Prayer can be directed outward:

"Lord, change this situation."

But spiritually mature prayer may also become inwardly reflective:

"Lord, examine me."

"Why am I so angry?"

"Why do I need control?"

"Why does criticism threaten me so deeply?"

"What does love require before I respond?"

Spirituality becomes psychologically useful not when it prevents emotional examination, but when it creates space for it.

14. Qualitative Finding Three: The Cost of Emotional Neglect

The third theme concerned emotional depletion.

Participants described overextension, lack of rest, difficulty establishing boundaries, and guilt about attending to their own needs.

The problem can be expressed pastorally as **giving without replenishment**.

Clergy research supports the seriousness of this concern. Jackson-Jordan's review identifies high role expectations, relational boundaries, peer support, and life outside the congregation as significant themes in clergy burnout and resilience.

A study of 358 parish clergy similarly found that mentoring, retreats, relationships, exercise, interests outside ministry, and other restorative activities were associated with lower burnout.

Recent research also suggests that adequate preparation for church-management responsibilities is associated with greater ministry satisfaction and lower emotional exhaustion.

The conclusion is difficult to avoid:

burnout prevention requires formation and structures, not merely exhortation.

15. A Temperament–Emotional Intelligence–Spiritual Formation Framework

The findings support a revised integrative model: the **Temperament–Emotional Intelligence–Spiritual Formation Framework (TEISF)**.

It contains four rather than three dimensions:

Self-Knowledge – Emotional Stewardship – Spiritual Formation – Organisational Support

The fourth dimension is necessary because sustainable ministry cannot rest upon the pastor alone.

15.1 Self-Knowledge

Pastors need language for recognising habitual relational and emotional patterns.

Possible resources include personality measures with appropriate psychometric evidence, reflective inventories, supervision, temperament conversations, journaling, and feedback.

The objective is not:

"Which label am I?"

It is:

"What patterns in me repeatedly help or harm my ministry relationships?"

15.2 Emotional Stewardship

Emotional intelligence involves recognising emotion without allowing every emotion to govern behaviour.

Clergy should develop competencies in:

self-awareness;

self-regulation;

empathy;

conflict management;

assertiveness;

repair;

receiving feedback;

boundary setting;

and recognising early signs of exhaustion.

Research among priests has found meaningful relationships between emotional-intelligence dimensions and psychological well-being, reinforcing the relevance of such formation for clergy populations.

15.3 Spiritual Formation

Christian ministry requires a moral and theological centre.

Prayer, Scripture, Sabbath, silence, confession, spiritual direction, worship, and community can help clergy interpret emotion within vocation.

Yet spiritual practices should not become methods for avoiding psychological reality.

Prayer does not make sleep unnecessary.

Fasting does not replace treatment for depression.

Anointing does not make boundaries unspiritual.

Calling does not eliminate human limits.

15.4 Organisational Support

Denominations and congregations must carry responsibility.

Healthy systems provide:

reasonable workload;

annual leave;

protected rest;

sabbatical opportunities;

confidential supervision;

appropriate remuneration;

continuing education;

clear role descriptions;

access to mental-health care;

family protection;

peer support;

and procedures for addressing leadership conflict.

A systematic review of clergy burnout emphasises that prevention should include working and organisational perspectives rather than focusing solely upon personal characteristics.

16. Rethinking Pastoral Strength

One of the strongest themes in the manuscript is the need to redefine strength.

Traditional heroic ministry often says:

Never stop.

Healthy ministry says:

Know when to rest.

Heroic ministry says:

Carry everyone.

Healthy ministry says:

Build a team.

Heroic ministry says:

Never show weakness.

Healthy ministry says:

Practise appropriate vulnerability.

Heroic ministry says:

You are indispensable.

Christian theology says:

The Church belongs to Christ.

This last distinction may be the most liberating.

A pastor who believes ministry will collapse whenever he rests has crossed an invisible line between responsibility and indispensability.

No minister is the Messiah.

That truth is not insulting.

It is liberating.

17. Temperament and the Ethics of Leadership Power

Temperament awareness has another application beyond burnout.

It can illuminate how power is exercised.

A forceful leader should ask:

"Do people obey because they respect me or because they fear me?"

A relational leader should ask:

"Am I avoiding necessary accountability because I want everyone to like me?"

A highly analytical leader might ask:

"Has my standard of excellence become perfectionism imposed on others?"

A peace-oriented leader can ask:

"Is this peace, or am I avoiding conflict?"

A service-oriented pastor should ask:

"Does caring for everyone prevent me from saying no?"

These questions move temperament discussion away from personality entertainment and toward pastoral ethics.

Theologically, knowing oneself matters because leadership affects other people.

18. Burnout Is Not Moral Failure

The Church must be particularly careful with the language it uses around exhausted clergy.

Burnout should not automatically be interpreted as:

weakness;

sin;

lack of prayer;

demonic attack;

poor calling;

or spiritual inferiority.

It is an occupational and psychological phenomenon with multiple contributing factors.

A 2024 systematic review found meaningful associations between burnout and variables including age, personality characteristics, and priesthood context while emphasising the complexity of the evidence.

The latest research also continues to find relationships among burnout, personality, anxiety, depression, and quality of life in clergy populations, further demonstrating that pastoral exhaustion deserves psychologically serious assessment.

Prayer may be part of recovery.

So may therapy.

So may medical assessment.

So may leave.

So may restructuring a ministry role.

So may saying no.

19. The Theology of Rest

Christian clergy sometimes speak eloquently about Sabbath while living as though the command applies only to congregants.

Yet Jesus himself withdrew.

Luke 5:16 describes Him repeatedly going to solitary places to pray.

Mark 6:31 records the invitation:

"Come away ... and rest a while."

Rest is therefore not the interruption of Christian vocation.

It is one of its rhythms.

Pastoral self-care should not be framed primarily as:

"Do something nice for yourself."

That language can make rest appear indulgent.

A stronger pastoral formulation is:

Self-care is stewardship of the person through whom ministry is being offered.

The pastor's body matters.

Marriage matters.

Children matter.

Sleep matters.

Friendship matters.

Exercise matters.

Silence matters.

Laughter matters.

Receiving care matters.

A ministry that destroys the minister is not automatically made faithful by the size of its congregation.

20. Implications for Seminaries

Ministerial education should not wait until clergy burn out before teaching emotional formation.

Seminary curricula should integrate:

emotional intelligence;

self-awareness;

pastoral boundaries;

conflict management;

family systems;

clergy marriage and family life;

burnout;

compassion fatigue;

trauma exposure;

supervision;

mental-health literacy;

leadership ethics;

team development;

and referral.

Theology students should learn not only:

"How do I preach this text?"

They should also learn:

"What happens inside me when somebody rejects my leadership?"

Both questions matter in ministry.

Recent evidence linking church-management preparation with greater satisfaction and lower emotional exhaustion strengthens the case for broader ministerial formation beyond preaching and theology alone.

21. Implications for Denominations

Denominations should move clergy care from occasional crisis intervention toward preventive structures.

Recommended measures include:

regular confidential supervision;

peer consultation;

protected annual leave;

realistic workload expectations;

sabbatical policies;

family-life protections;

access to professional counselling;

leadership-development programmes;

and structured pathways for struggling ministers to receive help without immediate stigma.

Clergy should not have to collapse publicly before care becomes legitimate.

22. Implications for Pastoral Counselling

Pastoral counsellors working with clergy should assess more than spiritual devotion.

Questions should include:

How are you sleeping?

How much time do you actually have away from ministry?

How is your marriage?

Who knows when you are struggling?

How do you respond to criticism?

When did you last feel joy in ministry?

Do you feel trapped by people's expectations?

Are you drinking or using other substances differently?

Are you experiencing hopelessness?

Have you thought about harming yourself?

What responsibilities can be delegated?

What happens emotionally when you say no?

What do you believe God expects from you?

These questions can reveal a distinction between **calling and compulsion**.

A pastor may be serving faithfully.

Another may be unable to stop because identity has become dependent upon being needed.

The behaviours can look similar.

The inner dynamics are very different.

23. Case Illustration: From Control to Relational Leadership

The source manuscript presents the case of "Pastor Kwame," a pseudonymous 42-year-old Choleric–Melancholic senior pastor in Kumasi whose ministry was characterised by rapid growth, strong vision, high expectations, staff tension, and increasing emotional fatigue.

Following temperament and emotional-intelligence reflection, counselling focused on delegation, recognition of team contributions, and protected rhythms of family life and rest.

At follow-up, he described improved sleep, greater delegation, reduced conflict, and renewed ministry enjoyment.

The case illustrates the study's pastoral claim that self-awareness can help convert automatic leadership patterns into intentional ones.

It should not, however, be interpreted as proof that temperament counselling alone caused the reported change. The intervention involved multiple elements—reflection, counselling, behavioural change, relationships, spiritual practice, and time.

This distinction preserves the pastoral richness of the narrative without overstating its empirical significance.

24. Discussion

Taken together, the study's findings support three principal conclusions.

First, **emotional intelligence appears meaningfully related to pastoral leadership and burnout** in the study population. This finding is consonant with broader clergy research connecting emotional competence and well-being.

Second, **self-awareness matters**, but temperament should be treated as one possible language for reflection rather than a definitive psychological explanation.

Third, **clergy burnout is both personal and systemic**.

This final conclusion modifies one of the manuscript's original tendencies.

The answer to pastoral exhaustion cannot simply be:

know your temperament;

pray more effectively;

develop better emotional intelligence;

and take a retreat.

Those may help.

But sustainable ministry also requires churches willing to change unrealistic structures.

Theologically, the pastor is a person before becoming a function.

Psychologically, chronic exposure to demands without adequate recovery has consequences.

Pastorally, acknowledging those limits is not surrender.

It is wisdom.

25. Limitations

Several limitations require acknowledgement.

First, the quantitative sample consisted of 120 Pentecostal and Charismatic clergy from four Ghanaian regions. Findings should not be generalised automatically to all Ghanaian clergy or to other African Christian contexts.

Second, the study relied substantially upon self-report data and may therefore be affected by social-desirability, recall, and common-method biases.

Third, the reported relationship between emotional intelligence and leadership effectiveness does not establish causality.

Fourth, although the SSEIT and Maslach burnout framework have established research histories, the APS is a faith-based temperament framework with substantially less independent peer-reviewed psychometric validation. APS-derived findings should therefore be considered exploratory and pastoral rather than diagnostic.

Fifth, the manuscript reports that temperament awareness accounted for 37% of variance in emotional-intelligence scores. Without access to the underlying dataset, model specifications, regression tables, confidence intervals, and diagnostics, this result cannot be independently verified here and should be accompanied by the complete statistical output in a formal journal submission.

Sixth, the study's temperament-blend comparisons may contain relatively small subgroup sizes. These should not be generalised into claims that specific temperament combinations are inherently resilient or burnout-prone.

Seventh, the qualitative sample comprised 15 clergy selected after the quantitative phase and therefore represents interpretive depth rather than population prevalence.

Finally, burnout is influenced by organisational, relational, occupational, psychological, health, and cultural factors. No temperament model should be presented as a complete explanation of clergy well-being.

26. Future Research

Future Ghanaian clergy research should employ larger, multi-denominational samples and incorporate validated measures of:

burnout;

depression;

anxiety;

work-family conflict;

religious coping;

personality;

social support;

organisational climate;

job demands;

leadership behaviour;

and ministry satisfaction.

Longitudinal research could determine whether emotional-intelligence training predicts reduced burnout over time.

Intervention studies could compare:

individual counselling;

peer supervision;

denominational wellness programmes;

emotional-intelligence training;

leadership-skills education;

and organisational workload reform.

Research should also examine female clergy specifically, since pastoral expectations, family roles, denominational authority, and gendered leadership pressures may shape burnout differently.

27. Conclusion

The Church asks pastors to carry sacred things.

Scripture.

Sacraments.

Secrets.

Grief.

Conflict.

Hope.

Questions.

Families.

Institutions.

Expectations.

And sometimes the emotional weight of entire communities.

But the person carrying these things remains human.

That truth deserves neither embarrassment nor apology.

Pastors become more—not less—trustworthy when they understand themselves.

Emotional maturity does not diminish anointing.

Boundaries do not cancel compassion.

Rest does not betray calling.

Counselling does not invalidate prayer.

Delegation does not weaken leadership.

And admitting exhaustion does not mean that faith has failed.

Perhaps one of the most important lessons emerging from this study is that sustainable ministry begins when the pastor no longer experiences humanity as an enemy of vocation.

Temperament awareness, when used humbly, can provide language for self-reflection.

Emotional intelligence can teach a leader to recognise what is happening inside before it harms what is happening around him or her.

Spiritual formation can orient those emotional capacities toward the character of Christ.

And healthy churches can create systems within which pastors do not have to destroy themselves in order to prove that they are called.

The goal is therefore not the emotionally invulnerable pastor.

Such a person does not exist.

The goal is a pastor who knows when anger is rising.

Who can apologise.

Who can hear criticism without collapsing.

Who can exercise authority without humiliating.

Who can say no without guilt.

Who can cry without shame.

Who can rest without believing the kingdom of God has stopped.

Who knows when prayer is needed.

Who knows when professional help is needed.

And who can receive ministry as readily as offering it.

Theologically, this is not weakness.

It is stewardship.

A pastor is indeed a shepherd.

But every shepherd remains one of God's sheep.

When churches remember this, clergy care becomes more than a wellness programme. It becomes an ecclesiology of compassion.

And when pastors remember it, ministry can move from performance toward presence, from compulsive availability toward faithful service, and from exhaustion toward a sustainable rhythm of grace.

Ethical Statement

The source study reports review under the ethical standards of the College of Counselling and Psychology Research Ethics Committee, informed consent, voluntary participation, confidentiality, pseudonymisation, and referral for participants experiencing emotional distress. No ethics-reference number beyond the information contained in the source manuscript has been added.

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