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How Catholic and how charismatic are the followers of Bishop Barron?

A study in personality theory

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### **Abstract**

The mission and ministry of the Word on Fire Institute and of Bishop Barron focus interesting questions regarding the ongoing connection between Catholic identity and charismatic influence. The present empirical enquiry, rooted in personality theory and the psychology of religious orientation, explored the profile of 490 participants attending an event in central London animated by Bishop Barron. Participants completed measures of Catholic orientation and charismatic orientation alongside the Francis Psychological Type and Emotional Temperament Scales. The data demonstrated that the majority of participants were firmly rooted within the Catholic tradition, with a minority also rooted in the charismatic tradition. For these participants the two streams were complementary and mutually supportive. Charismatic predisposition was associated with emotional stability, with a preference for feeling (rather than thinking), and with a preference for perceiving (rather than judging). Attention is drawn to ways in which preferences for feeling and perceiving may be perceived by those who prefer thinking and judging.

*Keywords:* Catholic churchgoers, Catholic charismatics, psychological type theory, psychology of religion, religious orientation theory, neuroticism

## Introduction

### **Bishop Robert Emmet Barron**

Having served from 1992 to 2015 as a Professor of Systematic Theology at the University of St Mary the Lake, the Mundelein Seminary in North Chicago, Robert Emmet Barron was consecrated in 2015 and appointed as an auxiliary bishop in the Archdiocese of Los Angeles. In 2022 he was appointed as ninth bishop of the Diocese of Winona-Rochester, in southern Minnesota. In 2000 Barron had launched Word on Fire Catholic Ministries, a significant and distinctive evangelistic outreach programme that ‘proclaims Christ in the culture’ and ‘harnesses beauty, goodness, and truth to draw people into or back to the Catholic faith’. From a vibrant online platform and an active YouTube channel Bishop Barron’s ministry has become worldwide and intersects at points with other renewal ministries within the Catholic Church, including Catholic Charismatic Renewal.

On Saturday 11 February 2023 Bishop Robert Barron animated a one-day conference convened at the QEII Centre in central London, hosted by *Catholic Voices*, the Guild of Our Lady of Ransom, and the Word on Fire Institute, with an anticipated attendance of 1,300 participants. The present study was designed to profile the Catholic and the charismatic credentials of the participants drawn to the event and to set this profile within the broader academic differentiation of religious orientations and the alignment of religious orientations with individual differences in personality.

### **Differentiating religious orientations**

The notion of conceptualising and operationalising religious orientations was introduced to the field of the social scientific study of religious differences by Allport and Ross<sup>1</sup> who proposed two scales to differentiate between what they described as the intrinsic orientation and the extrinsic orientation. To these two orientations, Batson and Ventis and Batson and Schoenrade added a third orientation that they characterised as the quest orientation.<sup>2</sup> In the

development of the New Indices of Religious Orientation (NIRO), Francis clarified the three component structure of each of these three orientations: extrinsic orientation comprised seeking social support, seeking personal support, and compartmentalising religion apart from daily life; intrinsic orientation comprised deep commitment to public worship, deep commitment to personal prayer, and integration of religion and daily life; quest orientation comprised openness to religious doubt, self-critique of religious beliefs, and existential awareness of religious questions.<sup>3</sup>

Subsequently, Francis began to expand the notion of religious orientation and partly to repurpose that notion to include the conceptualisation and operationalisation of different expressions of religious experience and religious practice. The Mystical Orientation Scale (MOS) proposed by Francis and Loudon built on the seven aspects of mysticism identified by Happold: ineffability, noesis, transiency, passivity, oneness, timelessness, and true ego.<sup>4</sup> This 21-item instrument was developed and tested among a sample of 1,468 Catholic priests in England and Wales. A nine-item Short Index of Mystical Orientation (SIMO) was developed from the longer instrument by Francis and Loudon.<sup>5</sup> These instruments have been applied and tested in several studies.<sup>6</sup>

The 21-item Charismatic Orientation Scale (COS) proposed by Francis and Littler built on three earlier instruments, a five-item scale developed by Francis and Jones, a 14-item scale developed by Francis and Thomas, and a 15-item scale developed by Robbins, Hair, and Francis.<sup>7</sup> This instrument was developed and tested on a sample 232 Anglican clergyman serving in the Church in Wales. Charismatic orientation was defined by the following items: having a conversion experience; praying in tongues; experiencing the healing work of the Holy Spirit; attending charismatic prayer-group meetings; receiving the baptism of the Holy Spirit; hearing God speak through a dream or vision; feeling God's Spirit within me; being born again; prophesying; interpreting tongues; giving a public utterance in tongues; laying

hands on someone for healing; sharing in open and informal worship; being prayed over; receiving a 'word of knowledge'; being 'slain in the Spirit'; singing in the Spirit; seeing healings happen; praying in the Spirit; singing in tongues; and feeling led by God to perform a specific action.

The Charismatic Orientation Scale (COS) was further modified and tested among 670 lay Catholics attending three churches noted for particular influence from or involvement with Catholic Charismatic Renewal by Francis, Loudon, and Robbins to produce the Traditional Charismatic Orientation Scale (TCharOS).<sup>8</sup> Traditional charismatic orientation was defined by the following items: having a conversion experience; speaking or praying in tongues; experiencing the healing work of the Holy Spirit; attending charismatic prayer-group meetings; receiving the baptism of the Holy Spirit; receiving 'a picture' from the Lord; hearing God speak to me; feeling God's Spirit within me; being born again; prophesying; interpreting tongues; laying hands on someone for healing; sharing in open and informal worship; praying for others to be saved; receiving 'a word of knowledge'; being 'slain in the Spirit'; singing in the Spirit; seeing healings happen; praying in the Spirit; singing in tongues; and feeling led by God to perform a specific action.

The 21-item Anglo-Catholic Orientation Scale (ACOS) proposed by Francis and Littler built on the earlier nine-item scale developed by Francis and Thomas.<sup>9</sup> This instrument too was developed and tested on a sample of 232 Anglican clergymen serving in the Church in Wales. Anglo-Catholic orientation was defined by the following items: genuflecting before the Blessed Sacrament; using incense in worship; making pilgrimages to holy shrines; devotion to the Blessed Virgin Mary; use of vestments by the priest; calling the priest 'Father'; making the Stations of the Cross; seeing statues in church; receiving absolution from a priest; venerating the saints; praying for the dead; signing myself with the sign of the cross; saying the Rosary; receiving the imposition of ashes; fasting before receiving the

Blessed Sacrament; attending Mass; using holy water; witnessing ceremonial ritual in worship; saying the Angelus; receiving the Blessed Sacrament without touching it; and lighting votive candles.

The 21-item Anglo-Catholic Orientation Scale (ACOS) was modified by Francis Loudon, and Robbins and tested among 670 lay Catholics to produce the Traditional Catholic Orientation Scale (TCathOS).<sup>10</sup> Traditional Catholic orientation was defined by the following items: genuflecting before the Blessed Sacrament; using incense in worship; going to the vigil or Sunday Mass; devotion to the Blessed Virgin Mary; use of vestments by the priest; making the Stations of the Cross; attending Devotions and Benediction; going to Confession; venerating saints; praying for the souls in purgatory; making a Novena; visiting the Blessed Sacrament; saying the Rosary; making the sign of the cross; attending a Requiem Mass; being loyal to the Pope; buying a Catholic newspaper; going on pilgrimage to a Catholic shrine; saying the Angelus; venerating your guardian angel; and lighting votive candles.

### **Personality and charismatic orientation**

Charismatic experience and charismatic phenomena have long been of interest within both theoretical and empirical approaches to the psychology of religion, leading to a range of disparate insights and theories. During the 1990s William Kay spotted the potential for some of these insights and theories to be drawn together and integrated within the broad field of personality psychology. In particular, Kay was drawn to the potential within Eysenck's dimensional model of personality that focuses attention on three orthogonal constructs (extraversion, neuroticism, and psychoticism). These three dimensions have been operationalised through a series of self-report personality measures, including: The Eysenck Personality Questionnaire (EPQ) and the Eysenck Personality Questionnaire Revised (EPQR).<sup>11</sup>

The fruits of Kay's approach were organised in a study of 'the personality characteristics of Pentecostal ministry candidates', where conflicting theories concerning the connections between charismatic phenomena and the three Eysenckian dimensions of personality (neuroticism, extraversion and psychoticism) were organised as a series of hypotheses.<sup>12</sup> On balance these theories suggested that charismatic phenomena may be associated with higher neuroticism scores and with lower psychoticism scores, but afforded no suggestions regarding the association between charismatic phenomena and extraversion scores. In the original study, Kay tested these hypotheses by comparing the Eysenckian personality profile of 259 male and 105 female Pentecostal ministry candidates (attending the British Assemblies of God and Elim bible colleges) with the population norms published in the test manual for the Eysenck Personality Questionnaire.<sup>13</sup> The data demonstrate that both male and female Pentecostal ministry candidates scored significantly lower than the population norms for the neuroticism scale. They were more stable than men and women in general. The female Pentecostal ministry candidates did not differ from women in general on the dimensions of extraversion and psychoticism. The male Pentecostal ministry candidates did not differ from men in general on the dimension of extraversion, but they scored significantly lower on the psychoticism scale.

Subsequently seven studies have explored the connection between charismatic orientation and the Eysenckian dimensional model of personality: Francis and Thomas among 222 Anglican clergymen serving in the Church in Wales; Francis and Jones among 368 committed Christian adults attending courses concerned with personality and spirituality; Robbins, Hair, and Francis among 172 Anglican clergymen serving in the Church of England; Loudon and Francis among 1,468 Roman Catholic priests serving in England and Wales; Francis and Robbins among 991 male clergy, from a range of denominations, affiliated with the Evangelical Alliance in the United Kingdom; Francis and Littler among



232 clergymen serving in the Church in Wales; and Francis, Loudon, and Robbins among 670 Catholic churchgoers in England. Three conclusions can be drawn from these seven studies.<sup>14</sup>

First, although Francis and Kay's review of the literature found no theoretical grounds on which to link charismatic phenomena and extraversion, one secure conclusion to emerge from all seven studies was that of a significant positive correlation between charismatic orientation and extraversion scores. In other words, extraverts were more likely than introverts to be associated with charismatic phenomena. Second, another consistent conclusion to emerge from all seven studies was that of no significant correlation (either positive or negative) between charismatic orientation and psychoticism scores. In other words, there was no support for Francis and Kay's hypothesis that charismatic phenomena (and glossolalia in particular) will be associated with lower psychoticism scores.<sup>15</sup>

Third, the relationship between charismatic orientation and neuroticism scores was not consistent within the seven studies: three studies reported no significant correlation (either positive or negative) between the two variables;<sup>16</sup> three studies reported significant negative correlations between charismatic orientation and neuroticism scores;<sup>17</sup> and one study by reported a significant positive correlation between charismatic orientation and neuroticism scores.<sup>18</sup> In other words, while six of the seven studies failed to support Kay's hypothesis that charismatic phenomena will be associated with higher neuroticism scores, the seventh study supported this hypothesis.

Drawing on a different model of personality, Francis, Littler, and Robbins employed psychological type theory as conceptualised by Jung and operationalised by the Francis Psychological Type Scales.<sup>19</sup> This model discusses four core individual differences defined as orientations (extraversion and introversion), perceiving functions (sensing and intuition), judging functions (thinking and feeling), and attitude to the external world (judging and perceiving). In this study a sample of 231 Anglican clergymen completed the Francis

Psychological Type Scales, together with a measure of charismatic orientation. The data demonstrate that neither the orientations (introversion and extraversion) nor the judging functions (thinking and feeling) were significantly related to individual differences in charismatic orientation. On the other hand, both the perceiving functions (sensing and intuition) and the attitudes toward the outer world (judging and perceiving) were significantly related to charismatic orientation. Charismatic orientation scores were significantly higher among intuitive types than among sensing types, and significantly higher among perceiving types than among judging types.

In a second study drawing on psychological type theory, Francis, Village, and Voas compared the psychological type profile of 326 Anglican clergy attracted to the Charismatic Movement with 1,061 who were not. The data demonstrated that among those attracted to the Charismatic Movement there were higher proportions of extraverts, intuitive types, and perceiving types.<sup>20</sup>

### **Research objectives**

Against this background the scientific aim of the present study was to build on the earlier research conducted among lay Catholics attending churches noted for particular influence from or involvement with Catholic Charismatic Renewal<sup>21</sup> in order to address three research objectives relevant for profiling the Catholic and charismatic credentials of the participants drawn to Bishop Robert Barron's one-day conference in London.

- To refine measures of charismatic orientation and traditional Catholic orientation, appropriate among the followers of Bishop Barron, that displayed clear factor independence.
- To employ these measures to profile charismatic orientation and traditional Catholic orientation among participants at the event in central London during February 2023.

- To examine the extent to which charismatic orientation reflected individual differences in the personality profile of participants.

## **Method**

### **Procedure**

Participants attending the one-day conference with Bishop Robert Barron on ‘Sharing the Church’s Story’, convened at the QEII Centre in Central London on Saturday 11 February 2023, were invited to complete a survey. Of the anticipated 1,300 participants 560 aged 18 years and over accepted the invitation. Participants were guaranteed confidentiality and anonymity, and by submitting the survey they gave consent for their information to be used as research data and for research publications.

### **Instrument**

*Catholic orientation* and *charismatic orientation* were assessed by short forms of the Traditional Catholic Orientation Scale and the Traditional Charismatic Orientation Scale.<sup>22</sup> Each of these scales comprises nine items. Participants were asked to assess ‘how important each of the following practices is to your faith’, using a five-point scale anchored by: 1 = low importance, 3 = medium importance, 5 = high importance.

*Personality* was assessed by the Francis Psychological Type and Emotional Temperament Scales (FPTETS)<sup>23</sup>. This is a 50-item instrument comprising five sets of 10 forced-choice items related to emotionality and to each of the four components of psychological type: orientation (extraversion or introversion), perceiving process (sensing or intuition), judging process (thinking or feeling), and attitude toward the outer world (judging or perceiving). Recent studies have demonstrated that this instrument functions well in church-related contexts. For example, Smith and Francis (2023) reported alpha coefficients of .83 for introversion and extraversion, .76 for sensing and intuition, .74 for thinking and feeling, .82 for judging and perceiving, and .72 for emotionality. Participants were asked for

each pair of characteristics to check the ‘box next to that characteristic which is closer to the real you, even if you feel both characteristics apply to you. Tick the characteristics that reflect the real you, even if other people see you differently’.

### **Participants**

The present analyses were based on the 490 participants (198 men, 290 women, and 2 who did not provide information about gender) who thoroughly completed the Catholic Orientation Scale, the Charismatic Orientation Scale, and the Francis Psychological Type Scales. In terms of age, 8 were under the age of twenty, 75 were in their twenties, 73 in their thirties, 73 in their forties, 103 in their fifties, 106 in their sixties, 43 in their seventies, 7 were aged eighty or above, and just two failed to provide information about age. In terms of marital status, 39% were single, 48% married, 5% widowed, 4% divorced, 1% separated, 1% living with a partner, and 2% failed to provide information about marital status. In terms of ethnicity, 49% reported as white British, 7% as white Irish, and 17% as white other; 7% reported as Black African, 1% as Black Caribbean, and 1% Black other; 11% reported as Asian, 2% as Chinese, 4% as mixed ethnicity, and 2% as other. In terms of employment status, 50% reported as in full-time work, 14% in part-time work, 21% as retired, 5% as housemaker or carer, 2% as unemployed, 8% as students, and 1% failed to provide data about employment status. In terms of education, 38% held bachelor degrees, 37% master degrees, and 8% doctorates. In terms of mass attendance, 43% reported attending at least once a week and 53% as attending several times a week, with 2% reporting attendance less than weekly and 2% failing to provide data on mass attendance. The majority lived in England (95%). The majority identified as Catholics (99%), with five Anglicans and two Protestants. The majority identified as lay (94%), with seven secular priests, seven religious priests, one priest of the Ordinariate, one deacon, two religious brothers, and one religious sister.

### **Results and discussion**

- insert table 1 about here -

Step one of the data analysis was designed to develop and test short forms of the Traditional Catholic Orientation Scale and the Charismatic Orientation Scale and to ensure the independence of these two measures. The survey contained 12 items (slightly modified) from each of the instruments developed by Francis, Loudon, and Robbins.<sup>24</sup> Factor analysis, employing varimax rotated solution with kaiser normalisation, constrained to two factors was employed. Items with cross loading were eliminated in an iterative process to reduce the total number of items to nine in each scale. The end result of this process is displayed in table 1, where these two factors explained 48.2% of the variance. Items with loadings below .20 have been suppressed for clarity of presentation. These data demonstrate clear differentiation between the two sets of items.

- insert table 2 about here -

Step two of the data analysis explored the structure of and responses to the short form of the Traditional Catholic Orientation Scale. Table 2 demonstrates that each item correlates with the sum of the other eight items above .35 and that together the nine items generate a satisfactory alpha coefficient of .83.<sup>25</sup> The item with the highest correlation suggests that making devotion to the Blessed Virgin Mary is at the heart of this scale. The item endorsements (in terms of rating the importance of the practice for their own faith at level of four or five on the five-point scale) suggest a high level of commitment to traditional Catholic practice. Thus, over three-quarters of the participants rate the following practices highly: making Eucharistic adoration (83%); going to Confession (Sacrament of Reconciliation) (83%); being loyal to the Pope (82%); making devotion to the Blessed Virgin Mary (77%); and saying the Rosary (76%). Over half of the participants rate highly going on a pilgrimage to a Catholic shrine (62%) and attending Devotions and Benedictions (60%). Rated as of less importance are lighting votive candles (43%) and venerating relics (34%).

- insert table 3 about here -

Step three of the data analysis explored the structure and responses to the short form of the Charismatic Orientation Scale. Table 3 demonstrates that each item correlates with the sum of the other eight items well above .35 and that together the nine items generate a satisfactory alpha coefficient of .88. The three items with the highest correlations suggests that speaking or praying in tongues, singing in the Spirit, and singing in tongues are at the heart of this scale. The item endorsement (in terms of rating the importance of the practice for their own faith at level four or five on the five-point scale) suggest that charismatic orientation comes a poor second to traditional Catholic orientation among the participants. Thus, fewer than a quarter of the participants rate the following practices highly: speaking or praying in tongues (12%); singing in tongues (13%); prophesying (15%); attending charismatic prayer-group meetings (18%); and laying hands on someone for healing (22%). Rated as of greater importance are singing in the Spirit (29%), receiving a word of knowledge (41%), having a conversion experience (46%), and receiving the baptism of the Holy Spirit (58%).

- insert table 4 about here -

Step four of the data analysis explored the scale properties of five indices of the Francis Psychological Type and Emotional Temperament Scales, alongside the Traditional Catholic Orientation Scale and the Charismatic Orientation Scale, in terms of the alpha coefficient and the means and standard deviations. All scales recorded an acceptable alpha coefficient above the threshold of .65. On these grounds the analysis can progress to the next step.

- insert table 5 about here -

Step five of the data analysis explored the bivariate correlations among the five measures, together with sex and age. Four features of these correlations merit attention. First,

in terms of sex differences, women recorded higher scores on extraversion and lower scores on thinking, which is consistent with the population data provided for psychological type by Kendall.<sup>26</sup> Women also recorded lower scores on emotional stability, which is consistent with long-established findings across measures of emotional stability.<sup>27</sup> Women also recorded higher scores on both the Traditional Catholic Orientation Scale and the Charismatic Orientation Scale, which is consistent with the broader finding that women record higher scores than men across a range of indices of religiosity within Christian cultures.<sup>28</sup> Second, the correlation between the two measures (Traditional Catholic Orientation Scale and Charismatic Orientation Scale) is modest although highly significant ( $r = .18, p < .001$ ). A correlation of this magnitude supports both the independence of the two measures and their association, as initially confirmed by the rotated factor solution (table 1). Third, the Traditional Catholic Orientation Scale emerges as independent of the five personality measures, apart from a small negative correlation with thinking, a finding that could emerge as an artefact of sex differences, something that can be explored by means of regression analysis. Fourth, unlike the Catholic orientation measure, the Charismatic Orientation Scale emerges as significantly correlated with personality differences. Higher charismatic orientation scores are associated with extraversion (rather than introversion), with intuition (rather than sensing), with feeling (rather than thinking), with perceiving (rather than judging), and with emotional stability (rather than instability). These findings are broadly consistent with the earlier correlational studies reviewed in the introduction to this paper.

- insert table 6 about here -

Step six of the data analysis draws on stepwise multiple regression to explore the associations between personality (entered as step two) and charismatic orientation scores and Catholic orientation scores considered in separate models, after sex and age have been entered in step one. The beta weights presented in table 6 confirm that, after sex and age have

been taken into account, none of the personality variables is significantly related to individual difference in Catholic orientation scores. This confirms the hypothesis that the small negative association between thinking and Catholic orientation supported by the bivariate correlation was an artefact of sex differences. The beta weights presented in table 6 also confirm that, after sex and age have been taken into account, higher scores of charismatic orientation are associated with feeling (rather than thinking), with perceiving (rather than judging), and with emotional stability (rather than instability) as suggested by the correlation matrix. However, the associations with extraversion and with intuition now disappear once sex and age have been taken into account.

### **Conclusion**

The present study was designed to profile the Catholic and the charismatic credentials of the participants drawn to the one-day conference convened at the QEII Centre in central London, hosted by *Catholic Voices*, the Guild of Our Lady of Ransom, and the Word on Fire Institute, and animated by Bishop Robert Barron. The study was contextualised within two emerging and developing areas of enquiry within the broad field of the empirical psychology of religion: one concerned with differentiating and measuring religious orientations, and the other concerned specifically with locating individual differences in charismatic orientation within coherent models of personality. Within this context the collection and analysis of data were organised to address three specific research objectives.

The first research objective was to refine measures of charismatic orientation and traditional Catholic orientation, appropriate for application among the followers of Bishop Barron, that displayed clear factor independence. Employing 12 items (slightly modified) from each of two instruments (Tradition Catholic Orientation Scale and Traditional Charismatic Orientation Scale)<sup>29</sup> and drawing on data provided by 490 participants at the one-day conference convened in central London during February 2023, this study proposed



two nine-item scales. Factor analysis, employing varimax rotated solution with kaiser normalisation, constrained to two factors, demonstrated clear differentiation between the two sets of items. The size of the correlation between the two measures ( $r = .18, p < .001$ ) supports both their independence and their modest association, as initially proposed by the *rotated* solution. This suggests that among the followers of Bishop Barron the traditional Catholic orientation and the charismatic orientation are not in competition, but are developing as complementary independent streams. Moreover, the modest positive correlation suggests that these two streams enhance each other, rather than detract from each other.

The second research objective was to employ these two measures (Catholic orientation and charismatic orientation) to profile the style of religious commitment among the followers of Bishop Barron. The stated aim of the Word on Fire Institute is ‘to draw people into or back into the Catholic faith’. The data provided by the 490 participants confirms that these participants are firmly rooted within that tradition. In terms of practice, 96% reported attending mass at least once a week, with 53% attending several times a week. In terms of traditional Catholic orientation, over three-quarters of the participants rated the following practices highly: making Eucharistic adoration (83%); going to Confession (Sacrament of Reconciliation) (83%); being loyal to the Pope (82%); making devotion to the Blessed Virgin Mary (77%); and saying the Rosary (76%). By way of comparison, while the charismatic orientation was clearly present among the participants this stream is consistently less prominent, with fewer than a quarter of the participants rating the following practices highly: speaking or praying in tongues (12%); singing in tongues (13%); prophesying (15%); attending charismatic prayer-group meetings (18%); and laying hands on someone for healing (22%).

The third research objective was to examine the extent to which preferences for the charismatic orientation reflected differences in the personality profile of participants.

Previous research that had begun to map the connection between charismatic orientation and individual differences in personality has employed either the Eysenckian three-dimensional model of personality or the model proposed by psychological type theory. Studies employing the Eysenckian model had consistently pointed to the irrelevance of the dimension of psychoticism, leaving the two dimensions of extraversion and neuroticism (emotionality) as important for future research (see review of this literature in the introduction). The model of personality proposed by psychological type theory and assessed by the Francis Psychological Type Scales (FPTS) also includes a measure of extraversion.<sup>30</sup> The more recent Francis Psychological Type and Emotional Temperament Scales (FPTETS) was designed to incorporate a measure of emotionality.<sup>31</sup> The equivalence of the Eysenckian and the Francis measures of extraversion and emotionality has been demonstrated by Village and Francis (2022). By including the FPTETS in the present study it has been possible to link the present findings with both models used in previous research. In respect of this third research objective two main conclusions can be drawn.

The first conclusion is that individual differences in the traditional Catholic orientation are unrelated to personality, while individual differences in charismatic orientation are significantly related to personality. This finding suggests that among those drawn by the Word on Fire Institute ‘into or back into the Catholic faith’ personality may predispose some to be more attracted than others to charismatic leanings. The second conclusion (drawn from the regression model that controls for differences in both sex and age) is that attraction to the charismatic orientation is associated with greater emotional stability, with a preference for feeling (over thinking) and with a preference for perceiving (over judging). Two further personality differences suggested by the correlation matrix have disappeared in the regression model. When other personal and personality factors are taken into account neither extraversion nor intuition emerge as significant factors. The two

psychological type characteristics that remain more prominent among those predisposed to the charismatic orientation may help to illuminate sources of potential tension within the diverse followers of Bishop Barron. The higher preference for perceiving among the charismatic participants may generate tension with the judging types who are more concerned with stability and order within the worshipping community. The higher preference for feeling among the charismatic participants may generate tension with the thinking types who prefer decisions and policies within the worshipping community to be managed by the head rather than by the heart.

As with all surveys conducted within the context of events of this nature, there are limitations with the present study. Not all participants at the event wished to take part in the survey, and the range of data collected was constrained by the time available within the programme for the survey. In spite of such limitations the process has demonstrated that a scientifically grounded investigation can be successfully conducted in this context, generating insights of academic and of practical interest. Research of this nature would be worth replicating at other events inspired by the Word on Fire Institute and animated by Bishop Barron.

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### **Disclosure statement**

No potential conflict of interest was reported by the authors.

### **Ethical approval**

This study received approval from the St Mary's Centre Ethics Committee (SCM22ECC0011).

## Notes

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8. Francis, Louden, and Robbins, "Catholic and Charismatic," 267-282.
9. Francis and Littler, "Churchmanship and Personality Among Clergymen" 236-245; and Francis and Thomas, "Are Anglo-Catholic Priests more Feminine?" 15-22.
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Table 1

*Rotated component matrix*

	Factor 1	Factor 2
Speaking or praying in tongues	.80	
Attending charismatic prayer meeting	.77	
Receiving the baptism of the Holy Spirit	.58	
Having a conversion experience	.53	
Prophesying	.77	
Laying hands on someone for healing	.75	
Receiving 'a word of knowledge'	.64	
Singing in the Spirit	.79	
Singing in tongues	.83	
Making devotion to the Blessed Virgin Mary		.78
Attending Devotions and Benedictions		.73
Going to Confession (Sacrament of Reconciliation)		.62
Venerating relics		.71
Making Eucharistic adoration		.65
Saying the Rosary		.74
Being loyal to the Pope		.52
Going on a pilgrimage to a Catholic shrine		.57
Lighting votive candles		.47

Note: item loadings below .20 suppressed for clarity of presentation

Table 2

*Traditional Catholic Orientation Scale: Item rest of scale correlations and item endorsement*

	r	%
Making devotion to the Blessed Virgin Mary	.67	77
Attending Devotions and Benediction	.60	60
Going to Confession (Sacrament of Reconciliation)	.47	83
Venerating relics	.61	34
Making Eucharistic adoration	.54	83
Saying the Rosary	.61	76
Being loyal to the Pope	.40	82
Going on a pilgrimage to a Catholic shrine	.49	62
Lighting votive candles	.40	43
Alpha	.83	

Note: r = correlation between the individual item and the sum of the other items

% = proportion who rated the importance of the practice for their own faith at level of four or five on the five-point scale

Table 3

*Charismatic Orientation Scale: Item rest of scale correlations and item endorsement*

	r	%
Speaking or praying in tongues	.70	12
Attending charismatic prayer-group meetings	.68	18
Receiving the baptism of the Holy Spirit	.51	58
Having a conversion experience	.47	46
Prophesying	.69	15
Laying hands on someone for healing	.68	22
Receiving a word of knowledge	.57	41
Singing in the Spirit	.72	29
Singing in tongues	.74	13
Alpha	.88	

Note: r = correlation between the individual item and the sum of the other items

% = proportion who rated the importance of the practice for their own faith at level of four or five on the five-point scale

Table 4

*Scale properties*

	Alpha	Mean	SD
Charismatic Orientation	.88	23.43	8.69
Catholic Orientation	.83	35.12	6.49
Extraversion	.82	4.83	3.00
Sensing	.67	5.21	2.31
Thinking	.71	4.94	2.54
Judging	.77	6.59	2.63
Stability	.78	6.72	2.59



Table 5

*Correlation matrix*

	Sex	Age	St	J	T	S	E	Cat
Charismatic	.13**	.09*	.08*	-.19***	-.21***	-.09*	.11*	.18***
Catholic (Cat)	.12**	-.02	-.05	-.01	-.11*	.00	.09	
Extraversion (E)	.09*	.12**	.16***	-.26***	-.25***	-.11*		
Sensing (S)	-.07	.15***	.09	.38***	.19***			
Thinking (T)	-.21***	-.15***	.00	.33***				
Judging (J)	.05	.01	.01					
Stability (St)	-.13**	.13**						
Age	.10*							

Note: \* $p < .05$ , \*\* $p < .01$ , \*\*\* $p < .001$

Table 6

*Regression models*

	CATH beta	CHAR beta
Sex	.09	.12**
Age	-.05	.05
Extraversion	.08	.00
Sensing	.02	-.03
Thinking	.09	-.13**
Judging	.04	-.14**
Stability	-.04	.09*

Note: \* $p < .05$ , \*\* $p < .01$

CATH = Catholic Orientation Scale; CHAR = Charismatic Orientation Scale