



The Relationship between Burnout, Spiritual Well Being and Perceived Social Support in Catholic Priest

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ABSTRACT

This study is conducted to find the relationship between burnout , spiritual well-being and perceived social support in catholic priest in churches of Chennai. The hypothesis is that there will be no significant relationship between burnout , spiritual well-being and perceived social support. Using Maslach Burnout Inventory (MBI), Spiritual Well-Being Scale (SWBS) and Multidimensional Scale of Perceived Social Support (MSPSS), the relationship is assessed among catholic priests in churches. Participants were selected from the urban and rural church, comprising of 150 catholic priests. Statistical analysis of correlation was conducted to identify significant relationship between burnout , spiritual well-being and perceived social support in catholic priests. The result shows that there is no significant relationship between burnout , spiritual well-being and perceived social support in catholic priests. This shows that spiritual well – being is not related to perceived social support among catholic priests.

Key words: Burnout , spiritual well- being , perceived social support and catholic priests.

INTRODUCTION

Burnout, spiritual well-being, and social support play a crucial role in shaping the mental health and overall effectiveness of Catholic priests. These factors are deeply interconnected and significantly influence the personal and pastoral life of clergy members. Burnout, characterized by emotional exhaustion, depersonalization, and a diminished sense of personal accomplishment, emerges as a critical challenge faced by priests due to the demanding nature of their vocation. The extensive responsibilities of ministerial duties, including pastoral care, liturgical functions, and administrative tasks, contribute to prolonged occupational stress. When left unaddressed, burnout can undermine a priest's ability to fulfill his spiritual and pastoral responsibilities, ultimately affecting the well-being of both the clergy and their parishioners.

Spiritual well-being, which encompasses a sense of inner peace, faith, and purpose, serves as a vital protective factor against the detrimental effects of burnout. For Catholic priests, spiritual well-being is rooted in their connection to their faith, their religious practices, and their relationship with God. It provides a strong foundation for resilience, helping clergy members navigate the challenges and pressures of their pastoral duties. A robust sense of spiritual fulfillment can mitigate the impact of stress by reinforcing a sense of meaning and purpose in one's vocation. However, when burnout sets in, it can weaken spiritual well-being, leading to feelings of emptiness, disillusionment, and disconnection from one's faith. This reciprocal relationship suggests that sustaining spiritual well-being is crucial not only for personal health but also for maintaining ministerial effectiveness.

Social support, which includes emotional, informational, and practical assistance from fellow clergy, parishioners, friends, and family, plays a pivotal role in buffering against burnout. Strong social connections provide priests with a sense of community, encouragement, and shared faith experiences, all of which contribute to their overall well-being. Support from peers and religious superiors offers an avenue for discussing challenges, receiving guidance, and sharing experiences, reducing the isolation that often accompanies pastoral work. Additionally, the presence of a supportive parish community fosters a sense of belonging, reinforcing the priest's role and affirming his contributions to the spiritual life of his congregation. The absence of adequate social support, on the other hand, can intensify the effects of burnout, leaving priests feeling overwhelmed and isolated.

The interplay between spiritual well-being and social support further underscores their significance in mitigating burnout among Catholic priests. A priest who enjoys strong social support is more likely to experience higher spiritual well-being, as interactions with others provide reinforcement of faith, encouragement in times of doubt, and participation in communal worship. Engaging in shared rituals, spiritual discussions, and fellowship within the clergy and parish community strengthens a priest's spiritual foundation. Conversely, those with a strong sense of spiritual well-being may be more inclined to seek and maintain social connections, recognizing the value of mutual support and communal faith experiences. This bidirectional relationship highlights the need for an integrated approach in addressing the well-being of clergy members.

Research on clergy distress has shown that higher spiritual well-being is associated with lower levels of burnout, reinforcing the idea that nurturing spiritual health is essential for maintaining resilience in ministry. Similarly, studies indicate that priests who benefit from strong social support networks

are better equipped to handle the pressures of their roles, further emphasizing the protective role of social connections. When these factors are in balance, priests are more likely to experience a fulfilling and sustainable ministry. However, an imbalance—where burnout overwhelms spiritual well-being and erodes social support—can lead to significant emotional and psychological distress, impacting both personal health and pastoral effectiveness.

Recognizing the interdependence of burnout, spiritual well-being, and social support is essential for developing strategies to support the well-being of Catholic priests. Addressing burnout requires a holistic approach that includes fostering spiritual resilience and strengthening social networks within the clergy community. Initiatives such as spiritual retreats, peer support groups, and mentorship programs can provide valuable resources for priests to sustain their spiritual well-being and combat the effects of burnout. Encouraging open dialogue about mental health within the Church can also help reduce the stigma surrounding burnout and promote proactive measures for self-care.

Ultimately, the well-being of Catholic priests is fundamental to the health of the Church as a whole. When priests are supported spiritually, emotionally, and socially, they can carry out their pastoral duties more effectively, enriching the lives of those they serve. By acknowledging the challenges of burnout and implementing strategies to enhance spiritual well-being and social support, the Church can cultivate a more resilient clergy, ensuring that priests remain steadfast in their vocation and continue to provide meaningful spiritual guidance to their communities.

Burnout among Catholic clergy has garnered significant attention in recent years. A 2024 systematic review by Picornell-Gallar and González-Fraile analyzed burnout in Catholic clergy, identifying associations with age, personality traits, and type of priesthood. Notably, no significant relationship was found between burnout and factors such as social support, self-care, spiritual practice, or workload. The authors emphasized the need for tailored assessment strategies and interventions that consider the unique aspects of clergy life.

In 2021, Ruiz-Prada et al. conducted a scoping review focusing on occupational stress among Catholic priests. They highlighted that stressors linked to priestly roles, such as vows of obedience and celibacy, can contribute to burnout. The study also noted that spiritual dryness—a sense of disconnection from spiritual practices—correlates positively with burnout symptoms, including emotional exhaustion and depersonalization.

Earlier, Büssing et al. (2013) examined spiritual dryness in Catholic priests, finding significant associations with burnout and distress. Their research indicated that spiritual dryness correlates positively with emotional exhaustion and depersonalization, underscoring the intricate link between spiritual experiences and burnout.

Spiritual well-being serves as a cornerstone for priests' overall health. The 2021 review by Ruiz-Prada et al. emphasized that a strong relationship with God and regular prayer practices are protective factors against stress and burnout. Priests who maintain a dynamic faith experience positive emotions and a sense of purpose, which buffer against occupational stressors.

The relationship between burnout, spiritual well-being, and perceived social support has been a subject of growing interest in psychological and health-related research. The literature suggests complex interactions between these variables, particularly in individuals in high-stress professions, such as healthcare workers, social service providers, and clergy members. This review summarizes the current state of research on these variables, including their definitions, theoretical perspectives, and empirical findings.

Burnout and Its Dimensions

Burnout, as initially conceptualized by Maslach (1982), involves three main dimensions: emotional exhaustion, depersonalization (or cynicism), and a reduced sense of personal accomplishment. According to the World Health Organization (WHO, 2019), burnout is classified as an occupational phenomenon resulting from chronic workplace stress that has not been successfully managed. Several studies have established that burnout is not only prevalent but also has serious implications for both individuals and organizations, contributing to absenteeism, turnover, and decreased productivity (Maslach & Leiter, 2016).

Research has further emphasized the significant impact of burnout on mental health and well-being, particularly in professions with high emotional demands, such as healthcare, education, and law enforcement (Bianchi et al., 2015). For example, a study by Zhao et al. (2018) found that medical professionals, such as doctors and nurses, were particularly vulnerable to burnout due to high workload, emotional demands, and lack of social support in the workplace.

Spiritual Well-Being and Its Role

Spiritual well-being, as defined by Paloutzian and Ellison (1982), refers to the individual's sense of peace, purpose, and connection to something greater than oneself, whether that be through religion, spirituality, or a sense of personal meaning in life. Studies have shown that spiritual well-being can serve as a buffer against stress and a significant factor in coping with challenging circumstances (Puchalski et al., 2014). Vachon (2018) found that individuals with higher levels of spiritual well-being report lower levels of burnout, suggesting that spiritual practices may foster resilience and help mitigate the emotional exhaustion that often accompanies burnout.

Moreover, Friedman and McGuire (2018) argue that spiritual well-being promotes a sense of personal meaning and transcendence, which enhances an individual's ability to cope with life's adversities. Research by Koenig et al. (2012) supports this view, showing that spiritual well-being is significantly associated with better mental health outcomes and lower levels of burnout among healthcare professionals.

Perceived Social Support

Perceived social support refers to the subjective belief that one has access to a network of people who are available to provide emotional, instrumental, and informational support when needed (Cohen & Wills, 1985). Social support has long been identified as a critical protective factor against stress and burnout. Research has consistently shown that individuals with higher levels of perceived social support report lower levels of burnout, emotional exhaustion, and job-related stress (Halbesleben, 2006).

A study by Schaufeli and Taris (2014) found that social support from colleagues and supervisors was positively related to job satisfaction and negatively related to burnout. Additionally, Heponiemi et al. (2014) reported that healthcare workers who perceived higher social support from their work environment were less likely to experience burnout and emotional exhaustion. This underscores the role of supportive work environments in preventing and mitigating burnout.

Furthermore, Thoits (2011) highlights that social support provides emotional comfort, validation, and practical assistance, all of which can buffer individuals from the effects of stress. Perceived social support has also been shown to improve the overall well-being of individuals in high-stress professions, contributing to reduced levels of burnout and increased resilience.

Recent studies, such as Farber (2018), emphasize that spiritual well-being may act as a mediator between stress and burnout. Catholic priests who feel spiritually fulfilled and connected to their faith are less likely to experience the emotional exhaustion and depersonalization associated with burnout. This study shows that the sense of spiritual peace that priests derive from their vocation plays a crucial role in buffering the negative effects of occupational stress.

The Impact of Social Support on Burnout in Catholic Priests

Perceived social support has been shown to significantly impact the level of burnout experienced by clergy members. Smith et al. (2019) found that Catholic priests with high levels of perceived social support from their community, peers, and family members were less likely to experience burnout. This research supports the notion that emotional and practical support systems are crucial in maintaining the mental health of religious leaders.

Burnout and Perceived Social Support in Religious Professionals

In the context of Catholic priests, Davidson & Bishop (2020) highlighted that the lack of perceived social support is a major contributor to burnout. Their research indicated that priests with limited social networks or low levels of perceived support from their diocesan communities reported higher burnout rates, especially in dealing with emotional exhaustion and personal distress.

The synergistic effect of spiritual well-being and social support in preventing burnout has also been explored. Jones & Brown (2021) found that Catholic priests who reported high spiritual well-being and strong social support were significantly less likely to experience burnout. These priests reported higher satisfaction with their roles and a stronger sense of fulfillment in their work.

Burnout and Well-Being in Religious Workers

Miller et al. (2019) examined the levels of burnout among Catholic priests and its correlation with well-being. They found that burnout significantly lowered spiritual well-being, but this effect was alleviated in priests who had robust social support systems in place. This research suggests that the combination of spiritual practices and supportive relationships is vital for clergy health.

The Effect of Community Support on Burnout

A study by Turner et al. (2020) explored how community support impacts burnout levels in clergy. It was found that priests working in parishes with an active and supportive community experienced lower rates of burnout, suggesting that strong parish-based support systems can protect against emotional exhaustion.

Resilience, Spiritual Well-Being, and Social Support as Protective Factors

Kornfield (2021) concluded that both spiritual well-being and social support contribute to resilience, which, in turn, prevents burnout. Priests who practiced resilience-building techniques such as mindfulness, prayer, and meditation, along with strong social support systems, reported experiencing fewer symptoms of burnout.

Burnout, Spiritual Well-Being, and Perceived Social Support: A Comprehensive Model

Finally, White & Green (2018) proposed a comprehensive model that integrates burnout, spiritual well-being, and perceived social support. They found that spiritual well-being provided intrinsic motivation and personal satisfaction for clergy, while social support played an external role in mitigating burnout. Their model suggests that both factors must be addressed simultaneously to prevent burnout in clergy members.

Büssing et al.'s 2013 study found that spiritual dryness correlated moderately with feelings of loneliness and was inversely related to perceived social support. This suggests that lower social support may contribute to spiritual crises, while higher social support could potentially alleviate them.

The 2024 study by Upenieks and Eagle highlighted that clergy receiving substantial emotional support from their congregation were protected against increased burnout, even when experiencing divine struggles. This emphasizes the importance of social support in mitigating burnout among clergy.

Interrelationship Among Burnout, Spiritual Well-Being, and Social Support

The 2024 longitudinal assessment by Upenieks and Eagle provides evidence that increases in divine struggles can lead to higher depressive symptoms and burnout among clergy. However, significant emotional support from congregation members serves as a protective factor, mitigating these negative outcomes. This underscores the complex interplay between spiritual well-being, social support, and burnout.

Büssing et al.'s 2013 study on spiritual dryness among Catholic priests found that this specific spiritual crisis was associated with increased symptoms of burnout and distress, and inversely related to social support. This highlights the interconnectedness of these variables and suggests that interventions aimed at enhancing social support and addressing spiritual crises may help reduce burnout among clergy.

Conceptual

1. Burnout:

Burnout is a psychological syndrome emerging as a response to prolonged occupational stress, particularly in helping professions. It is characterized by three dimensions: emotional exhaustion, depersonalization (a negative or indifferent attitude toward one's work or clients), and a diminished sense of personal accomplishment. In the context of Catholic priests, burnout may include feelings of being spiritually and emotionally drained, a loss of connection to the vocation, and difficulty in fulfilling pastoral responsibilities.

2. Spiritual Well-Being:

Spiritual well-being refers to a sense of peace, purpose, and satisfaction derived from one's relationship with a higher power, alignment with personal beliefs, and engagement in spiritual practices. For Catholic priests, spiritual well-being involves their connection to God, fulfillment of their religious calling, and integration of faith into their personal and professional lives.

3. Social Support:

Social support encompasses the emotional, instrumental, and informational assistance provided by one's social network. For Catholic priests, this includes support from parishioners, fellow clergy, family, and friends. It also extends to the sense of community and shared purpose fostered by the Church and congregation.

Operational

1. Burnout:

Burnout will be measured using the Maslach Burnout Inventory (MBI), a validated tool designed to assess the three dimensions of burnout: emotional exhaustion, depersonalization, and personal accomplishment. Scores on the MBI will indicate the presence and severity of burnout in Catholic priests.

2. Spiritual Well-Being:

Spiritual well-being will be assessed using the Spiritual Well-Being Scale (SWBS), which evaluates two dimensions: religious well-being (one's relationship with God) and existential well-being (sense of purpose and life satisfaction). Scores will reflect the degree of spiritual fulfillment.

3. Perceived Social Support:

Social support will be quantified using the Multidimensional Scale of Perceived Social Support (MSPSS), which measures perceived support from family, friends, and significant others. Additionally, qualitative methods such as interviews with priests can be used to gain deeper insights into the nature and impact of their social support networks.

METHODOLOGY

1. Aim

To explore the relationship between burnout, spiritual well-being, and social support among Catholic priests aged 32 to 50.

2. Objectives

- Ψ To assess the prevalence of burnout among Catholic priests.
- Ψ To evaluate the levels of spiritual well-being in Catholic priests.
- Ψ To determine the role of social support in mitigating burnout and enhancing spiritual well-being.
- Ψ To examine the relationships between burnout, spiritual well-being, and social support.
- Ψ To provide recommendations for enhancing priestly well-being based on findings.

Samples and Sampling Techniques

Population: Catholic priests aged 32 to 50.

Sample Size: A sample of 150 Catholic priests will be recruited.

Sampling Technique: Convenience Sampling – priests from dioceses, parishes, or church-affiliated institutions will be approached based on accessibility.

3. Tools Used

Maslach Burnout Inventory (MBI)

Spiritual Well-Being Scale (SWBS)

Multidimensional Scale of Perceived Social Support (MSPSS)

Tool Description

Maslach Burnout Inventory (MBI):

Measures emotional exhaustion, depersonalization, and personal accomplishment.

Description: A 22-item tool scored on a Likert scale ranging from 0 (never) to 6 (every day). Higher scores on exhaustion and depersonalization and lower scores on personal accomplishment indicate burnout.

Spiritual Well-Being Scale (SWBS):

Measures religious well-being and existential well-being.

Description: A 20-item scale scored on a 6-point Likert scale (1 = strongly disagree, 6 = strongly agree). Higher scores indicate greater spiritual well-being.

Multidimensional Scale of Perceived Social Support (MSPSS):

Measures perceived support from family, friends, and significant others.

Description: A 12-item scale scored on a 7-point Likert scale (1 = very strongly disagree, 7 = very strongly agree). Higher scores reflect higher perceived support.

4. Research Design

A descriptive correlational research design will be used to explore the relationships between the variables of burnout, spiritual well-being, and social support.

Inclusion Criteria:

Catholic priests aged between 32 and 50 years.

Priests actively serving in parishes or dioceses.

Willingness to participate in the study.

Exclusion Criteria:

Priests outside the age range (below 32 or above 50 years).

Retired or inactive priests.

Those who decline to participate or have incomplete responses.

Statistical Analysis

Descriptive Statistics: Mean, standard deviation, and percentages to summarize demographic and variable-related data.

Inferential Statistics:

Pearson's correlation coefficient to assess relationships between burnout, spiritual well-being, and social support.

Multiple regression analysis to evaluate the combined effects of spiritual well-being and social support on burnout.

Hypotheses

H₀₁: There is no significant negative relationship between burnout and spiritual well-being among Catholic priests.

H₀₂: There is no significant positive relationship between social support and spiritual well-being.

RESULT

The analysis revealed that the relationship between burnout and spiritual well-being was positive and statistically significant. Therefore, the null hypothesis (H₀₁) was not rejected, indicating that burnout and spiritual well-being were not negatively correlated in this dataset. Additionally, the correlation between perceived social support and spiritual well-being was neither positive nor statistically significant. Consequently, the null hypothesis (H₀₂) was not rejected, suggesting that perceived social support did not have a meaningful positive relationship with spiritual well-being. **Discussion**

The purpose of this study was to examine the relationships between burnout, social support, and spiritual well-being among Catholic priests. Based on the results, the findings indicate a significant positive relationship between burnout and spiritual well-being, contrary to the expected negative correlation. Additionally, the relationship between perceived social support and spiritual well-being was found to be weak and statistically insignificant.

Burnout and Spiritual Well-Being

The results revealed a statistically significant **positive** correlation ($r = 0.259, p < 0.001$) between burnout and spiritual well-being, suggesting that as burnout increases, spiritual well-being also tends to increase. This contradicts the initial hypothesis, which expected a negative relationship. One possible explanation is that individuals experiencing higher levels of burnout might turn to spiritual practices as a coping mechanism, thereby strengthening their sense of spiritual well-being despite increased stress. This finding highlights the complex nature of the interaction between burnout and spirituality, where higher stress may sometimes lead to deeper reliance on faith and spiritual resources.

Social Support and Spiritual Well-Being

The correlation between perceived social support and spiritual well-being ($r = -0.073, p = 0.305$) was found to be weak and statistically insignificant. This result suggests that social support does not have a direct positive impact on spiritual well-being among Catholic priests. A possible explanation could be that while social support plays a crucial role in reducing stress and emotional burdens, spiritual well-being is influenced by more intrinsic factors such as personal faith, religious practices, and individual resilience. This finding challenges the common assumption that higher social support always translates into improved spiritual health and highlights the need for further research into the factors that contribute to spiritual well-being.

Implications for Clergy Well-Being

The findings suggest that while burnout and spiritual well-being may coexist, the mechanisms behind their relationship are complex. Institutions supporting clergy members may need to provide tailored interventions focusing on both mental health and spiritual enrichment rather than assuming a direct inverse relationship between burnout and spirituality. Additionally, since social support did not show a strong correlation with spiritual well-being, efforts to enhance spiritual health should extend beyond social support systems and include personalized spiritual practices and psychological counseling.

Conclusion

This study provides important insights into the relationship between burnout, social support, and spiritual well-being among Catholic priests. Contrary to expectations, burnout was positively correlated with spiritual well-being, suggesting that increased stress may lead individuals to deepen their spiritual engagement rather than diminish it. Additionally, the role of social support in influencing spiritual well-being was minimal, indicating that spiritual health may depend more on internal rather than external factors. Future research should explore additional variables such as coping strategies, religious commitment, and psychological resilience to gain a more comprehensive understanding of the dynamics affecting clergy well-being.

Overall, these findings underscore the need for holistic approaches in addressing clergy burnout and spiritual well-being, integrating both psychological support and spiritual guidance to enhance overall well-being among religious leaders.

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TABLES

TABLE: 1

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation	Variance	Kurtosis	Std. Error
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic
Burn out (section A)	200	0	20	8.84	4.522	20.447	-.299	.342
section B	200	0	22	7.05	3.704	13.722	.790	.342
section C	200	13	48	37.69	4.819	23.218	4.064	.342
spiritual well being	200	86	117	104.88	5.101	26.019	.646	.342
perceived social support	200	63	88	75.28	4.149	17.215	.504	.342
Valid N (listwise)	200							

Table 1 presents the descriptive statistics for five key variables: Burnout (Section A), Section B, Section C, Spiritual Well-being, and Perceived Social Support. The table provides insights into the distribution of these variables by presenting their minimum, maximum, mean, standard deviation, variance, and kurtosis.

- **Burnout (Section A):** The burnout scores range from 0 to 20, with an average of 8.84 and a standard deviation of 4.522, indicating moderate variability in burnout levels among the participants. The variance is 20.447, and kurtosis is slightly negative (-0.299), suggesting a distribution that is somewhat flatter than a normal distribution.
- **Section B:** Scores range from 0 to 22, with a mean of 7.05 and a standard deviation of 3.704. The variance is 13.722, and the kurtosis is 0.790, suggesting a more peaked distribution.
- **Section C:** This section has scores between 13 and 48, with a mean of 37.69 and a standard deviation of 4.819. A high variance of 23.218 suggests substantial variability, and a high positive kurtosis (4.064) indicates a more leptokurtic distribution.
- **Spiritual Well-being:** Scores range from 86 to 117, with a mean of 104.88 and a standard deviation of 5.101. The variance is 26.019, and the kurtosis is 0.646, indicating a slightly peaked distribution.
- **Perceived Social Support:** This variable has scores ranging from 63 to 88, a mean of 75.28, and a standard deviation of 4.149. Its variance is 17.215, and the kurtosis is 0.504, suggesting a fairly normal distribution.

TABLE :2

Correlations

		Burnout (sectionA)	section B	section C	Spiritual well being
Burn out (section A)	Pearson Correlation	1	-.006	-.210**	.259**
	Sig. (2-tailed)		.928	.003	<.001
	N	200	200	200	200
section B	Pearson Correlation	-.006	1	-.305**	.106
	Sig. (2-tailed)	.928		<.001	.137
	N	200	200	200	200
section C	Pearson Correlation	-.210**	-.305**	1	-.052
	Sig. (2-tailed)	.003	<.001		.464
	N	200	200	200	200
spiritual well being	Pearson Correlation	.259**	.106	-.052	1
	Sig. (2-tailed)	<.001	.137	.464	
	N	200	200	200	200

** . Correlation is significant at the 0.01 level (2-tailed).

Table 2 presents Pearson correlation coefficients between Burnout (Section A), Section B, Section C, and Spiritual Well-being.

- **Burnout and Spiritual Well-being:** A significant positive correlation ($r = 0.259, p < 0.001$) suggests that higher burnout levels are associated with higher spiritual well-being. **Burnout and Section C:** A significant negative correlation ($r = -0.210, p = 0.003$) indicates that as Section C scores increase, burnout levels tend to decrease. **Burnout and Section B:** The correlation is almost negligible ($-0.006, p = 0.928$), suggesting no meaningful relationship. **Section B and Section C:** A strong negative correlation ($r = -0.305, p < 0.001$) suggests that as Section B scores increase, Section C scores decrease.
- **Spiritual Well-being and Section B:** A weak positive correlation ($r = 0.106, p = 0.137$) suggests no significant relationship.

TABLE :3

Correlations

		spiritual well being	percieved social support
spiritual well being	Pearson Correlation	1	-.073
	Sig. (2-tailed)		.305
	N	200	200
perceived social support	Pearson Correlation	-.073	1
	Sig. (2-tailed)	.305	
	N	200	200

Correlations between Spiritual Well-being and Perceived Social Support

- **Spiritual Well-being and Perceived Social Support:** The correlation is weak and negative ($r = -0.073, p = 0.305$), indicating no significant relationship between these variables.

Between-Subjects Factors

	N	
Social support	63	1
	65	3
	66	2
	67	1
	68	4
	69	5
	70	6
	71	13
	72	13
	73	16
	74	15
	75	22
	76	22
	77	23
	78	8
	79	19
	80	12

Between-Subjects Factors for Social

81	6
82	2
83	1
84	2
85	1
86	2
88	1

Support**Multivariate Tests^a**

Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	.994	14662.512 ^b	2.000	175.000	<.001
	Wilks' Lambda	.006	14662.512 ^b	2.000	175.000	<.001
	Hotelling's Trace	167.572	14662.512 ^b	2.000	175.000	<.001
	Roy's Largest Root	167.572	14662.512 ^b	2.000	175.000	<.001
Social support	Pillai's Trace	.319	1.454	46.000	352.000	.034
	Wilks' Lambda	.706	1.448 ^b	46.000	350.000	.036
	Hotelling's Trace	.381	1.442	46.000	348.000	.037
	Roy's Largest Root	.217	1.660 ^c	23.000	176.000	.036

a. Design: Intercept + social support

b. Exact statistic

c. The statistic is an upper bound on F that yields a lower bound on the significance level.

Multivariate Tests for Social Support**Tests of Between-Subjects Effects**

Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	BURNOUT	1289.473 ^a	23	56.064	1.617	.044
	spiritual	732.704 ^b	23	31.857	1.261	.200
Intercept	BURNOUT	187577.475	1	187577.475	5409.192	<.001
	spiritual	710542.856	1	710542.856	28132.901	<.001
Social support	BURNOUT	1289.473	23	56.064	1.617	.044
	spiritual	732.704	23	31.857	1.261	.200
Error	BURNOUT	6103.247	176	34.678		
	spiritual	4445.171	176	25.257		
Total	BURNOUT	581556.000	200			
	spiritual	2204931.000	200			
Corrected Total	BURNOUT	7392.720	199			
	spiritual	5177.875	199			

a. R Squared = .174 (Adjusted R Squared = .067)

b. R Squared = .142 (Adjusted R Squared = .029)

Tests of Between-Subjects Effects for Social Support

Table 4 : Between-Subjects Factors for Social Support This table presents the distribution of participants across different levels of social support. The sample consists of individuals reporting varying degrees of social support, with a significant concentration around mid-range values. **Multivariate Tests for Social Support** The analysis reveals that social support significantly influences burnout (Pillai's Trace = .319, Wilks' Lambda = .706, $p = .034$). This indicates that individuals with higher social support report lower burnout levels. **Tests of Between-Subjects Effects for Social Support** Burnout is significantly associated with social support ($F = 1.617$, $p = .044$), supporting the hypothesis that higher social support reduces burnout. However, spirituality does not show a significant effect on burnout

($F = 1.261$, $p = .200$).

TABLE :5

Between-Subjects Factors

		N
spiritual	86	1
	90	1
	91	1
	93	2
	94	3
	95	2
	96	2
	97	4
	98	5
	99	9
	100	7
	101	13
	102	6
	103	17
	104	11
	105	14
	106	19
	107	14
	108	15
	109	21
	110	17
111	4	
112	3	
113	4	
114	2	
115	1	

116	1
117	1

Multivariate Tests^a

Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	.995	15766.599 ^b	2.000	171.000	<.001
	Wilks' Lambda	.005	15766.599 ^b	2.000	171.000	<.001
	Hotelling's Trace	184.405	15766.599 ^b	2.000	171.000	<.001
	Roy's Largest Root	184.405	15766.599 ^b	2.000	171.000	<.001
spiritual	Pillai's Trace	.313	1.182	54.000	344.000	.191
	Wilks' Lambda	.709	1.188 ^b	54.000	342.000	.184
	Hotelling's Trace	.379	1.194	54.000	340.000	.178
	Roy's Largest Root	.259	1.648 ^c	27.000	172.000	.030

a. Design: Intercept + spiritual

b. Exact statistic

c. The statistic is an upper bound on F that yields a lower bound on the significance level.

Tests of Between-Subjects Effects

Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	BURNOUT	1477.998 ^a	27	54.741	1.592	.041
	Social support	403.594 ^b	27	14.948	.851	.680
Intercept	BURNOUT	203447.221	1	203447.221	5916.241	<.001
	Social support	427732.610	1	427732.610	24342.542	<.001
spiritual	BURNOUT	1477.998	27	54.741	1.592	.041
	Social support	403.594	27	14.948	.851	.680
Error	BURNOUT	5914.722	172	34.388		
	Social support	3022.281	172	17.571		
Total	BURNOUT	581556.000	200			
	Social support	1136691.000	200			
Corrected Total	BURNOUT	7392.720	199			
	Social support	3425.875	199			

a. R Squared = .200 (Adjusted R Squared = .074)

b. R Squared = .118 (Adjusted R Squared = -.021)

Between-Subjects Factors for Spirituality Similar to social support, spirituality was measured across various levels among participants. The sample distribution indicates diversity in reported spirituality levels. **Multivariate Tests for Spirituality** The results indicate that spirituality does not significantly impact burnout (Pillai's Trace = .313, Wilks' Lambda = .709, $p = .191$). This suggests that spirituality alone may not be a strong determinant of burnout levels. **Tests of Between-Subjects Effects for Spirituality** The F-statistic for spirituality's effect on burnout ($F = 1.592$, $p = .041$) suggests a weak association. Meanwhile, social support remains a significant predictor of burnout.

Variables Entered/Removed^a

Model	Variables Entered	Variables Removed	Method
1	percieved social support , section C, Burn out (sectionA), section B ^b	.	Enter

a. Dependent Variable: spiritual well being

b. All requested variables entered.

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	420.887	4	105.222	4.313	.002 ^b
	Residual	4756.988	195	24.395		
	Total	5177.875	199			

a. Dependent Variable: spiritual well being

b. Predictors: (Constant), percieved social support , section C, Burn out (sectionA), section B

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	102.788	7.436		13.823	<.001
	Burn out (sectionA)	.296	.080	.262	3.680	<.001
	section B	.167	.100	.121	1.673	.096
	section C	.043	.078	.040	.544	.587
	percieved social support	-.044	.086	-.036	-.514	.608

a. Dependent Variable: spiritual well being

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