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Psychological type and charismatic orientation:

A replication study among followers of Bishop Barron

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Abstract

In the context of an event in London animated by Bishop Barron during February 2025, 422 participants completed the Francis Psychological Type and Emotional Temperament Scales and the Traditional Charismatic Orientation Scale. The data demonstrated that higher scores of charismatic orientation were associated with preferences for extraversion, feeling, and perceiving. There was no association between charismatic orientation scores and emotionality.

Keywords: charismatic orientation, psychological type, emotionality, personality, religion, Catholic

Introduction

Pentecostalism, and revivalism before it, have been viewed as containing a predisposition to anti-intellectualism.¹ Consequently, Pentecostal phenomena have been seen as being driven by emotion² or emotional disposition³ rather than intellectual considerations. This has naturally led into research derived from personality theory to discover if particular personality types or factors are especially prevalent among individuals who congregate within the Pentecostal and charismatic expressions of the Church. This is the context for exploring congregational data associated with the Roman Catholic lead of the Word on Fire Institute, Bishop Barron. Specifically the present study is rooted in the tradition of empirical theology, drawing on psychological theory and scientific methodologies.⁴

Conceptualising and measuring charismatic orientation

A series of studies set out to conceptualise and measure the notion of charismatic orientation, or openness to charismatic experiences. In an initial study, Francis and Jones⁵ tested a five-item scale. This five-item scale was subsequently expanded into a 14-item scale by Francis and Thomas⁶ and into a 15-item scale by Robbins, Hair, and Francis⁷. Building on these three earlier scales, Francis and Littler⁸ developed the 21-item Charismatic Orientation Scale (COS) and tested this scale among a sample of 232 Anglican clergymen serving in the Church in Wales. In this instrument, charismatic orientation was defined by the following

¹ See McLoughlin, *Modern Revivalism: Charles Grandison Finney to Bill Graham*, 35; Yong, *The Spirit Poured Out on all Flesh*, 30; Wacker, *Heaven Below*, 31.

² Wacker, *Heaven Below*, 54.

³ Thouless, *An Introduction to the Psychology of Religion*, 191.

⁴ Cartledge, "Empirical Theology: Inter- or Intra- Disciplinary," 98-104.

⁵ Francis and Jones, "Personality and Charismatic Experience Among Adult Christians," 421-428.

⁶ Francis and Thomas, "Are Charismatic Ministers Less Stable? A Study Among Male Anglican Clergy," 61-69.

⁷ Robbins, Hair, and Francis, "Personality and Attraction to the Charismatic Movement: A Study Among Anglican Clergy," 239-246.

⁸ Francis and Littler, "The Francis-Littler Charismatic Orientation Scale (COS): A Study in Personality Theory Among Anglican Clergymen," 72-86.

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 Robbins⁹ to produce the Traditional Charismatic Orientation Scale (TCharOS). 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.

Francis, Davis, and McKenna¹⁰ employed the Traditional Charismatic Orientation Scale (TCharOS) alongside the Traditional Catholic Orientation Scale (TCathOS) developed

⁹ Francis, Loudon, and Robbins, "Catholic and Charismatic: A Study in Personality Theory Within Catholic Congregations," 267-282.

¹⁰ Francis, Davis, and McKenna, "How Catholic and How Charismatic are the Followers of Bishop Barron? A Study in Personality Theory," 25-42.

by Francis, Loudon, and Robbins¹¹ among 490 participants attending an event in London animated by Bishop Barron. Their aim was to employ factor analysis to reduce the number of items in both scales in a way that sharpened the independence of the two measures. In the resulting 9-item Traditional Charismatic Orientation Scale (TCharOS-S) charismatic orientation was defined by the following items: speaking or praying in tongues, attending charismatic prayer meetings, receiving baptism of the Holy Spirit, having a conversion experience, prophesying, laying hands on someone for healing, receiving a word of knowledge, singing in the Spirit, and singing in tongues.

Charismatic orientation and personality

The connections between personality and charismatic experience have long been of interest within both empirical and theoretical approaches to the psychology of religion, leading to disparate theories and insights. During the 1990s William K. Kay tested the capacity of Eysenck's dimensional model of personality for integrating these disparate theories and insights. Eysenck's dimensional model of personality focused attention on three orthogonal constructs styled extraversion, neuroticism, and psychoticism. This model was driven by the theory that the psychological disorders of neuroticism and psychoticism were not discrete from normal personality but occupied the extreme end of continua within normal personality. These three dimensions have been operationalised through a series of self-report personality measures, including: The Eysenck Personality Questionnaire (EPQ)¹² and the Eysenck Personality Questionnaire Revised (EPQR)¹³. For example, in one study Kay reviewed the literature that suggested glossolalia may be associated with poorer mental health and then tested this hypothesis alongside the Eysenckian measures of neuroticism and psychoticism.

¹¹ Francis, Loudon, and Robbins, "Catholic and Charismatic: A Study in Personality Theory Within Catholic Congregations," 267-282.

¹² Eysenck and Eysenck, *Manual of the Eysenck Personality Questionnaire (Adult and Junior)*.

¹³ Eysenck and Eysenck, *Manual of the Eysenck Personality Scales*; Eysenck, Eysenck, and Barrett, "A Revised Version of the Psychoticism Scale," 21-29.

The data demonstrate that glossolalia was associated with a non-neurotic or stable personality profile and with normal or lower psychoticism scores.¹⁴

Drawing together the fruits from earlier research, Kay organised a series of hypotheses concerning the connections between Pentecostal and charismatic experience and the three Eysenckian dimensions of personality (neuroticism, extraversion, and psychoticism). In an initial study, Francis and Kay¹⁵ tested these hypotheses among 364 Pentecostal ministry candidates attending the British Assemblies of God and Elim Bible Colleges. In summary, these hypotheses 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. The ministry candidates (259 men and 105 women) each completed the Eysenck Personality Questionnaire and Francis and Kay compared their profiles with the population norms published in the test manual by Eysenck & Eysenck¹⁶. 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 employed scales of charismatic orientation to explore the connection between charismatic orientation and the Eysenckian dimensional model of personality: Francis and Thomas among 222 Anglican clergymen serving in the

¹⁴ Kay and Francis, "Personality, Mental Health, and Glossolalia," 253-263.

¹⁵ Francis and Kay, "The Personality Characteristics of Pentecostal Ministry Candidates," 581-594.

¹⁶ Eysenck and Eysenck, *Manual of the Eysenck Personality Questionnaire (Adult and Junior)*.

Church in Wales¹⁷; Francis and Jones among 368 committed Christian adults attending courses concerned with personality and spirituality¹⁸; Robbins, Hair, and Francis among 172 Anglican clergymen serving in the Church of England¹⁹; Louden and Francis among 1,468 Roman Catholic priests serving in England and Wales²⁰; Francis and Robbins among 991 male clergy, from a range of denominations, affiliated with the Evangelical Alliance in the United Kingdom²¹; Francis and Littler among 232 clergymen serving in the Church in Wales²²; and Francis, Louden, and Robbins among 670 Catholic churchgoers in England²³. Three conclusions can be drawn from these seven studies.

First, Francis and Kay's literature review found no theoretical grounds for linking charismatic orientation with higher extraversion scores. However, the secure conclusion to emerge from all seven studies concerned a significant positive correlation between extraversion and charismatic orientation. Second, Francis and Kay's literature review found clear theoretical grounds for linking charismatic orientation with higher psychoticism scores. However, another secure conclusion to emerge from all seven studies concerned no significant correlation between psychoticism and charismatic orientation. Third, Francis and Kay's literature review found clear theoretical grounds for linking charismatic orientation with higher neuroticism scores. However, only one of the seven studies supported this hypothesis, while three studies reported no significant correlation between neuroticism and

¹⁷ Francis and Thomas, "Are Charismatic Ministers Less Stable? A Study Among Male Anglican Clergy," 61-69.

¹⁸ Francis and Jones, "Personality and Charismatic Experience Among Adult Christians," 421-428.

¹⁹ Robbins, Hair, and Francis, "Personality and Attraction to the Charismatic Movement: A Study Among Anglican Clergy," 239-246.

²⁰ Louden and Francis, "Are Catholic Priests in England and Wales Attracted to the Charismatic Movement Emotionally Less Stable?," 65-76.

²¹ Francis and Robbins, "Personality and Glossolalia: A Study Among Male Evangelical Clergy," 391-396.

²² Francis and Littler, "The Francis-Littler Charismatic Orientation Scale (COS): A Study in Personality Theory Among Anglican Clergymen," 72-86.

²³ Francis, Louden, and Robbins, "Catholic and Charismatic: A Study in Personality Theory Within Catholic Congregations," 267-282.

charismatic orientation and three other studies reported a significant positive correlation between the two variables. Here is evidence for the contention that systematic replication studies help to clarify theoretical debates within the empirical psychology of religion.

Psychological type theory

Psychological type theory offers a very different approach to discussing and measuring personality from that advanced by the Eysenckian dimensional model of personality. Two differences between these approaches are worth noting. First, Eysenck's theory is explicitly rooted in concern with psychopathology and in the assumption that there are underlying continua between normal personality and two specific areas of psychopathology, namely neurotic disorders and psychotic disorders. Psychological type theory, on the other hand, is concerned with normal individual differences in cognitive functioning distinct from psychopathologies. Second, Eysenck's theory employs the model of continua along which individuals may be located. On this model, for example, individuals may be graded from very high introversion to very high extraversion. Psychological type theory, on the other hand, employs the model of typologies to which individuals may be assigned. On this model, individuals may be categorised as either introverts or extraverts. These contrasting approaches simply serve as different theoretical models for describing empirical observation.

Psychological type theory has its roots in the work of Jung²⁴. At its heart psychological type theory is concerned with cognitive processes and makes a clear distinction between the perceiving process (concerned with accessing data) and the judging process (concerned with evaluating data). For Jung each of these two processes is expressed through two contrasting functions.

²⁴ Jung, *Psychological Types: The Collected Works, volume 6*.

The two contrasting functions of the perceiving process are styled as sensing and as intuition. Sensing types (S) are concerned with the realities of a situation as perceived by the senses. Their interest is focused on specific details, rather than on the overall picture. By way of contrast, intuitive types (N) are concerned with the possibilities of a situation, perceiving meanings and relationships. Their interest is focused on the overall picture, rather than on specific details.

The two contrasting functions of the judging process are styled as thinking and as feeling. Thinking types (T) are concerned to form judgements and decisions based on impersonal, objective logic. They are concerned to apply integrity and justice, and are committed to their ideal for truth and their desire for fairness. By way of contrast, feeling types (F) are concerned to form judgements and decisions based on personal, subjective values. They are concerned to apply compassion and mercy, and are committed to their ideal for tactfulness and their desire for peace.

In psychological type theory these two core psychological processes (perceiving and judging) operate within the environment of two contrasting orientations and two contrasting attitudes toward the outer world. The orientations are concerned with the direction of psychological energy, and make a distinction between introversion and extraversion. Extraverts (E) are orientated toward the outer world; they draw energy from the events and people around them. They thrive on communication, and enjoy stimulating and exciting environments. By way of contrast, introverts (I) are orientated toward their inner world; they draw energy from their own inner ideas and inner life. They thrive on silence and contemplation, and enjoy what is happening in their inner world.

The attitudes toward the outer world are concerned with which psychological process (perceiving or judging) is exercised in the outer world. Judging types (J) engage their preferred judging function (either thinking or feeling) in the outer world. They strive to

structure their outer world, and operate best with routine and established patterns. They are known for making decisions quickly and for sticking to their conclusions once made. By way of contrast, perceiving types (P) engage their preferred perceiving function (either sensing or intuition) in the outer world. They operate best when the outer world is flexible, and open, and prefer spontaneity and are comfortable with change.

Psychological type theory has been operationalised through a variety of measures, including the Keirsey Temperament Sorter²⁵, the Myers-Briggs Type Indicator²⁶, and the Francis Psychological Type Scales²⁷. The Francis Psychological Type Scales were specifically developed for research purposes and have been widely tested and supported²⁸. More recently the Francis Psychological Type and Emotional Temperament Scales (FPTETS)²⁹ have added a fifth measure to assess emotionality. A distinctive feature of psychological type theory is that it prioritises the notion of psychological typology above psychological continua. The measures designed to assign participants to discrete types nonetheless are underpinned by continuous scale scores and it is these continuous scores that are often used in research studies.

The first study designed to employ a scale of charismatic orientation to explore the connection between psychological type theory and charismatic orientation was reported by

²⁵ Keirsey and Bates, *Please Understand Me*.

²⁶ Myers and McCaulley, *Manual: A Guide to the Development and Use of the Myers-Briggs Type Indicator*.

²⁷ Francis, *Faith and Psychology: Personality, Religion and the Individual*; Francis, Laycock, and Brewster, "Exploring the Factor Structure of the Francis Psychological Type Scales (FPTS) Among a Sample of Anglican Clergy in England," 930-941.

²⁸ Francis and Village, "The Francis Psychological Type Scales (FPTS): Factor Structure, Internal Consistency Reliability, and Concurrent Validity with the MBTI," 931-951; Village and Francis, "Factorial Structure and Validity of the Francis Psychological Type and Emotional Temperament Scales (FPTETS), 897-909; Village and Francis, "Psychological Type and the Three Major Dimensions of Personality: Mapping the Relationship Between the FPTS and the EPQR-A Among Clergy and Churchgoers," 875-883.

²⁹ Village and Francis, "Introducing the Francis Psychological Type and Emotional Temperament Scales (FPTETS): A Study Among Church Leaders and Church Members," 399-419; Village and Francis, "Revising the Francis Psychological Type and Emotional Temperament Scales (FPTETS)," Online first.

Francis, Littler, and Robbins³⁰. 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 Voas³¹ 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.

In a third study, drawing on psychological type theory, Francis, Davis, and McKenna³², drew on data provided by 490 participants attending an event in central London animated by Bishop Barron. These participants completed the 9-item Traditional Charismatic Orientation Scale (TCharOS-S) together with the Francis Psychological Type and Emotional Temperament Scales (FPTETS). The data demonstrated positive correlations between scores recorded on the scale of charismatic orientation and extraversion ($r = .11, p < .05$), intuition ($r = .09, p < .05$), perceiving ($r = .19, p < .001$), and feeling ($r = .21, p < .001$). In other words, charismatic orientation scores were significantly higher among extraverts than

³⁰ Francis, Littler, and Robbins, "Personality and Charismatic Orientation: An Empirical Study in Psychological Type Theory," 159-177.

³¹ Francis, Village, and Voas, "Psychological Type Theory, Femininity and the Appeal of Anglo-Catholicism: A Study Among Anglican Clergymen in England," 352-365.

³² Francis, Davis, and McKenna, "How Catholic and How Charismatic are the Followers of Bishop Barron? A Study in Personality Theory," 25-42.

introverts, among intuitive types than sensing types, among feeling types than thinking types, and among perceiving types than judging types. This study also found a small significant negative correlation between scores recorded on the scale of charismatic orientation and emotionality ($r = -.08, p < .05$).

Research objective

Against this background, the scientific aim of the present study is to replicate the study reported by Francis, Davis, and McKenna in response to the so-called ‘replication crisis in psychology’³³, in order to test whether the same results would emerge from a second study employing the same instruments among participants recruited within the same context. This opportunity arose during Bishop Barron’s visit to London, 21-22 February 2025 for the event styled ‘Evangelism and culture: The Bible’.

Method

Procedure

Participants attending the London conference were invited to complete a survey. Participants were guaranteed confidentiality and anonymity, and by submitting the survey they confirmed that they were aged 18 years and over and gave their consent for their information to be used as research data and for research publications. Among the submitted surveys 422 provided complete data on the measures of charismatic orientation and psychological profile.

Instrument

Charismatic orientation was assessed by the 9-item short form of the Traditional Charismatic Orientation Scale (TCharOS-S)³⁴. Participants were asked to assess ‘how important each of

³³ See Fletcher, “The Role of Replication in Psychological Science”; Pennington, *A Student’s Guide to Open Science*; Plucker and Makel, *Replication is Important in Educational Psychology: Recent Developments and Key Issues*.

³⁴ Francis, Davis, and McKenna, “How Catholic and How Charismatic are the Followers of Bishop Barron? A Study in Personality Theory,” 25-42.

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)³⁵. 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 Francis³⁶ 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 422 participants (163 men, 258 women, and 1 who did not provide information about gender) who thoroughly completed the Charismatic Orientation Scale and the Francis Psychological Type Scales. In terms of age, 4 were under the age of twenty, 50 were in their twenties, 77 in their thirties, 48 in their forties, 87 in their fifties, 106 in their sixties, 46 in their seventies, and 4 were aged eighty or above.

Results and discussion

- insert table 1 about here -

³⁵ Village, and Francis, "Revising the Francis Psychological Type and Emotional Temperament Scales (FPTETS)," Online first.

³⁶ Smith and Francis, "My Training Incumbent is Doing a Good Job," 128-145.

The first step in data analysis explored the scale properties of the five indices of the Francis Psychological Type and Emotional Temperament Scales and the short form of the Traditional Charismatic Orientation Scales in terms of the alpha coefficient³⁷ and the means and standard deviations. The data presented in table 1 demonstrate that all six scales recorded an acceptable alpha coefficient above the threshold of .65. On these grounds the analysis can progress to the next step.

- insert table 2 about here -

The second step in data analysis explored the bivariate correlations among the six measures, together with sex. Three main features of the correlation matrix presented in table 2 merit attention. First, in terms of sex differences, sex was not a predictor of individual differences in scores recorded on the index of charismatic orientation, but there were significant correlations between sex and two of the personality measures, both of which are consistent with known sex differences in respect of these measures. These data show that women recorded lower scores than men on the scale of emotional stability, consistent with the general finding that women record higher scores on emotionality and neuroticism³⁸. These data show that women recorded lower scores than men on the scale of thinking, consistent with the general finding that more women than men prefer feeling, although there are no consistent sex differences between men and women on preferences between introversion and extraversion, sensing and intuition, and judging and perceiving³⁹. In other words, the sex differences within these data reflect the sex differences in wider society.

Second, in terms of psychological type theory these data found that scores recorded on the index of charismatic orientation were significantly associated with the orientations

³⁷ Cronbach, "Coefficient Alpha and the Internal Structure of Tests," 297-334.

³⁸ Francis, "The Dual Nature of the Eysenckian Neuroticism Scales: A Question of Sex Differences?," 43-59.

³⁹ Kendall, *Myers-Briggs Type Indicator: Step 1 Manual Supplement*.

(introversion and extraversion), the attitudes (judging and perceiving), and the judging process (thinking and feeling), but not with the perceiving process (sensing and intuition). In other words, charismatic orientation scores were higher among extraverts, perceiving types, and feeling types. When these new data are set alongside the three previous studies employing psychological type theory reported above, all four studies found charismatic orientation higher among perceiving types; three studies found charismatic orientation higher among extraverts and intuitive types; and two studies found charismatic orientation higher among intuitive types. The association between charismatic orientation and extraversion is also consistent with the findings of all seven studies reported above that explored charismatic orientation alongside the Eysenckian dimensional model of personality.

Third, in terms of emotionality these data found no significant association between emotional instability and charismatic orientation. The finding that charismatic orientation is not associated with emotional instability or neuroticism, contrary to the hypothesis advanced by Francis and Kay, is consistent with the earlier study reported by Francis, Davis, and McKenna using the Francis Psychological Type and Emotional Temperament Scales and with six of the seven studies (listed above) that employed the Eysenckian neuroticism scales.

Conclusion

In the spirit of replication studies, the present study was designed to replicate the earlier study reported by Francis, Davis, and McKenna, placed alongside two earlier studies, concerned with locating individual differences in charismatic orientation within the framework offered by Jungian psychological type theory as reported by Francis, Littler, and Robbins and by Francis, Village, and Voas. The study reported by Francis, Davis, and McKenna and the present study also included an index of emotionality that enabled wider engagement with a series of earlier studies that had employed the Eysenckian dimensional model of personality alongside indices of charismatic orientation.

Five main conclusions can be drawn from this developing body of research. The first conclusion is that the data do not support any suggestion that charismatic orientation is associated with emotional instability or neuroticism (as defined by the Eysenckian measures). On the contrary, three of the seven Eysenckian studies and one of the two studies using the Francis measure reported charismatic orientation associated with greater emotional stability.

The second conclusion is that all seven of the Eysenckian studies and three of the four psychological type studies associate charismatic orientation with extraversion. Within Jungian theory this is consistent with seeing charismatic activity rooted within an outward looking community expression of religious engagement.

The third conclusion is that all four psychological type studies associated charismatic orientation with a preference for perceiving. Within Jungian theory the preference for perceiving means that the preferred perceiving function (sensing or intuition) is expressed in the outer world. Perceiving types are people who are open to experience and who welcome spontaneity. Such characteristics are consistent with a charismatic openness to the movements of the Holy Spirit.

The fourth conclusion is that three of the four psychological type studies associated charismatic orientation with the preference for intuition. Within Jungian theory the preference for intuition over sensing in the perceiving process identifies people who prioritise novelty over convention, the big picture over small details, and future possibilities over present realities. Such characteristics are consistent with a charismatic openness to the Holy Spirit leading them into new adventures and into uncharted territories.

The fifth conclusion is that two of the four psychological type studies associated charismatic orientation with the preference for feeling. Within Jungian theory the preference for feeling over thinking in the judging process identified people who prioritise their hearts over their heads, interpersonal relations over institutional systems, personal values over

logical analysis. Such characteristics are consistent with a charismatic openness to the transformative power of the Holy Spirit within individual lives as well as within the assembled community of the faithful.

Limitations

The present study was designed as a direct replication of the study reported by Francis, Davis, and McKenna, but there was not a perfect replication of the findings. While the first study found a significant correlation between charismatic orientation and intuition, the second study did not. In this sense the ‘replication crisis in psychology’ is further evidenced. The conclusions are currently grounded in only four studies. While one of the four associations with psychological type was supported by all four studies (perceiving types), there was not complete consensus regarding the other three associations. Further studies are required among different constituencies to clarify this matter.

Technical terms

Working within the discipline of empirical theology, the present study draws on technical vocabulary shaped within the social sciences. A reviewer considered that the following terms needed further explanation:

- Correlation coefficient (r) shows the strength of relationship between two variables: 0 means now association, a positive number shows two variables moving in the same direction, a negative number shows those variables moving in opposite directions.
- Probability level ($p <$) shows the likelihood of the association happening by chance: .05 means five times in a hundred; .01, once in a hundred; and .001, once in a thousand times.
- Alpha coefficient (α) is an index of scale reliability, indicating how well a scale works: an alpha of .65 is often taken as the threshold of acceptability.

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Data availability

Data are available from the corresponding author upon reasonable request.

Ethical approval

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

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Table 1

Scale properties

	Alpha	Mean	SD
Charismatic Orientation	.87	23.24	8.36
Extraversion	.82	4.50	3.02
Sensing	.68	5.37	2.30
Thinking	.66	4.74	2.39
Judging	.76	6.91	2.57
Stability	.78	5.96	2.61

Table 2

Correlation matrix

	Sex	St	J	T	S	E
Charismatic	.06	-.04	-.13**	-.11*	-.08	.16***
Extraversion (E)	.05	.10*	-.22***	-.12**	.06	
Sensing (S)	.03	.07	.38***	.05		
Thinking (T)	-.17***	.00	.25***			
Judging (J)	.01	-.03				
Stability (St)	-.20***					

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