CrossMark

Humility, Relational Spirituality, and Well-being among Religious Leaders: A Moderated Mediation Model

Peter J. Jankowski[1] · Steven J. Sandage[2] · Chance A. Bell[2] ·
Elizabeth G. Ruffing[2] · Chris Adams[3]

Abstract Prior research has demonstrated positive associations between general humility and well-being, and posited a protective effect for intellectual humility against maladjustment among religious leaders. We tested a model that extended findings on general humility to include intellectual humility among religious leaders ($N = 258$; M age = 42.31; 43% female; 63.7% White; 91.9% Christian affiliation). We observed a positive general humility–well-being association. Contrary to expectations, we observed risk effects for religion-specific intellectual humility. Our findings also point to the possibility that these risk effects might be attenuated by the integration of high levels of general and intellectual humility.

Keywords Intellectual humility · Differentiation of self · Attachment to God · Religious leaders

Introduction

Many religious traditions espouse humility as a virtue that can promote well-being (Wolfteich et al. 2016a), and recent empirical research on general humility offers support for this salutary influence on well-being (Jankowski et al. 2013; Paine et al. 2015; Woodruff et al. 2014). Like humility, empirical research supports a salutary influence for religiousness (Koenig 2012). Yet, religiousness can also exhibit risk effects (i.e., ways relating to God can exhibit dysfunction or demonstrate associations with maladjustment; e.g., Sandage et al. 2015a). Religious beliefs may be rigidly held, devoid of openness and

✉ Peter J. Jankowski
  pjankows@bethel.edu

[1] Counseling Program, Bethel University, 3900 Bethel Dr., St. Paul, MN 55112, USA

[2] Boston University, Boston, MA, USA

[3] Azusa Pacific Seminary, Azusa, CA, USA

exploration, or religiousness may involve exaggerated perceptions about the specialness and importance of adherents' relationship to God. Intellectual humility is a subdomain of general humility that may protect against deleterious religiousness (McElroy et al. 2014). The current study tested a model of the humility–well-being association grounded in theory on relational spirituality (Shults and Sandage 2006; Worthington and Sandage 2016). As such, we extended existing empirical findings on general humility, while also exploring a salutary influence for *religion-specific* intellectual humility using a sample of religious leaders.

The Humility–Religiousness Paradox

A paradoxical relationship between humility and religiousness appears to exist (Woodruff et al. 2014). Humbly holding religious convictions and maintaining humility while relating to the Divine may protect against deleterious consequences, and yet, balancing conviction with humility and "walk[ing] humbly with your God" (Micah 6:8, New Internal Version) appears especially difficult to practice. The humility–religiousness paradox seems exacerbated for religious leaders tasked with interpreting sacred texts, discerning "God's voice," and teaching and applying interpretations to religious adherents seeking their guidance (Hook et al. 2015; McElroy et al. 2014). In fact, religious leaders may not only encounter a humility–religiousness paradox, but there also appears to be a humility–narcissism paradox that effective leaders must resolve (Owens et al. 2015).

In a recent survey of religious leaders, 29.6 percent of respondents self-reported levels of pathological narcissism (i.e., feelings of entitlement, self-centeredness, arrogance, attention seeking; Ball and Puls 2015), that is, behavioral tendencies that seem contradictory to displaying humility. Yet, these more grandiose or overt expressions of narcissism appear to be unrelated to measures of general humility (Leary et al. 2017) including those among business leaders (Owens et al. 2015). In contrast, general humility has shown negative associations with aspects of vulnerable or covert narcissism (Sandage et al. 2015a), suggesting that higher narcissism may be a façade that defends against emotional instability (Sandage et al. 2015b, 2017). However, for those leaders in business fields who resolve the humility–narcissism paradox, resolution appears to be associated with effectiveness, as greater narcissism (e.g., "I am an extraordinary person," "People always seem to recognize my authority") was associated with greater employee job engagement and higher ratings of job performance, when leaders' general humility was high (Owens et al. 2015).

The humility–religiousness paradox, and humility–narcissism paradox, seems amplified for religious leaders in part because religious leaders are frequently idealized and ascribed significant influence by followers (Hook et al. 2015). In addition, religious beliefs are often central to followers' identities, and the religious leader can become closely identified with those deeply held self-organizing beliefs (McElroy et al. 2014). One challenge this creates is the potential for shame-based religiousness (Wolfteich et al. 2016b). When coupled with pressure to portray a model of maturity to others, the leader may feel compelled to engage in self-abasement (Weidman et al. 2016). Such a process for religiousness may foster insecure models of self and other, manifesting as insecure attachment relating to God (Jankowski and Sandage 2014; Sandage et al. 2015b). As such, the tensions between humility and religiousness, and humility and narcissism, may have a dysregulating influence. However, general humility may exert a self-regulating influence (Owens et al. 2015), protecting against narcissism and deleterious expressions of religiousness. In fact, recent

research on flourishing clergy suggests that self-regulation is the key to effective leadership (Bloom and Adams 2017).

General and Intellectual Humility

General humility consists of the dimensions of (a) self-recognition of strengths and limitations, (b) low self-focus oriented toward others' well-being, (c) openness to diverse others and ideas, and (d) emotional self-regulation, particularly of pride and shame (Davis et al. 2016; Jankowski et al. 2013; Owens et al. 2013; Paine et al. 2016). The subdomain of intellectual humility typically expands the construct of general humility to include the dimension of an awareness of the fallibility of one's knowledge (i.e., general intellectual humility or simply intellectual humility; Davis et al. 2016; Hoyle et al. 2016; Leary et al. 2017; McElroy et al. 2014). Intellectual humility is also thought to be domain specific (e.g., religion, politics, health; Hoyle et al. 2016). As such, an individual may demonstrate awareness about the fallibility of his or her religious beliefs, and yet, simultaneously display a lack of awareness about the fallibility of his or her political beliefs.

General humility has demonstrated a positive correlation with intellectual humility (Davis et al. 2016), and both general humility and intellectual humility have demonstrated theoretically expected positive associations with openness and agreeableness (Davis et al. 2016; Leary et al. 2017; McElroy et al. 2014). In addition, greater intellectual humility has demonstrated associations with lower emotional instability (McElroy et al. 2014), lower dogmatism, greater curiosity, and higher religious exploration (Leary et al. 2017). Greater intellectual humility has also shown associations with greater positive attitudes toward God, lower anger toward God, and greater forgiveness (McElroy et al. 2014). Furthermore, greater intellectual humility was associated with lower aggressive intentions toward others following criticism of participants' cherished beliefs, including criticism from a religious out-group member (Van Tongeren et al. 2016).

By comparison, *religion-specific* intellectual humility has demonstrated a positive correlation with general humility (Hook et al. 2015) and general intellectual humility (Hoyle et al. 2016), and theoretically consistent associations with lower dogmatism and higher openness (Hoyle et al. 2016). Like general intellectual humility, religion-specific intellectual humility has shown a positive association with religious exploration (Zhang et al. 2016), and greater religion-specific intellectual humility uniquely predicted greater forgiveness of religious leaders who had offended the participants (Hook et al. 2015). Among religious leaders, greater religion-specific intellectual humility predicted greater religious tolerance, and greater exposure to religious diversity was associated with greater religious tolerance for those leaders higher in religion-specific intellectual humility (Hook et al. 2017). Finally, greater religion-specific intellectual humility lessened the negative influence of ideological diversity on sense of belonging, and at lower levels of religion-specific intellectual humility, greater ideological diversity was positively associated with lower sense of meaning (Zhang et al. 2016).

It would seem, therefore, that both general humility and *religion-specific* intellectual humility should be expected to demonstrate a salutary influence on well-being. However, the vast majority of these studies demonstrating this potential salutary influence did not use samples of religious leaders. Furthermore, existing findings point to a complex association between intellectual humility and well-being. For example, greater issue-specific intellectual humility (e.g., parenting, education) corresponded to low personal exploration, and greater reliance upon religious beliefs as a foundation for a specific view on an issue was associated with lower intellectual humility (Hoyle et al. 2016). In addition, lower levels of

general intellectual humility corresponded with stronger support for *and* against religious beliefs, suggesting that higher levels of religion-specific intellectual humility may protect against rigid positions (Hopkin et al. 2014). Similarly, greater general intellectual humility was associated with less certainty about the correctness of religious beliefs for those low in religiosity (Leary et al. 2017). Last, greater general humility and general intellectual humility each corresponded to lower religious ethnocentrism (Davis et al. 2016). In the regression analysis, however, general intellectual humility (i.e., openness subscale, e.g., "is open to competing ideas") accounted for unique variance beyond general humility (i.e., lack of superiority subscale, e.g., "I think of myself too highly"). Yet, the association between the lack of superiority subscale and religious ethnocentrism was negative in the regression model, whereas the bivariate association was positive. This suggests perhaps a suppressor effect, or at a minimum, that greater general humility altered the role of intellectual humility in predicting religious ethnocentrism.

Taken together, these findings suggest that religious exploration and/or general humility may interact with religion-specific intellectual humility to predict well-being. In fact, including a measure of exploration in analyses may be necessary to discern associations between religion-specific intellectual humility and well-being relative to the effects for general humility, especially when examining associations using a sample of religious leaders for whom the humility–religiousness paradox holds unique relevance. Religion-specific intellectual humility appears complicated for religious leaders expected to speak and teach authoritatively from their traditions, and yet, to simultaneously exemplify humility to followers.

Mechanisms of the Humility–Well-being Association

Existing research findings suggest that the salutary influence of general humility on well-being may be associated with the capacity for self-regulation (Jankowski and Sandage 2014; Paine et al. 2016; Sandage et al. 2017). More specifically, a theory of differentiation-based relationality has emerged as a way of conceptualizing self-regulation as the indirect influence by which general humility exerts a salutary influence on well-being (Jankowski et al. 2013). The construct of differentiation of self (DoS), a developmental construct from Bowen's family systems theory (Kerr and Bowen 1988), refers to a capacity to self-soothe and regulate affective states, *and* the ability to regulate togetherness and separateness impulses. Evidence for conceptualizing DoS as an indicator of self-regulation capacity is demonstrated, for example, by findings in which higher levels of DoS were associated with decreased depression, anxiety, and perceived stress (Drake et al. 2015), lower levels of anxious and avoidant adult attachment and increased intentional efforts to self-regulate behavior (Skowron and Dendy 2004), and increased mindfulness (Fatter and Hayes 2013). Empirically, general humility has demonstrated positive associations with DoS (Jankowski and Sandage 2014; Jankowski et al. 2013; Paine et al. 2016; Sandage et al. 2017), and greater DoS has consistently demonstrated associations with greater well-being (Jankowski et al. 2013; Sandage et al. 2017). In addition, general humility corresponded to lower vulnerable narcissism through greater DoS (Sandage et al. 2017), and general humility has shown negative associations with mental health symptoms, spiritual grandiosity, and vulnerable narcissism (Jankowski et al. 2013; Sandage et al. 2015b, 2017).

Differentiation-based relationality is foundational to theory on relational spirituality (Shults and Sandage 2006; Worthington and Sandage 2016). The relational spirituality model, tested in over 20 studies with emerging religious leaders, defines spirituality as ways of relating to the sacred, including God (Worthington and Sandage 2016, p. 38). The

construct of attachment to God operationalizes the intra- and interpersonal self-regulatory aspects of relational spirituality in the form of safe haven (i.e., dwelling) and secure base (i.e., seeking) functions. The safe haven function consists of "affect regulation strategies [designed] to obtain felt security during states of distress" (Granqvist 2005, p. 37) through perceived closeness with God. Prior research has found perceived closeness to God to be a positive predictor of well-being and ministry satisfaction and a negative predictor of burnout among clergy (Proeschold-Bell et al. 2014). The secure base function consists of exploration during times of non-distress and felt security (Jankowski and Sandage 2014). This kind of seeking may enable clergy to learn to cope with the complexities and ambiguities of ministry and exposure to suffering.

Greater general humility has demonstrated associations with more secure attachment to God (Jankowski and Sandage 2014; Sandage et al. 2015b), and insecure attachment to God has demonstrated negative associations with well-being (Monroe and Jankowski 2016) and positive associations with mental health symptoms (Monroe and Jankowski 2016). In addition, greater humility corresponded to lower insecure God attachment, which then corresponded with lower emotional instability in relating to God (Jankowski and Sandage 2014). Furthermore, greater religious exploration corresponded to lower general humility, at low of levels of secure attachment relating to God (Jankowski and Sandage 2014). Taken together, existing findings highlight the potential for the self-regulatory influence of greater DoS and secure attachment to God to mediate associations between general humility and well-being.

The Current Study

The self-regulatory influence of general humility, grounded in theory on relational spirituality and the constructs of DoS and attachment to God, may hold particular benefit to religious leaders. Religious leaders are an at-risk group susceptible to multiple job-demand stressors which correspond to mental and physical health problems (e.g., Francis 2015; Proeschold-Bell et al. 2015; Wells 2013) and difficulty in sustaining a positive professional identity (Bloom and Adams 2017). Numerous theorists have suggested religious leaders need high levels of DoS to navigate the complex demands of their vocational roles and to manage boundaries in ways that prevent over-functioning, isolation, and other indicators of relational imbalance (see, for example, Olsen and Devor 2015). Despite the apparent relevance of general and intellectual humility to religious leaders, there are very few empirical studies involving samples of religious leaders (McElroy et al. 2014). In addition, intellectual humility has garnered considerably less empirical attention than general humility (Hook et al. 2015). Recent theorizing has proposed that intellectual humility may lessen the dysregulating experience that the humility–religiousness paradox presents for religious leaders (Davis et al. 2016; Hook et al. 2015), and yet this proposal has received very little empirical attention.

The current study addressed the gap in the literature by testing a relational spirituality model that extended empirical findings demonstrating a salutary influence for general humility to include *religion-specific* intellectual humility. First, we tested a model that examined associations between general and religion-specific intellectual humility and indicators of well-being with DoS (i.e., an indicator of intra- and interpersonal self-regulatory capacity) and attachment to God (i.e., relational indicator of a self-regulatory experience with God) as parallel mediators. We hypothesized that multiple dimensions of general humility would exhibit a salutary influence on indicators of well-being through the indirect influence of self-regulation. We also hypothesized that a similar salutary influence

would be observed for religion-specific intellectual humility. Second, we explored a moderating role for religious exploration on the direct and indirect associations between general humility and religion-specific intellectual humility and well-being. Figure 1 depicts the conceptual moderated mediation model. Given the lack of empirical research examining religion-specific intellectual humility, and the lack of research specific to the role of religious exploration in the association between humility and well-being, we did not have specific hypotheses about how religious exploration would interact with general and intellectual humility to predict DoS and attachment to God, nor how the interaction terms would predict well-being.

Methods

Participants

Participants ($N = 258$) were religious leaders ($n = 147$ male, $n = 111$ female) from across the United States with a mean of 14.69 years of ministry experience (range 3–53; $SD = 11.57$). Participants for this study were recruited via research team members' religious leader contacts. Participants were invited to take an anonymous online survey and then share the link with other religious leaders. Participants responded to the following inclusion criterion: "Have you been a religious leader of a congregation/organization for at least three (3) years?" They received a gift card for an online retailer for completing the survey. Participants were between the ages of 21–79 ($M = 42.31$; $SD = 13.36$). Religious affiliations included Evangelical Protestant (43%), Mainline Protestant (27%), Jewish (5.4%), Catholic (4.7%), Orthodox Christian (.8%), Muslim (1.9%), Historically Black Protestant (1.6%), Greek Orthodox (.4%), LDS (.4%), other Christian (7.8%), other (.8%), and 6.6% multiple Christian affiliations. A majority of participants had a master's (60.1%)
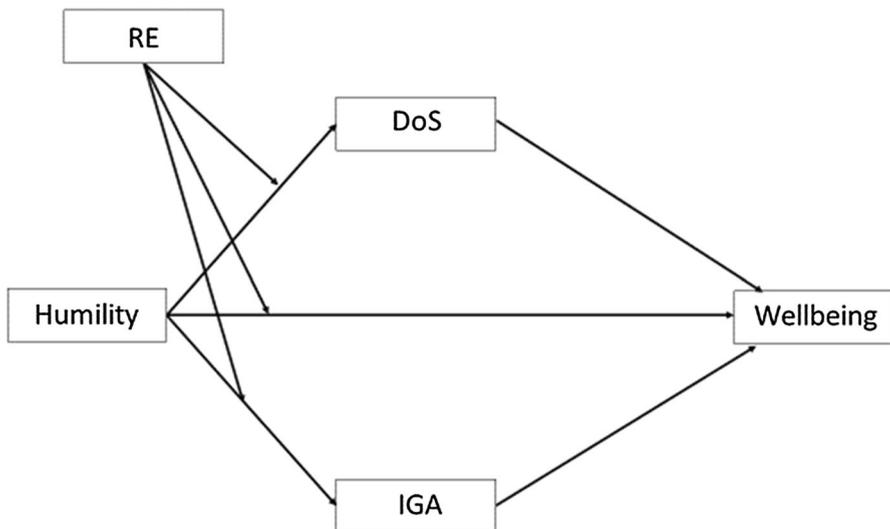

Fig. 1 Depiction of the conceptual model predicting well-being with religious exploration moderating the mediating role for differentiation of self and insecure God attachment. *Note*: *RE* religious exploration, *DoS* differentiation of self, *IGA* insecure God attachment

or doctoral (16.6%) degree. Participants' sexual orientation included heterosexual (92.2%), lesbian (.8%), bisexual (2.3%), gay (1.6%), other (1.6%), unsure (1.2%), and asexual (.4%). The racial background of participants included White (63.7%), Asian (16%), Black or African-American (9.7%), Hispanic (7.8%), Middle Eastern or North African (1.2%), Pacific Islander (including Filipino and Native Hawaiian; .4%), and other (1.2%).

Measures

Covariates

Level of trauma was assessed using the Impact of Event Scale—Revised (Weiss and Marmar 1997; sample item: "I was jumpy and easily startled," 22 items; $\alpha = .94$), and spiritual impression management, which is a form of social desirability response bias specific to exaggerated expressions of spiritual health, was assessed using items from the Impression Management subscale of the Spirituality Assessment Inventory (SAI; Hall and Edwards 2002; sample item: "I pray for all my friends and relatives every day;" 5 items; $\alpha = .76$).

General Humility

We used four items from the low concern for status (LCS) subscale (e.g., "When I achieve something, I deserve special recognition") from a measure of general humility (Hill et al. 2015) that tapped the humility dimension of low self-focus. The four items demonstrated acceptable psychometric performance based on a confirmatory factor analysis of the full 13-item three-factor scale (i.e., model fit, for a four-item single-factor solution: $\chi^2 = 1.59(2)$, $p = .45$; factor loadings $> .50$; $\alpha = .74$). Respondents rated their agreement with statements on a five-point Likert scale (1 = *Strongly disagree,* 5 = *Strongly agree*), with higher scores representing lower concern for status or greater general humility.

Second, we adapted the Expressed Humility Scale (Owens et al. 2013) to use as a self-report measure. The scale assessed general humility along the dimensions of a willingness to view oneself accurately (e.g., "I admit when I don't know how to do something"), display appreciation for the strengths and contributions of others (e.g., "I take notice of others' strengths"), and teachability (i.e., openness; e.g., "I am willing to learn from others"). The nine-item other-report measure demonstrated construct validity, through theoretically consistent correlations including a negative correlation with narcissism, and internal consistency ($\alpha = .94$). In the current study, alpha for the self-report version (1 = *Strongly disagree,* 5 = *Strongly agree*) of expressed humility (EH) was .78. Higher scores reflected greater general humility.

Intellectual Humility

The nine-item self-report Specific Intellectual Humility Scale, defined as the "awareness of the fallibility of beliefs" (Hoyle et al. 2016, p. 166), assessed intellectual humility in the domain of religion. Participants rated items (e.g., "I recognize that my views about religion are based on limited evidence," "I am open to new information in the area of religion that might change my view," and "It is quite likely that there are gaps in my understanding about religion") on a scale of 1 (*Not at all like me*) to 5 (*Very much like me*). Higher scores

reflected greater intellectual humility. Hoyle et al. (2016) found evidence of construct validity, with good internal reliability ($\alpha = .92$). In the current study, $\alpha = .90$.

Differentiation of Self

The Differentiation of Self Inventory-Revised-Short Form (DSI-R-SF; Drake et al. 2015; see Skowron and Schmitt 2003, for the DSI-R) assessed respondents' ability to balance individuality and togetherness (e.g., "I often agree with others just to appease them"), and to self-regulate (e.g., "I tend to remain pretty calm even under stress"). Participants rated the 20-item scale on a scale of 1 (*Not at all characteristic of me*) to 6 (*Very characteristic of me*). Higher scores represented greater differentiation of self. The DSI-R-SF demonstrated theoretically consistent convergent associations and demonstrated internal consistencies of $\alpha = .89$ and $.88$ (Drake et al. 2015). Similar reliability was found in this study ($\alpha = .88$).

Insecure Attachment to God

We used Rowatt and Kirkpatrick's (2002) 9-item self-report measure of perceived relationship with God based on the adult attachment dimensions of anxiety (six items) and avoidance (three items). Respondents rated their agreement with statements (e.g., "God seems impersonal to me") on a seven-point scale ($1 = Not\ at\ all\ characteristic\ of\ me$, $7 = Very\ characteristic\ of\ me$), with higher scores representative of greater insecure attachment to God. We used the full-scale score ($\alpha = .83$) in this study.

Religious Exploration

The six-item exploration subscale from the self-report Multidimensional Quest Orientation Scale (MQOS; Beck and Jessup 2004) assessed the extent to which participants explore their religious faith (e.g., "I would characterize my religious life as one of consistent searching and exploration"). Participants responded on a scale of 1 (*disagree strongly*) to 7 (*agree strongly*). The scale demonstrated evidence of construct validity and internal consistency ($\alpha = .85$; Beck and Jessup 2004). In the current study $\alpha = .82$.

Positive Mental Health

We used the 14-item Mental Health Continuum—Short Form (MHC-SF; Lamers et al. 2011) to assess positive mental health (PMH) over the previous month. Respondents rated ($0 = Never$ to $5 = Every$ day) items on the dimensions of eudemonic well-being (e.g., "Happy?"), social well-being (e.g., "That people are basically good?"), and psychological well-being (e.g., "That your life has sense of direction and meaning to it?"). Higher scores reflected greater positive mental health. The MHC-SF has demonstrated construct validity and internal consistency, and in the current study, $\alpha = .90$.

Mental Health Problems

Evans et al. (2000, 2002) developed the 34-item Clinical Outcomes in Routine Evaluation Outcome Measure (CORE-OM) to assess mental health in four domains: subjective well-being (e.g., "I have felt like crying"), life functioning (e.g., "I have felt terribly alone and

isolated"), problems/symptoms (e.g., "I have felt panic or terror"), and risk to self and others. This study used the 28-item version of the CORE-OM that did not assess risk. The items were rated 0 (*Not at all*) to 4 (*Most or all of the time*) with higher scores reflecting more mental health problems. The CORE-OM demonstrated construct validity, including discrimination between clinical and non-clinical samples, and internal consistency ($\alpha = .94$ in a non-clinical sample; Evans et al. 2002). In the current study, alpha for the full scale was .93.

Vulnerable and Grandiose Narcissism

To assess one aspect of vulnerable narcissism (i.e., deficits in goal-setting, participants completed the 10-item self-report Goal Instability Scale (GIS; Robbins and Patton 1985). Items were rated 1 (*Strongly disagree*) to 6 (*Strongly agree*; e.g., "I wonder where my life is headed"), with higher scores indicating greater goal instability. The GIS has demonstrated construct validity and internal consistency, and in this study, $\alpha = .85$.

We also used the 28-item Brief Pathological Narcissism Inventory (BPNI; Schoenleber et al. 2015) to assess the dimensions of grandiose narcissism (GN; i.e., exploitativeness, self-sacrificing self-enhancement, grandiose fantasy) and vulnerable narcissism (VN; i.e., contingent self-esteem, hiding the self, devaluing, entitlement rage). Construct validity and internal consistency have been demonstrated for both the grandiose ($\alpha = .83$ to .86) and vulnerability ($\alpha = .93$) dimensions. Participants endorsed items (e.g., "I can read people like a book," and "I will never be satisfied until I get all that I deserve") on a 5-point scale (1 = *Not at all like me*, 5 = *Very much like me*). Higher scores indicated greater narcissism on each dimension. In the current study, GN $\alpha = .83$ and VN $\alpha = .89$.

Last, we used the Spiritual Grandiosity (SG) subscale of the SAI (Hall and Edwards 2002) to assess aspects of spirituality consistent with a narcissistic personality. Participants rated their agreement with seven items (e.g., "I seem to have a unique ability to influence God through my prayers") on a 5-point scale (1 = *Not at all true*, 5 = *Very true*). Higher scores represented greater spiritual grandiosity. Construct validity evidence and internal consistency have been demonstrated (Hall and Edwards 2002). In the current study, $\alpha = .80$.

Data Analytic Procedures

The variables did not exhibit univariate skew (i.e., |skewness index| < 3.00; Kline 2011), nor did the variables exhibit univariate kurtosis (i.e., |kurtosis index| < 10.00; Kline 2011). Data were marginally multivariate non-normal (i.e., multivariate kurtosis critical ratio = 8.15; multivariate kurtosis critical ratio > 5.00 indicates non-normal data; Byrne 2010). We estimated the proposed moderated mediation model using maximum likelihood estimation (MLE) with bootstrapping in AMOS 22 to account for non-normal data (Arbuckle 2013; Byrne 2010). Significance of specific indirect effects were examined using the Monte Carlo Method for Assessing Mediation in R (MCMAM; Preacher and Selig 2012; R Development Core Team 2014). We probed conditional direct effects using Excel (DeCoster and Iselin 2009) and then tested the specific indirect effects at low and high values of the moderator using MCMAM in R.

Results

Table 1 contains descriptive statistics and bivariate correlations for the variables used in the analyses, including the covariates of age, level of trauma, and spiritual impression management. Participants differed by gender on: intellectual humility ($F(1, 256) = 6.92$, $p < .01$; males: $M = 30.06$, $SD = 7.50$; females: $M = 27.32$, $SD = 8.85$), expressed humility ($F(1, 256) = 4.66$, $p < .05$; males: $M = 40.95$, $SD = 3.46$; females: $M = 39.99$, $SD = 3.54$), differentiation of self ($F(1, 256) = 9.81$, $p < .01$; males: $M = 4.43$, $SD = .71$; females: $M = 4.16$, $SD = .69$), grandiose narcissism ($F(1, 256) = 5.05$, $p < .05$; males: $M = 10.14$, $SD = 2.89$; females: $M = 9.36$, $SD = 2.57$), and spirituality grandiosity ($F(1, 256) = 5.91$, $p < .05$; males: $M = 11.99$, $SD = 5.13$; females: $M = 10.61$, $SD = 3.59$).

Tests of the Indirect Effects

We estimated a fully saturated moderated mediation model, controlling for the effects of age, level of trauma, spiritual impression management, and gender. Nonsignificant interaction effects were subsequently removed from the model, and the model was re-estimated. The final model had acceptable fit to the data: $\chi^2(18) = 24.21$, Bollen–Stine $p = .21$; Comparative Fit Index (CFI) $= .998$; root mean square error of approximation $= .04$. Table 2 contains the significant indirect effects through DoS and insecure God attachment.

Tests of the Conditional Effects

Significant conditional effects are presented in Table 3. Religious exploration moderated the associations between (a) expressed humility and grandiose narcissism and (b) intellectual humility and both grandiose narcissism and spiritual grandiosity. In addition, religious exploration moderated the indirect associations between expressed humility and positive mental health through DoS and expressed humility and vulnerable narcissism through DoS.

Confronted with opposing influences for expressed humility relative to religion-specific intellectual humility in predicting well-being (i.e., attenuating effects for expressed humility compared to exacerbating effects for religion-specific intellectual humility; see Table 2), we explored the possibility that expressed humility might condition the indirect associations between intellectual humility and well-being through insecure God attachment. This model was also prompted by prior evidence that general humility altered the influence of general intellectual humility predicting religious beliefs (Davis et al. 2016), and the call to examine different ways general humility and religion-specific intellectual humility might be associated (Hook et al. 2017). As such, we estimated a fully saturated model with expressed humility as a moderator of the significant indirect effects reported in Table 2. Data were univariate and multivariate normal, and so we estimated the model using MLE in AMOS 22, controlling for age, level of trauma, spiritual impression management, and gender. We observed a significant interaction between expressed humility and intellectual humility ($B = -.03$, $SE = .02$, $p = .047$). Table 3 provides the conditional indirect effects.

Table 1 Descriptive statistics and correlation matrix for covariates, predictors, mediators, and outcome variables

	M	SD	Range	Age	IES	SIM	LCS	IH	EH	RE	DoS	IGA	PMH	MHP	GI	GN	VN	SG
LCS	13.14	3.39	4.00–20.00	.20^	− .08	.01	–	.03	.19^	.08	.24*	− .14<	.13<	− .25*	− .21^	− .25*	− .38*	− .21^
IH	28.50	8.39	10.00–45.00	− .10	.04	− .34*		–	.06	.14<	− .07	.25*	.02	.12	.21^	.01	.10	− .29*
EH	40.40	3.53	28.00–45.00	.22*	− .04	.18^			–	.22*	.11	− .27*	.36*	− .27*	− .30*	− .26*	− .38*	− .18^
RE	31.68	6.48	11.00–42.00	.04	.03	.29*				–	.10	− .05	.22*	− .08	− .16^	.11	− .04	.11
DoS	4.31	.71	2.40–6.00	.23*	− .09	.17<					–	− .14<	.25*	− .31*	− .24*	− .23*	− .35*	− .06
IGA	19.55	8.75	9.00–49.00	− .16^	.10	− .30*						–	− .35*	.44*	.39*	.31*	.48*	.07
PMH	49.99	9.87	11.00–49.00	.30*	− .27*	.37*							–	− .63*	− .47*	− .23*	− .41*	.02
MHP	24.29	14.90	1.00–69.00	− .43*	.41*	− .27*								–	.59*	.43*	.59*	.14<
GI	24.87	8.51	10.00–49.00	− .44*	.30*	− .40*									–	.40*	.45*	− .01
GN	9.81	2.78	4.00–17.00	− .38*	.20^	− .04										–	.72*	.32*
VN	7.43	2.43	4.00–14.75	− .39*	.23^	− .26*											–	.28*
SG	1.63	.66	1.00–4.57	− .02	.05	.42*												–

LCS low concern for status, *IH* intellectual humility, *EH* expressed humility, *DoS* differentiation of self, *IGA* insecure God attachment, *RE* religious exploration, *PMH* positive mental health, *MHP* mental health problems, *GI* goal instability, *GN* grandiose narcissism, *VN* vulnerable narcissism, *SG* spiritual grandiosity, *IES* impact of events scale, *SIM* spiritual impression management

$^<p < .05$; $^\wedge p < .01$; $^*p < .001$

Table 2 Direct and indirect effects for the moderated mediation model

Full model		Direct effect				Indirect effect				
Outcome	R²	Predictor	Outcome	B	BC 95% CI	Predictor	Mediator	Outcome	B	MC 95% CI
DoS	.15	LCS	PMH	− .02	(− .30, .28)	LCS	DoS	PMH	.08	(.01, .16)
IGA	.20		MHP	− .35	(− .81, .09)			MHP	− .13	(− .25, − .03)
PMH	.34		GI	− .16	(− .46, .13)			GI	− .03	(− .09, .02)
MHP	.47		GN	− .10	(− .19, − .01)			GN	− .02	(− .05, − .004)
GI	.39		VN	− .15	(− .22, − .08)			VN	− .03	(− .05, − .01)
GN	.34		SG	− .03	(− .05, − .01)			SG	− .003	(− .01, .001)
VN	.47	EH	PMH	.62	(.33, .91)	EH	IGA	PMH	.12	(.03, .24)
SG	.37		MHP	− .44	(− .85, − .01)			MHP	− .28	(− .50, − .10)
			GI	− .35	(− .60, − .13)			GI	− .11	(− .20, − .04)
			GN	− .43>	(− .75, − .12)			GN	− .04	(− .08, − .01)
			VN	− .13	(− .20, − .05)			VN	− .05	(− .09, − .02)
			SG	− .03	(− .05, − .01)			SG	− .005	(− .02, .01)
		IH	PMH	.18	(.04, .31)	IH		PMH	− .05	(− .10, − .02)
			MHP	.02	(− .15, .19)			MHP	.12	(.05, .21)
			GI	.07	(− .03, .18)			GI	.05	(.02, .09)
			GN	.11>	(− .003, .02)			GN	.02	(.01, .03)
			VN	− .001	(− .03, .03)			VN	.02	(.01, .04)
			SG	.03>	(− .003, .07)			SG	.002	(− .002, .01)

DoS differentiation of self, *IGA* insecure God attachment, *LCS* low concern for status, *EH* expressed humility, *IH* intellectual humility, *PMH* positive mental health, *MHP* mental health problems, *GI* goal instability, *GN* grandiose narcissism, *VN* vulnerable narcissism, *SG* spiritual grandiosity, *MC CI* Monte Carlo confidence interval, *BC CI* bias-corrected confidence interval, *MC CI* Monte Carlo confidence interval. CI that does not include 0 = significant

Unstandardized estimates. *BC CI* bias-corrected confidence interval. >Conditional direct effect (see Table 3).

Table 3 Conditional direct and indirect effects for the moderated mediation model examining the humility–well-being associations

Mediator	Predictor	Outcome	Moderator	Estimate	MC95%CI	p value
	Expressed humility	GN	Religious exploration (low)	− .32		.001
			Religious exploration (high)	− .01		.88
	Intellectual humility	GN	Religious exploration (low)	.07		.13
			Religious exploration (high)	− .06		.03
		SG	Religious exploration (low)	.01		.50
			Religious exploration (high)	− .05		<.001
DoS	Expressed humility	MHP	Religious exploration (low)	.21	(− .01, .53)	
			Religious exploration (high)	− .18	(− .44, − .01)	
		VN	Religious exploration (low)	.04	(− .003, .10)	
			Religious exploration (high)	− .04	(− .08, − .001)	
IGA	Intellectual humility	PMH	Expressed humility (low)	− .15	(− .30, − .04)	
			Expressed humility (high)	− .02	(− .07, .03)	
		MHP	Expressed humility (low)	.34	(.10, .62)	
			Expressed humility (high)	.04	(− .07, .14)	
		GI	Expressed humility (low)	.13	(.03, .25)	
			Expressed humility (high)	.01	(− .03, .06)	
		GN	Expressed humility (low)	.04	(.01, .09)	
			Expressed humility (high)	.01	(− .01, .02)	
		VN	Expressed humility (low)	.06	(.02, .11)	
			Expressed humility (high)	.01	(− .01, .03)	

GN grandiose narcissism, *VN* vulnerable narcissism, *SG* spiritual grandiosity, *DoS* differentiation of self, *IGA* insecure God attachment, *MHP* mental health problems, *PMH* positive mental health, *GI* goal instability. Unstandardized estimates. Low and high = lower and upper limits of range (see Table 1). *MC CI* Monte Carlo Confidence Interval. CI that does not include 0 = significant

Discussion

As hypothesized, we found support for the salutary influence of multiple dimensions of general humility on well-being via the indirect influence of self-regulation. Among religious leaders, higher levels of low concern for status was associated with greater capacity for intra- and interpersonal self-regulation (i.e., DoS), which then corresponded with greater positive mental health, lower levels of mental health problems, and lower levels of both grandiose and vulnerable narcissism. In addition, a composite measure (i.e., expressed humility) comprised of the dimensions of willingness to view oneself accurately, display appreciation for the strengths and contributions of others, and openness was associated with lower levels of insecure attachment to God, which in turn corresponded to greater positive mental health, lower mental health problems, and lower levels of grandiose and vulnerable narcissism. Unexpectedly, we found that religion-specific intellectual humility (i.e., awareness of the fallibility of one's religious beliefs) exhibited risk effects. That is, greater religion-specific intellectual humility corresponded with increased insecure

attachment to God, which then corresponded with lower positive mental health, higher levels of mental health problems, and greater levels of grandiose and vulnerable narcissism.

Prompted by evidence in the existing literature suggesting that religious exploration might influence intellectual humility (Hoyle et al. 2016; Leary et al. 2017; Zhang et al. 2016), and thereby influence well-being, our model included conditional effects for religious exploration. We found that when religious exploration was high, greater intellectual humility was associated with lower levels of grandiose narcissism. Similarly, when religious exploration was high we observed that greater intellectual humility corresponded to lower spiritual grandiosity. By comparison, we found that when religious exploration was low there was a significant negative association between expressed humility and grandiose narcissism. Taken together, findings highlight the complexity of the humility–narcissism paradox among religious leaders. It would seem perhaps for those religious leaders scoring higher on intellectual humility (i.e., greater openness to new information, greater recognition about not knowing everything) and who engaged in greater religious exploration (i.e., seeking), there was a consistent epistemic approach (i.e., the way in which one navigates differences between self and other in terms of values and beliefs; Hook et al. 2017; Leary et al. 2017) which had a salutary influence, lowering levels of grandiosity. It seems difficult to maintain an exaggerated sense of one's own uniqueness and importance, including in one's relationship to God, when one's religious beliefs are held with openness, tentativeness, and ambiguity.

Yet, greater expressed humility corresponded with lower levels of an exaggerated sense of one's uniqueness and importance, and this was more likely when there was less questioning and searching. In fact, as levels of questioning and searching increased, the salutary influence of general humility weakened to the point of nonsignificance. It may be that for these religious leaders that questioning and searching introduced too much doubt and uncertainty, making it difficult for greater levels of recognizing self-limitations and openness toward others to influence levels of self-grandiosity. When religious exploration was low, this enabled greater general humility to exert an influence. That is, exploration did not dampen general humility. Consistent with existing research, these findings for the direct conditional effects suggest that the seeking dimension of relational spirituality is complex, and other developmental capacities may be needed to support a salutary influence for exploration (Jankowski and Sandage 2014; Worthington and Sandage 2016). Our findings support the contention that DoS may be one such developmental capacity, as we also found moderated indirect effects.

Greater expressed humility corresponded to greater DoS when religious exploration was high, which then corresponded to lower levels of mental health problems; and, greater expressed humility corresponded to greater DoS, again when religious exploration was high, and greater DoS then corresponded to lower levels of vulnerable narcissism. Consistent with theorizing about differentiation-based relationality and relational spirituality, and prior empirical findings (e.g., Jankowski and Sandage 2014; Jankowski et al. 2013; Sandage et al. 2017), the salutary influence of general humility on well-being seemed tied to elevated levels of intra- and interpersonal self-regulatory capacity, at least when religious exploration was high. It would appear that the self-regulatory influence of greater awareness of one's limitations, appreciation for, and openness toward others made it more likely for religious leaders to engage in greater religious questioning and searching, which in turn corresponded to greater well-being. Taken together, the conditional effects for religious exploration suggest that religious exploration offers a means for religious leaders to reconcile the humility–religiousness paradox and the humility–narcissism paradox.

General humility holds potential to protect against deleterious religiousness (i.e., spiritual grandiosity) and grandiose and vulnerable narcissism, as a function of levels of religious exploration; and, particularly when the religious leader also shows greater awareness of the fallibility of her or his religious beliefs. These findings are consistent with the relational spirituality model which suggests that humility involves the integration of dwelling and seeking (i.e., exploration from a place of felt security with God; Worthington and Sandage 2016). These findings are also consistent with recent research indicating that the fit between religious leaders' role and their strengths and values, predicated on self-regulation, contribute to overall flourishing (Bloom and Adams 2017).

Clarifying the opposing influence on well-being that we observed for expressed humility relative to religion-specific intellectual humility, we found that expressed humility interacted with religion-specific intellectual humility to alter the influence of religion-specific intellectual humility on well-being. Specifically, we found that the risk effects for religion-specific intellectual humility on well-being through insecure God attachment occurred when expressed humility was low. That is, greater religion-specific intellectual humility corresponded with greater insecure attachment to God, which in turn corresponded to lower positive mental health, higher levels of mental health problems, greater goal instability, and greater grandiose and vulnerable narcissism, at low levels of expressed humility. It would seem therefore that the dysregulating influence of the humility–religiousness paradox, and the humility–narcissism paradox, might be attenuated by religious leaders' capacity to integrate high levels of general humility with high awareness of the fallibility of their religious beliefs, given that the risk effects became nonsignificant at higher levels of expressed humility. Put differently, it might be difficult or anxiety provoking for a religious leader to have a high level of intellectual humility about their religious beliefs without a corresponding level of general humility.

Taken together, our findings offer support for theorizing about differentiation-based relationality and relational spirituality. More specifically, support was found for the premise that individuals may relate to God as a way to self-soothe affective states and regulate interpersonal relating. Both differentiation of self and attachment to God functioned as mechanisms by which humility influenced well-being. Consistent with the safe haven function, greater DoS and more secure attachment relating to God mediated the salutary influence of general humility on well-being. Consistent with both safe haven and secure base functions, higher levels of DoS mediated the protective influences of general humility on well-being, when religious exploration was high, while simultaneously accounting for the influence of insecure attachment to God. Such findings contribute to literature on clergy health risks (e.g., Proeschold-Bell et al. 2015) and prevention-oriented formation strategies (Sandage and Jensen 2013). In fact, religious leaders with greater DoS and secure attachment to God may be better able to cultivate healthy social support that has been associated with clergy well-being (Proeschold-Bell et al. 2015).

Practical Implications

Recent research indicates that religious leaders can benefit from a relationship with a wise guide, a community of practice (e.g., clergy peer group), and at least one close friend outside of their leadership role (Bloom and Adams 2017). Such safe relational contexts might afford the religious leader opportunities to attend to the self-of-the-practitioner, the latter deemed important to effective helping (Regas et al. 2017). Relational spirituality grounded in differentiation-based relationality has been proposed as foundational to self-of-the-practitioner development for religious leaders (Sandage and Jensen 2013). Self-of-

the-practitioner development refers to intentional self-reflection specific to the ways in which one intra- and interpersonally manages relational anxiety (i.e., disappointment, hurt, frustration, distress directly tied to the leadership role, but also the leader's family-of-origin experiences, current familial relationships, and/or other significant relationships outside of the ministerial context; see Olsen and Devor 2015). The aims of such self-reflection can inform a multitude of self-care strategies designed to enhance the religious leader's well-being. Based on the results of the current study, this intentional self-reflection might involve accurately assessing strengths and weaknesses, felt shame and pride, and openness to diversity and the limitations to one's knowing. Such self-exploration could be emotionally and/or behaviorally dysregulating, and so religious leaders could benefit from effective self-soothing strategies, and effective interpersonal self-regulation through felt security with God and significant others. The results of this study also suggest that it may be hard for religious leaders to practice humility if they lack formation in the underlying dynamics of healthy relational spirituality (i.e., DoS and secure attachment with God), thus it may be ineffective to simply exhort leaders to try to be more humble.

Limitations and Future Research

Our study was cross-sectional and correlational, and so we acknowledge the limitations this creates for internal validity. As such, we recognize that alternative ordering of variables may be plausible, and longitudinal and experimental designs are needed to clarify the temporal sequencing of humility, self-regulation, and well-being. Nevertheless, we grounded our conceptualization of the moderated mediation models in theory on relational spirituality and the existing literature on general humility and well-being, including longitudinal and experimental studies that support the ordering of general humility as an antecedent of well-being (e.g., Davis et al. 2011, 2013; Van Tongeren et al. 2016). We then expanded upon a positive general humility–well-being association, by including indirect effects for DoS and attachment to God, again, based on existing findings in the literature supportive of a self-regulatory mechanism for humility (e.g., Jankowski and Sandage 2014; Paine et al. 2016). Last, we conceptualized novel conditional effects for religious exploration and general humility based on hints within the existing literature (Davis et al. 2016; Hook et al. 2017; Hoyle et al. 2016).

Second, we recognize the limitations associated with the use of self-report data when measuring humility, including the likelihood of participants' susceptibility to social desirability (Davis et al. 2010). However, we did include a measure of impression management as a covariate in order to control for social desirability. We also recognized that other-report data suffer from participant bias (Wolfteich et al. 2016b), and perhaps especially so when collecting data about religious leaders given the way they tend to be idealized and ascribed influence by followers. While other-reports hold potential to offer greater validity than self-report data, this typically requires that data be collected from more than one rater, raters have a close relationship to the subject, and the trait has high visibility (Connelly and Ones 2010; Vazire 2010). Future research should collect data from multiple sources, including self-report and multiple other-reports, while considering congregational or contextual factors such as the quality of relationship between leader and follower, and particularities inherent to the leaders' various roles and multiple identities within and outside of the leadership context.

Third, and related to the previous measurement limitation, is the need for continued construct validation research on both general humility and religion-specific intellectual humility. We found nonsignificant bivariate associations between general humility and

religion-specific intellectual humility, whereas prior studies found positive associations between general humility, intellectual humility, and religion-specific intellectual humility. Previous findings seem to support the notion that intellectual humility is a subdomain of general humility and that the constructs are closely related yet distinct. Most operationalizations of intellectual humility maintain aspects of general humility (e.g., low self-focus, accurate self-appraisal) which likely accounts for prior findings of a positive association between general and intellectual humility. It might be that the religion-specific intellectual humility items tapped into some other construct such as depth of religious commitment, level of openness or religious questing, or cognitive complexity rather than intellectual humility. Our findings not only highlight the need for the simultaneous modeling of multiple dimensions of humility, but also point to the need to model other closely related constructs when examining general and intellectual humility. However, another limitation of our study was not including a measure of general intellectual humility. This prevented us from being able to discern the relative influence of general humility, intellectual, and religion-specific intellectual humility on well-being. Recent philosophical work on intellectual humility might also contribute to future refinement of multidimensional measures (Whitcomb et al. 2017).

Additionally, the conceptualization of humility as a positive construct has been challenged (Weidman et al. 2016). Like religiousness, there may be expressions of humility that correspond to adverse consequences that are nevertheless still humility. In fact, Weidman et al. (2016) distinguished between appreciative humility (i.e., agreeableness, pro-sociality, appreciating others) and self-abasing humility (i.e., avoidance, negative self-evaluation, and self-devaluation). Our operationalization of religion-specific intellectual humility may have assessed self-abasing humility, given the positive association with insecure God attachment. Furthermore, the risk effects we observed for religion-specific intellectual humility appear to highlight the dysregulating influence that intellectual humility has for religious leaders, and especially so when general humility is low. It might also be that participants interpreted the items as spiritual immaturity, self-doubt, and/or religious angst, and perhaps therefore antithetical to humility. Nevertheless, our findings highlight the difficulty religious leaders have practicing general and intellectual humility, consistent with theorizing about the humility–religiousness paradox.

Last, future research might examine whether the associations observed in the current study differ by race/ethnicity, gender, and/or religious affiliation. Our data precluded examination of differences by race/ethnicity and religious affiliation due to sample sizes in some groups. While our sample was predominantly Christian, the percentages of Jewish and Muslim leaders approximated those of the national percentages of Jewish and Muslim adherents living in the USA. The existing literature is mixed with respect to whether the salutary influence for humility might differ by gender. Most often gender differences are controlled in the analyses. In the current study, we observed a number of differences by gender for individual variables in our model, and yet, the model did not differ by gender (i.e., comparing male and female religious leaders; unconstrained versus constrained model structural path comparison: $\Delta\chi^2(67) = 83.86$, $p = .08$; $\Delta\text{CFI} = .005$). Nevertheless, future research might hypothesize and examine specific moderating roles for gender on the association between humility and well-being.

Conclusion

As an at-risk group, religious leaders are susceptible to lower well-being due to the unique demands of their position. One such unique demand is the humility–religiousness paradox. Religious leaders are tasked with portraying humility while teaching "truth," living humbly while under the gaze of their followers, and tempering the tendency to perceive their relationship with God as overly special relative to their followers. We found support for a positive general humility–well-being association, and support for theory on differentiation-based relational spirituality that posits a self-regulating influence for general humility that promotes well-being. Contrary to expectations, we observed risk effects for religion-specific intellectual humility, suggesting that the construct of awareness of the fallibility of one's knowledge may be a problematic form of humility for religious leaders. However, our findings also point to the possibility that these risk effects might be attenuated by the religious leaders' ability to integrate high levels of general and intellectual humility.

Compliance with Ethical Standards

Conflict of interest The authors declare that they have no conflict of interest.

Ethical Approval All procedures performed in studies involving human participants were in accordance with the ethical standards of the institutional and/or national research committee and with the 1964 Declaration of Helsinki and its later amendments or comparable ethical standards.

Informed Consent Informed consent was obtained from all individual participants included in the study.

References

Arbuckle, J. L. (2013). *IBM SPSS Amos 22 user's guide*. Chicago, IL: IBM.

Ball, R. G., & Puls, D. (2015). *Frequency of narcissistic personality disorder in pastors: A preliminary study*. Paper presented at the annual conference of the American Association of Christian Counselors, Nashville, TN.

Beck, R., & Jessup, R. K. (2004). The multidimensional nature of quest motivation. *Journal of Psychology and Theology, 32,* 283–294.

Bloom, M., & Adams, C. (2017). Flourishing in ministry: Wellbeing at work in helping professions. *Journal of Psychology and Christianity, 36,* 254–59.

Byrne, B. M. (2010). *Structural equation modeling with AMOS* (2nd ed.). New York, NY: Routledge.

Connelly, B. S., & Ones, D. S. (2010). An other perspective on personality: Meta-analytic integration of observers' accuracy and predictive validity. *Psychological Bulletin, 136,* 1092–1122. https://doi.org/10.1037/a0021212.

Davis, D. E., Hook, J. N., Worthington, E. L., Jr., Van Tongeren, D. R., Gartner, A. L., Jennings, D. J., II, et al. (2011). Relational humility: Conceptualizing and measuring humility as a personal judgment. *Journal of Personality Assessment, 93,* 225–234. https://doi.org/10.1080/00223891.2011.558871.

Davis, D. E., Rice, K., McElroy, S., DeBlaere, C., Choe, E., Van Tongeren, D. R., et al. (2016). Distinguishing intellectual humility and general humility. *The Journal of Positive Psychology, 11,* 215–224. https://doi.org/10.1080/17439760.2015.1048818.

Davis, D. E., Worthington, E. L., Jr., & Hook, J. N. (2010). Humility: Review of measurement strategies and conceptualization as personal judgment. *The Journal of Positive Psychology, 5,* 243–252. https://doi.org/10.1080/17439761003791672.

Davis, D. E., Worthington, E. L., Hook, J. N., Emmons, R. A., Hill, P. C., Bollinger, R. A., et al. (2013). Humility and the development and repair of social bonds: Two longitudinal studies. *Self & Identity, 12,* 58–77. https://doi.org/10.1080/15298868.2011.636509.

DeCoster, J., & Iselin, A. (2009). *Simple slopes for a 2-way interaction*. [Excel Spreadsheet]. Retrieved from http://www.stat-help.com/spreadsheets.html.

Drake, J. R., Murdock, N. L., Marszalek, J. M., & Barber, C. E. (2015). Differentiation of self inventory— Short form: Development and preliminary validation. *Contemporary Family Therapy, 37,* 101–112. https://doi.org/10.1007/s10591-015-9329-7.

Evans, C., Connell, J., Barkham, M., Margison, F., McGrath, G., Mellor-Clark, J., et al. (2002). Towards a standardised brief outcome measure: Psychometric properties and utility of the CORE-OM. *The British Journal of Psychiatry, 180,* 51–60.

Evans, C., Mellor-Clark, J., Margison, F., Barkham, M., Audin, K., Connell, J., et al. (2000). CORE: Clinical outcomes in routine evaluation. *Journal of Mental Health, 9,* 247–255. https://doi.org/10.1080/09638230050073400.

Fatter, D. M., & Hayes, J. A. (2013). What facilitates countertransference management? The roles of therapist meditation, mindfulness, and self-differentiation. *Psychotherapy Research, 5,* 502–512. https://doi.org/10.1080/10503307.2013.797124.

Francis, L. J. (2015). The science of clergy work-related psychological health, stress, burnout and coping strategies: Introduction to the special section. *Research in the Social Scientific Study of Religion, 26,* 123–140.

Granqvist, P. (2005). Building a bridge between attachment and religious coping: Tests of moderators and mediators. *Mental Health, Religion & Culture, 8,* 35–47. https://doi.org/10.1080/1367467041000166659.

Hall, T. W., & Edwards, K. E. (2002). The Spiritual Assessment Inventory: A theistic model and measure for assessing spiritual development. *Journal for the Scientific Study of Religion, 41,* 341–357.

Hill, P. C., Laney, E. K., & Edwards, K. J. (2015). *Measuring humility: Development and validation of two self-report measures of general and intellectual humility*. Paper presented at the annual conference of the American Psychological Association, Toronto, ON.

Hook, J. N., Davis, D. E., Van Tongeren, D. R., Hill, P. C., Worthington, E. J., Farrell, J. E., et al. (2015). Intellectual humility and forgiveness of religious leaders. *The Journal of Positive Psychology, 10,* 499–506. https://doi.org/10.1080/17439760.2015.1004554.

Hook, J. N., Farrell, J. E., Johnson, K. A., Van Tongeren, D. R., Davis, D. E., & Aten, J. D. (2017). Intellectual humility and religious tolerance. *The Journal of Positive Psychology, 12,* 29–35. https://doi.org/10.1080/17439760.2016.1167937.

Hopkin, C. R., Hoyle, R. H., & Toner, K. (2014). Intellectual humility and reactions to opinions about religious beliefs. *Journal of Psychology and Theology, 42,* 50–61.

Hoyle, R. H., Davisson, E. K., Diebels, K. J., & Leary, M. R. (2016). Holding specific views with humility: Conceptualization and measurement of specific intellectual humility. *Personality and Individual Differences, 97,* 165–172. https://doi.org/10.1016/j.paid.2016.03.043.

Jankowski, P. J., & Sandage, S. J. (2014). Attachment to God and humility: Indirect effect and conditional effects models. *Journal of Psychology and Theology, 42,* 70–82.

Jankowski, P. J., Sandage, S. J., & Hill, P. C. (2013). Differentiation-based models of forgivingness, mental health and social justice commitment: Mediator effects for differentiation of self and humility. *The Journal of Positive Psychology, 8,* 412–424. https://doi.org/10.1080/17439760.2013.820337.

Kerr, M. E., & Bowen, M. (1988). *Family evaluation*. New York, NY: W. W. Norton.

Kline, R. B. (2011). *Principles and practice of structural equation modeling*. New York, NY: Guilford.

Koenig, H. G. (2012). Religion, spirituality, and health: The research and clinical implications. *ISRN Psychiatry, 2012,* 1–33. https://doi.org/10.5402/2012/278730.

Lamers, S. A., Westerhof, G. J., Bohlmeijer, E. T., ten Klooster, P. M., & Keyes, C. M. (2011). Evaluating the psychometric properties of the mental health Continuum-Short Form (MHC-SF). *Journal of Clinical Psychology, 67,* 99–110. https://doi.org/10.1002/jclp.20741.

Leary, M. R., Diebels, K. J., Davisson, E. K., Jongman-Sereno, K. P., Isherwood, J. C., Raimi, K. T., et al. (2017). Cognitive and interpersonal features of intellectual humility. *Personality and Social Psychology Bulletin, 43,* 793–813. https://doi.org/10.1177/0146167217697695.

McElroy, S. E., Rice, K. G., Davis, D. E., Hook, J. N., Hill, P. C., Worthington, E. J., et al. (2014). Intellectual humility: Scale development and theoretical elaborations in the context of religious leadership. *Journal of Psychology and Theology, 42,* 19–30.

Monroe, N., & Jankowski, P. J. (2016). The effectiveness of a prayer intervention in promoting change in perceived attachment to God, positive affect, and psychological distress. *Spirituality in Clinical Practice, 3*(237), 249. https://doi.org/10.1037/scp0000117.

Olsen, D. C., & Devor, N. G. (2015). *Saying no to say yes: Everyday boundaries and pastoral excellence*. Lanham, MD: Rowman & Littlefield.

Owens, B. P., Johnson, M. D., & Mitchell, T. R. (2013). Expressed humility in organizations: Implications for performance, teams, and leadership. *Organization Science, 24,* 1517–1538. https://doi.org/10.1287/orsc.1120.0795.

Owens, B. P., Wallace, A. S., & Waldman, D. A. (2015). Leader narcissism and follower outcomes: The counterbalancing effect of leader humility. *Journal of Applied Psychology, 100,* 1203–1213. https://doi.org/10.1037/a0038698.

Paine, D. R., Jankowski, P. J., & Sandage, S. J. (2016). Humility as a predictor of intercultural competence: Mediator effects for differentiation-of-self. *The Family Journal, 24,* 15–22. https://doi.org/10.1177/1066480715615667.

Paine, D. R., Sandage, S. J., Rupert, D., Devor, N. G., & Bronstein, M. (2015). Humility as a psychotherapeutic virtue: Spiritual, philosophical, and psychological foundations. *Journal of Spirituality in Mental Health, 17,* 3–25. https://doi.org/10.1080/19349637.2015.957611.

Preacher, K. J., & Selig, J. P. (2012). Advantages of Monte Carlo confidence intervals for indirect effects. *Communications Methods and Measures, 6,* 77–98. https://doi.org/10.1080/19312458.2012.679848.

Proeschold-Bell, R. J., Eisenberg, A., Adams, C., Smith, B., Legrand, S., & Wilk, A. (2015). The glory of God is a human being fully alive: Predictors of positive versus negative mental health among clergy. *Journal for the Scientific Study of Religion, 54,* 702–721. https://doi.org/10.1111/jssr.12234.

Proeschold-Bell, R., Yang, C., Toth, M., Corbitt Rivers, M., & Carder, K. (2014). Closeness to God among those doing God's work: A spiritual well-being measure for clergy. *Journal of Religion and Health, 53,* 878–894. https://doi.org/10.1007/s10943-013-9682-5.

R Development Core Team. (2014). *R: A language and environment for statistical computing [Computer software].* Vienna: R Foundation. Available from http://www.R-project.org.

Regas, S. J., Kostick, K. M., Bakaly, J. W., & Doonan, R. L. (2017). Including the self-of-the-therapist in clinical training. *Couple and Family Psychology: Research and Practice, 6,* 18–31. https://doi.org/10.1037/cfp0000073.

Robbins, S. B., & Patton, M. J. (1985). Self-psychology and career development: Construction of the Superiority and Goal Instability scales. *Journal of Counseling Psychology, 32,* 221–231.

Rowatt, W., & Kirkpatrick, L. A. (2002). Two dimensions of attachment to God and their relation to affect, religiosity, and personality constructs. *Journal for the Scientific Study of Religion, 41,* 637–651. https://doi.org/10.1111/1468-5906.00143.

Sandage, S. J., Jankowski, P. J., Bissonette, C. D., & Paine, D. R. (2017). Vulnerable narcissism, forgiveness, humility, and depression: Mediator effects for differentiation of self. *Psychoanalytic Psychology, 34,* 300–310. https://doi.org/10.1037/pap0000042.

Sandage, S. J., Jankowski, P., Crabtree, S. A., & Schweer, M. (2015a). Attachment to God, adult attachment, and spiritual pathology: Mediator and moderator effects. *Mental Health, Religion & Culture, 18,* 795–808. https://doi.org/10.1080/13674676.2015.1090965.

Sandage, S. J., & Jensen, M. L. (2013). Relational spiritual formation: Reflective practice and research on spiritual formation in a seminary context. *Reflective Practice: Formation and Supervision in Ministry, 33,* 95–109.

Sandage, S. J., Paine, D., & Hill, P. (2015b). Spiritual barriers to humility: A multidimensional study. *Mental Health, Religion & Culture, 18,* 207–217. https://doi.org/10.1080/13674676.2015.1038229.

Schoenleber, M., Roche, M. J., Wetzel, E., Pincus, A. L., & Roberts, B. W. (2015). Development of a brief version of the Pathological Narcissism Inventory. *Psychological Assessment, 27,* 1520–1526. https://doi.org/10.1037/pas0000158.

Shults, F. L., & Sandage, S. J. (2006). *Transforming spirituality: Integrating theology and psychology.* Grand Rapids, MI: Baker Academic.

Skowron, E. A., & Dendy, A. K. (2004). Differentiation of self and attachment in adulthood: Relational correlates of effortful control. *Contemporary Family Therapy, 26,* 337–357. https://doi.org/10.1023/B:COFT.0000037919.63750.9d.

Skowron, E. A., & Schmitt, T. A. (2003). Assessing interpersonal fusion: Reliability and validity of a new DSI fusion with others subscale. *Journal of Marital and Family Therapy, 29,* 209–222. https://doi.org/10.1111/j.1752-0606.2003.tb01201.x.

Van Tongeren, D. R., Stafford, J., Hook, J. N., Green, J. D., Davis, D. E., & Johnson, K. A. (2016). Humility attenuates negative attitudes and behaviors toward religious out-group members. *The Journal of Positive Psychology, 11,* 199–208. https://doi.org/10.1080/17439760.2015.1037861.

Vazire, S. (2010). Who knows what about a person? The self-other knowledge asymmetry (SOKA) model. *Journal of Personality and Social Psychology, 98,* 281–300. https://doi.org/10.1037/a0017908.

Weidman, A. C., Cheng, J. T., & Tracy, J. L. (2016). The psychological structure of humility. *Journal of Personality and Social Psychologydoi.* https://doi.org/10.1037/pspp0000112. **(Advance online publication)**.

Weiss, D. S., & Marmar, C. R. (1997). the impact of event scale-revised. In J. P. Wilson & T. M. Keane (Eds.), *Assessing psychological trauma and PTSD* (pp. 399–411). New York, NY: Guilford.

Wells, C. R. (2013). The effects of work-related and boundary-related stress on the emotional and physical health status of ordained clergy. *Pastoral Psychology, 62,* 101–114.

Whitcomb, D., Battaly, H., Baehr, J., & Howard-Snyder, D. (2017). Intellectual humility: Owning our limitations. *Philosophy and Phenomenological Research, 94,* 509–539.

Wolfteich, C. E., Keefe-Perry, C., Sandage, S., & Paine, D. R. (2016a). Humility: Empirical psychological research in dialogue with practical theology—Part I. *International Journal of Practical Theology, 20,* 143–155. https://doi.org/10.1515/ijpt-2015-0055.

Wolfteich, C. E., Keefe-Perry, C., Sandage, S., & Paine, D. R. (2016b). Humility: Empirical psychological research in dialogue with practical theology—Part II. *International Journal of Practical Theology, 20,* 184–202. https://doi.org/10.1515/ijpt-2016-0027.

Woodruff, E., Van Tongeren, D. R., McElroy, S., Davis, D. E., & Hook, J. N. (2014). Humility and religion: Benefits, difficulties, and a model of religious tolerance. In C. Kim-Prieto (Ed.), *Religion and spirituality across cultures* (pp. 271–285). New York, NY: Springer. https://doi.org/10.1007/978-94-017-8950-9_14.

Worthington, E. J., & Sandage, S. J. (2016). *Forgiveness and spirituality in psychotherapy: A relational approach*. Washington: APA. https://doi.org/10.1037/14712-000.

Zhang, H., Hook, J. N., Farrell, J. E., Mosher, D. K., Van Tongeren, D. R., & Davis, D. E. (2016). The effect of religious diversity on religious belonging and meaning: The role of intellectual humility. *Psychology of Religion and Spirituality*. https://doi.org/10.1037/rel0000108. **(Advance online publication)**.