Anxiety among Catholic Vocational Workers

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ABSTRACT
This study examined anxiety among catholic vocational workers. Anxiety is inevitable among humans but when it becomes discomforting, then it becomes a pathology and that is why catholic vocational workers were tipped to be experiencing anxiety in the curse of their vocation hence, the question will anxiety exist among catholic vocational workers. Thus, the current study appears to be a call to change in vocational duty behavior. To accomplish this, the paper posits that the church should introduce a psychological service center among catholic vocational workers and this would make psychologists (behaviour engineers) indispensable among them. The present paper posits also that various empirical studies reviewed showed that catholic vocational workers suffer serious anxiety and many sources for such anxieties were pointed out with its attending theoretical frame works. It asserts that holistic study into the variables would go a long way in understanding the concept and reduce the psychological effects of anxiety suffered by catholic vocational workers.
Keywords: *Anxiety and Catholic Vocational Workers.*

INTRODUCTION
In the recent time in Nigeria, there seems to be a very high level of corruption, unemployment and insecurity of lives and properties. These impose a lot of physical, psychological, emotional and spiritual burden on the individual. As such these constitute sources of anxiety to individual; even the people assumed to be less anxious are being more anxious these days. Nigerian environment is full of anxiety and many Nigerians are weighed down by these anxieties affecting their general health negatively. As a result of these experiences, a lot of people seek for help in the churches. They ran to church's ministers to help them out of their problem which ranges from financial, family, spiritual, academic to social life. etc. Catholic vocational workers are almost and always seen as the ultimate end and solution to all these problems. Ironically, these Catholic vocational workers also have their unique anxiety apart from the anxieties common to all other Nigerians. These peculiar anxiety for religious Catholic vocational workers include: unrealistic expectations and demands from extended families and laity, individual's insufficient awareness of their limit or of their motivation for answering the call to the priesthood/religious life; the challenges from the age gap between the young and old Catholic vocational workers, the differences in their experiences and training; the environmental stimulus and the person's reaction to it. This has called for an evaluation of anxiety manifestation and its levels on Catholic vocational workers. Therefore, it is pertinent for the Catholic vocational workers to deal with their own anxiety before offering to help others in their own anxiety. No one gives what he or she does not have, in other word; a blind cannot lead the blind. Dealing with anxiety starts with

discovering the sources, and knowing how the anxiety manifests itself in these Catholic vocational workers. Hence, there is need to know how anxiety manifests itself in these Catholic vocational workers, and how they are to respond to it in a manner that will always enhance their effectiveness. This is crucial if these Catholic vocational workers are to be relevant, in reducing anxiety among people who seek help in the churches following the much sources of anxiety in the society. Anxiety is part and parcel of life. A life without anxiety is an enigma. There is anxiety in almost all facets of life. In fact, one needs a certain level of anxiety to act. In other words, a certain level of anxiety aids motivation. In a state of inertia and total satisfaction, action rarely takes place. But on the other hand, a high level of anxiety can be injurious to the person experiencing it. Affirming this idea, Simpson, Parker and Harrison, (1995) holds that; optimal amount of anxiety can mobilize human beings to respond rapidly and efficiently, while excessive amounts of anxiety can foster poor response and sometimes inhibit response. But on the other hand, a high level of anxiety can be injurious to the person experiencing it.

However, anxiety is a physiological and psychological state characterized by cognitive, somatic, emotional and behavioural components (Seligman, Walker & Rosenhan, 2001). There are two major anxiety producing circumstances. They are: State anxiety and Trait anxiety (Willis, 2005). Similarly, according to Speilberger (1983), anxiety can be either a short term (state anxiety) or long term (trait anxiety) phenomenon. State anxiety is an unpleasant emotional arousal in the face of threatening demands. A cognitive appraisal of threat is prerequisite for the experience of this emotion. While trait anxiety, reflects a stable tendency to respond with anxiety in the anticipation of threatening situations (Onyeizugbo, 2010). As already stated, anxiety manifests itself differently in different people, different occasions, vocations and careers. The experience of anxiety represents a psychological state, an unpleasant emotion characterized by a feeling of vague, unspecified harm which can cause a state of physical disturbance. Anxiety itself is a powerful psychological and physical experience that may involve rapid or physical experience that may involve rapid or pounding heartbeat, difficult breathing, tremulousness, seating, dry mouth, tightness in chest, sweating palms, dizziness, weakness, nausea, diarrhea, cramps, insomnia, fatigue, headache, loss of appetite, and sexual disturbance. These systems may easily be mistaken for physical illness. In addition, anxiety results in a narrowing of one's time perspective so that only the present matters. It results in an inability to attend to more than one task at a time or to organize thoughts and plans effectively. Low levels of anxiety may temporarily increase a person's ability to do a simple task, because of greater vigilance and narrowing of attention associated with anxiety, but as anxiety increases, behavior becomes more disorganized and ineffective.

THE CONCEPT OF CATHOLIC VOCATIONAL WORKERS

The idea of vocation is central to the Christian belief that God has created each person with gifts and talents oriented toward specific purposes and a way of life. In the broadest sense, as stated in the Catechism of the Catholic Church, "*Love* is the fundamental and innate vocation of every human being" (CCC 2392). More specifically, in the Orthodox and Catholic Churches, this idea of vocation is especially associated with a divine call to service to the Church and humanity through particular vocational life

commitments such as marriage to a particular person, consecration as a religious, ordination to priestly ministry in the Church and even a holy life as a single person. In the broader sense, Christian vocation includes the use of one's gifts in their profession, family life, church and civic commitments for the sake of the greater common good. A vocation (from Latin *vocātiō*, meaning "a call, summons") is an occupation to which a person is specially drawn or for which she/he is suited, trained, or qualified (Muller, 1985). Though now often used in non-religious contexts, the meanings of the term originated in Christianity. Use of the word "vocation" before the sixteenth century referred firstly to the "call" by God (Oxford English Dictionary, online) to an individual, or calling of all humankind to salvation, particularly in the Vulgate, and more specifically to the "vocation" to the priesthood or to the religious life, which is still the usual sense in Roman Catholicism. Roman Catholicism recognizes marriage, single life, religious and ordained life as the four vocations (Pope John Paul II, *Familiaris Consortio*, 11.4). Martin Luther, (Gustaf Wingren, *Luther on Vocation*) followed by John Calvin, placed a particular emphasis on vocations, or divine callings, as potentially including most secular occupations, though this idea was by no means new (Jeffrey, 1992).

Calvinism developed complex ideas about different types of vocations of the first type, connected with the concepts of Predestination, Irresistible grace, and the elect. There are the *vocatio universalis*, the *vocatio specialis*, only extended to some. There were also complex distinctions between internal and external, and the "vocatio efficax" and "inefficax" types of callings (Appold, 1998). Hyper-Calvinism, unusually, rejects the idea of a "universal call" to repent and believe, held by virtually all other Christian groups. In Protestantism the call from God to devote one's life to him by joining the clergy is often covered by the English equivalent term "call", whereas in Roman Catholicism "vocation" is still used. Both senses of the word "call" are used in 1 Corinthians 7:20, where Paul says "Let every man abide in the same calling wherein he was called" (KJV).

CATHOLIC VOCATIONAL WORKERS AND ANXIETY

People of faith (vocational workers) often feel guilty for being anxious. They wonder if perhaps they are not praying hard enough or not trusting God enough. The truth is Christians get anxiety disorders at roughly the same rate as everyone else. This should not be a surprise. After all, Christians catch cold as often as everyone else and get cancer or heart disease or high blood pressure at the same rate as everyone else. No one thinks of these things as spiritual failings. Anxiety disorders are what happen to a person when the brain's fire-alarm center—the army-dala—gets a "chemical burn" from bathing too long in stress chemicals, making it hypersensitive and over-reactive to new problems. Anxiety Disorders are not a failure of character or spiritual maturity. They are what happen when the brain's stress-warning systems become overwhelmed and hyper-activated. So, anxiety is common to all persons and every vocation/occupation has definite sources and levels of anxiety. The Catholic priesthood/religious vocational work is a calling. It is a vocation which people often consider to have the least tendency to anxiety; for reasons of sure employment, daily meal, accommodation and steady token and above all that their services to the people are meaningful and rewarding and as such are respected, loved and appreciated most often by the people. Yet recent, events tend to indicate that today, they experience unusual anxieties which

among other things include: a vow of lifetime commitment, a vowed of life of obedience, chastity and poverty; unrealistic expectations and demands from extended families and laity in general; age gap, experience, training and the personality trait of the individuals, the environmental stimulus and the reaction of the person. Based on the above, anxiety among the vocational workers population is under-studied and somewhat conflicting in that some studies report lower levels of anxiety among clergy than the general population, while others report higher levels. For example, Knox, Virginia and Lombardo (2002) reported that 18% of Catholic priests experienced state anxiety using the State-Trait Anxiety Inventory (STAI) Form Y. In a study of Anglican clergy in the United Kingdom, Jones, Francis and Jackson (2004) compared clergy rates of anxiety to those of the general population using the Eysenck Personality Profiler. They found that male clergy had significantly higher scores on the anxiety sub-factor than men in the general population, that female clergy had significantly lower scores on the anxiety sub-factor than women in the general population, and that there were no significant differences in anxiety scores between male and female clergy. In contrast, Musson (1998) found that male clergy had lower rates of anxiety than the general population. Other studies support this conclusion but have either a small sample size or are of seminary students who do not have the same vocational responsibilities as clergy (Musson, 1998; Pallone & Banks, 1968). However, looking at the studies above it is obvious that anxiety is very much around the catholic vocational workers, this study provided answer for this problem:

✓ Will anxiety exit among catholic vocational workers?

THEORETICAL FRAME WORK

Anxiety is an increasingly common psychological disorder throughout our society, with many different types. Everyone has felt a little anxious at one time or another. It may have been when you were dealing with issues of work, school, or relationships with family, friends, or significant others. You may also have felt fear about something in particular. For example, fear of heights, closed spaces, or spiders. In the field of psychology there are several different theories of the motivation of fear and anxiety. There is an overall basic distinction between fear and anxiety.

Anxiety is a vague unpleasant emotional state with qualities of apprehension, dread, distress, and uneasiness. In addition it is objectless. Fear is similar to anxiety except that fear has a specific object. When some optimal level of stimulation or arousal is exceeded, one experiences anxiety. It can be an adaptive healthy response or a debilitating one. In the latter case mentioned, one may lose a large measure of ability to think, act, and perform. Anxiety is manifested in three ways: in a person's thoughts (cognitively), in a person's actions (behaviourally), and in physiological reactions. The following perspectives on anxiety will be reviewed.

BIOLOGICAL PERSPECTIVE ON ANXIETY

According to the biological perspective (Kalat, 1992), there are three basic conditions which elicit anxiety: overstimulation, cognitive incongruity, and response unavailability. Overstimulation refers to when a person is flooded with information. Cognitive incongruity is

when a person has difficulty reconciling with some event, for example, the loss of a loved one. Response unavailability refers to when a person does not know how to handle a difficult situation. According to the biological theory (Kalat, 1992), the GABA system is responsible for the motivation of fear and anxiety. GABA is known as Gamma-Amino Butyric Acid, it is a naturally occurring transmitter inhibitor. It is a substance in the body which helps us to maintain an optimal flow of stimulation or information thereby reducing the flow of neural transmission. There are GABA receptor sites which the GABA will bind and produce the effects mentioned previously. The ability to bind is not fixed, and is dependent on the presence of benzodiazepines. Benzodiazepines are anti-anxiety drugs such as Valium, Librium, and Alprazolam, which help regulate neural transmissions. The body naturally produces this chemical, but it has not yet been isolated. When the benzodiazepines bind to the sites, it increases the ability of GABA to bind to its own receptor sites (Tallman, Paul, Skolnick, & Gallager, 1980). The GABA receptors then trigger the opening of Chloride channels which leads to a decrease in the firing rate of critical neurons in many parts of the Central Nervous System. Those who experience more anxiety than others, fail to produce or release benzodiazepines which are necessary for the amount of GABA needed to regulate neural transmission. In addition to decreasing anxiety, benzodiazepines induce sleep, relax the muscles, and decrease the likelihood of convulsions. Years ago, barbiturates, another class of drugs were used to control anxiety. Barbiturates are a class of tranquilizers which are effective in reducing anxiety, but have two drawbacks. If combined with alcohol, the combination may cause death. In addition, barbiturates are strongly habit forming. Based on the above, anxiety has representatives in the body system and that is why somebody can experience a change in body chemistry once anxiety feelings are activated.

LEARNING THEORY ON ANXIETY

Anxiety is an acquirable or conditioned drive which functions to motivate avoidance responding (Franken, 1994). Therefore, the avoidance response is assumed to be reinforced by a reduction in anxiety. Fear is a conditioned response to pain. If one experiences pain in a specific situation, the stimuli associated with that situation acquires the ability to evoke the same emotional reaction that the pain originally elicited (Brill, 2010). Many early experiments studying fear and anxiety involved the use of pain, when the avoidance learning paradigm was created. Animals (often rats or dogs) were placed in a shuttle box. A barrier divided the space into two areas. The animals were administered a painful shock to the feet, but had the ability to escape through an open door. For rats, the door could be opened by rotating a wheel above the door by the experimenter, or by pressing a bar depending on the trial (Brill, 2010). When the rat was placed in the apparatus and the door closed, this started an electric clock, which was a warning sound. According to the avoidance learning paradigm, a participant must learn to make some response to avoid an aversive stimulus. When the response is made early, any anxiety that occurs is immediately reduced (Feist & Feist, 2009). The reduction in anxiety evolves into the reinforce of the avoidance response. As a result of Pavlovian conditioning, this problem can persist for a long time in the absence of reinforcement. Humans tend to exhibit less fear when encountered with a symbolic form of a stimulus, and extreme fear of a concrete stimulus. For example, a picture of a spider will not evoke as much fear as an actual

spider. There are two methods of counter conditioning which will eliminate the stimulus: desensitization and flooding. Desensitization takes place when successive presentations of the stimulus are administered, with a milder stimulus being presented first. After the client is relaxed, a stronger stimulus is presented. This procedure is continued until the client is completely relaxed when presented with the concrete stimulus. When the method of flooding is used, the client is presented with the actual stimulus and the full emotional reaction is permitted to run its course. The client must remain there throughout the process. When the reaction subsides, a new reduced emotional response is conditioned to the stimulus. Over continued and repeated presentations of the stimulus, the reaction will eventually diminish.

PSYCHOANALYTIC THEORY OF ANXIETY

According to Freud (1936) there are three different types of anxiety. They can only be produced by the ego. The id and the superego can be involved in them however. The dependence that the ego has on the id can result in neurotic anxiety, which is a fear of unknown danger. The feeling of neurotic anxiety resides in the ego, but it originally comes from impulses in the id. Moral anxiety comes largely from the conflict between the ego and the superego. It is represented by a conflict of actual needs and what the superego dictates. An example of this could include a child, who has recently developed a superego, feeling sexual temptations and believing them to be morally wrong at the same time. The third type of anxiety described by Freud is realistic anxiety. It is an unpleasant feeling that could involve a real possible danger. This type of anxiety is similar to fear (Feist & Feist, 2009). Anxiety might be defined as something perceived outside of the body that could possibly cause danger (Parker, 2006). Freud talks about psychoanalysis and how a traumatic event in and of itself cannot be extracted in that it is not something that can be interpreted. He looks at the anxiety caused by the traumatic event and how it became traumatic in the mind of the individual. Even though the event could be repressed, it does not mean that the event is removed from consciousness. It is often times reflected in the actions of the afflicted individual. A traumatic event can be worked out in an individual and worked through, but this does not mean that the anxiety caused by the event is worked through. The anxiety associated with a traumatic event can alter the life and the mindset of the individual and must be dealt with or analyzed separately.

Freud (1936) believed that neuroses were divided into two groups, psycho and actual. Anxiety neuroses were added to the actual group. Freud believed that anxieties category, and to claim that it had its own sexual aetiology. There are several symptoms that go along with anxiety neuroses. General irritability is associated with anxiety neurosis and can often cause insomnia. Anxious expectations and a negative outlook on events (making mountains out of molehills) can also be associated with it. Anxiousness can also break into consciousness pretty easily without any specific idea associated with it. These symptoms can be exemplified in a number of physiological areas. According to Freud, the conversion of psychic characteristics of anxiety to physiological effects constitutes neurosis or hysteria. Anxiety neurosis came from a group called neurasthenia (Jones, 1913). Between 1926 and 1959, Freud shifted the idea that anxiety was the subject of libidinal troubles to the idea that it was

the result of some sort of impending danger (Stolorow, 2006). Freud had the idea that there were two different schools of thought on anxiety and its development with symptoms of mental illness in 1936. One of the ideas is that anxiety is a symptom of neurosis in and of itself. In the other view, neurotic symptom formation would be brought about in order to avoid anxiety altogether (Freud, 1936). He believed that the "psychic energy" of the individual is bound to the symptoms, and would otherwise be expressed as anxiety. In this, he states that anxiety is the basis of neurosis, and provides all of the fuel and problems associated with it (Freud, 1936). There are three types of death anxiety according to Freud (Langs, 2004). Predatory death anxiety is the fear of being killed. The fear of hurting or killing others is predator death anxiety, and the personal prospect of death and dying is existential death anxiety. Freud believed that humans have no idea of death in the unconscious mind. He had a primal horde theory that contained the idea that feelings of hostility and death toward others are really reflective of the fear of the death of the self. He also claimed that castration could be a source of anxiety, whereas death would not necessarily be a cause of anxiety.

One of the main anxieties that are mentioned by Freud (1913) is castration anxiety during the Oedipus complex of the genital stage. The first mention of castration anxiety comes in his 1900 article, *Interpretation of Dreams*, and in this he even gets the mythology wrong (Blizzard, 1956). In Freud's original ideas of the Oedipus complex, castration was not included. The first idea of castration came from the article *Interpretation of Dreams* (Freud, 1913), in which Freud erroneously describes Zeus castrating his father instead of Kronos.

Anxiety is something felt according to Freud. It has a physical state that is supposed to warn the individual of impending danger. It is usually affective. It is usually unpleasant. It is often difficult for the individual to point out the source of the unpleasantness, but it is always felt nonetheless (Feist & Feist, 2009). This state itself included apprehensive feelings, feelings of tension, and also included nervousness. This also caused worry about the physical ramifications associated with it. Freud's idea tended to be consistent with the evolutionary perspective provided by Darwin (Spielberger, 2010). There were different reasons for this consistency. It was called evolutionary because it was adaptive in certain ways. Examples of this would include its adaptive ability in motivating behaviour that would help individuals cope in response to threatening situations. Intense anxiety is also heavily seen in most cases of psychosis (Spielberger, 2010).

Freud proposed two different theories of anxiety and defence during his career. The first was proposed during the early years of his work, from around 1890 to 1900. The second theory would remain with him from 1920 until the end of his career. The greatest difference between the two theories deals with the relationship between anxiety and defence (Erwin, 2002). In the earlier theories, defence which can be defined as repression or warding off, serves as a precondition for anxiety! After this repression takes place, the libido, or any other sexual strife could be expressed as anxiety. The theory states that repression causes anxiety (Erwin, 2002). The tables turn a bit with the formation of Freud's second theory. In this theory anxiety, or the signal of anxiety, causes defence. Defence activity is a complete reversal of the sequence that was previously proposed. Anxiety is also no longer thought of as a discharge process (Erwin, 2002). Freud believed that objective anxiety, sometimes called fear, is aroused whenever an individual is confronted with an aversive event or object that could potentially

cause pain (Sarnaoff & Zimbardo, 1961). The only thing that could possibly separate an individual from this anxiety is to separate him or her from the object. Anxiety is usually brought on by innocuous stimuli. In people with egos in proper working order, the motives that arouse anxiety are repressed; hence anxiety itself can usually be repressed unless it is absolutely necessary. There is a difference between the levels of fear and anxiety. If the levels of anxiety are moderate, the individual will tend to prefer solitude. If the levels of fear and anxiety are high, the individual will find comfort and feelings of safety around others.

However, from the psychoanalytical point of view, anxiety is not a product of physio-chemical malfunction, but a disturbance at the level of what we call the human subject. Philosophers have talked about it as a relation to the void, the lack, the nothingness that is peculiar to human life. Questions about anxiety open up the philosophical domain in which the peculiarities of the human condition are at issue. It might seem like the worst thing in the world when you suffer it, but from a psychoanalytical point of view, it can become the gateway, or "threshold, that the subject must cross on the way toward desire". Anxiety is one of the most important signals in analytic work and it has been compared with a knife-edge that might separate desire from suffering.

SOURCES OF ANXIETY AMONG CATHOLIC VOCATIONAL WORKERS

The vocational demands experienced by Roman Catholic secular clergy (i.e., diocesan priests who serve in parochial settings in the secular society) in the U.S., Nigeria and other countries continue to increase, for while their own numbers age and decline, the numbers of parishioners increases.   For instance, approximately 23% of the country's population identifies as Roman Catholic (Kenedy & Sons, 2003), equating to 66,407,105 million persons. Serving these millions, however, are only approximately 29,715 secular priests, indicating a decrease of more than 3761, or almost 13%, of the secular priest population in the last 10 years (Kenedy & Sons, 2003). If this trend were to continue, one arising from priests' deaths, departures from the priesthood, and low numbers of men entering the priesthood, there may soon be alarmingly few Roman Catholic priests in the U.S., whether secular or religious ordered. The same thing seems to apply to Nigerian catholic community, though with their own peculiarity, for example competition as a result of the rising number of Pentecostal churches on daily basis, family challenges etc.

However, Catholic vocational workers also work under an interesting set of circumstances, which is arguably unique in its combination of responsibilities. Six central roles of clergy have been identified (Blizzard, 1956; Milstein, Kennedy, Bruce, Flannelly, Chelchowski &, Bone 2005):

- The first role is Ritualist, which includes administering sacraments such as baptism and facilitating rites of passage such as weddings.
- The second role is that of Pastor, in which clergy interact one-on-one with congregants, including engaging in counseling and visiting sick congregants; clergy spend approximately one-fifth of their time providing pastoral care (Carroll, 2006).
- The third role is that of Preacher, in which clergy communicate with many congregants to guide and inspire them; clergy spend approximately one-third of their time preparing for preaching and worship (Carroll, 2006).

- The fourth role is that Clergy are also Teachers, in that they oversee the congregation's educational programs and engage in the informal education of congregants.
- The fifth role is that of Organizer, in which clergy facilitate activities within their denomination as well as with other denominations, and work with community organizations for social justice.
- Finally, the sixth role is that of Administrator, in which clergy oversee church staff, committees, buildings, and budget.

Through these roles, clergy often negotiate difficult situations which will always trigger anxiety, such as: Conflict in what role the church should play in the surrounding community, limited funds in the church budget, and the illness or death of congregants (Kuhne & Donaldson, 1995). In addition, clergy are often the first responders in a time of crisis (Bohnert, Perron, Jarman, Vaughn, Chatters & Taylor, 2010; Chatters, Mattis, Woodward, Taylor, Neighbors, & Grayman, 2011; Darling, Hill, & McWey, 2004; Weaver, 1995), including being the first support sought by nearly one quarter of all people in the US seeking help for a serious mental illness (Wang, Berglund & Kessler, 2003). These responsibilities create a workday that is busy, fragmented, and varied, with little predictability (Kuhne and Donaldson, 1995).

The clergy vocation is also potentially fraught with stress, especially relational stress. Churches vary in their expectations of pastors and do not always make those expectations clear. In addition, clergy are typically leaders of an all-volunteer staff of congregants. Navigating the available volunteer skill sets and establishing a shared vision can be tricky. Simultaneously, clergy are positioned to respond to the emotional needs of congregants and must be seen as responsive and caring, even while trying to move work agendas forward.

Furthermore, church contexts vary, with some churches thriving and expanding and others struggling and shrinking. Inserted into that context is the priest's highly visible family, for whom congregants often have additional expectations (Lee & Iverson-Gilbert, 2003). Lee and Iverson-Gilbert (2003) have proposed four essential ministry stressors: personal criticism, boundary ambiguity, presumptive expectations, and family criticism. The clergy occupation has three other notable characteristics: First, clergy feel called by God to their vocation (Campbell, 1994; Niebuhr, 1957). This call has been described as the coming together of three things. The first is a highly personal sense of wanting to serve God through ministry, which occurs sometimes through a specific incident or unfolds over a number of years. However, a desire to serve God is not enough; the church must affirm this sense, which generally happens when a clergy person or member of the congregation suggests to individuals that they would be a good leader. These first two aspects of call must be joined by individuals believing that they either possess or can master the skills needed to become an effective clergy person. By the time someone is ordained (credentialed as a clergy person), they have generally experienced all three aspects of being called. This call imbues their work with personal spirituality and increases the stakes of perceived failure (Pargament & Mahoney, 2005; Stewart-Sicking, Ciarrocchi, Hollensbe, & Sheep, 2011). Second, in addition to feeling called, clergy can face high expectations for their behaviour from their congregations or communities, who might perceive them as holy people without weaknesses (Rayburn, Carole, Lee, Richard, & Rogers,

1986). This expectation serves to isolate clergy by creating a dynamic in which people relate to them unidirectional, assuming that the clergyperson needs less support than everyone else. Simultaneously, clergy avoid confiding in others about problems, such as difficulties with individual congregants or church committees, for fear of creating tension in the church. Some studies have found that clergy have relatively few confidants (Carroll, 2006; Weaver, Larson, Flannelly, Stapleton & Koenig 2002).

A third characteristic of their vocation is that clergy experience simultaneously high levels of both positive and negative affect (Stewart-Sicking, 2012). At times, this is a direct result of fulfilling their occupational responsibilities, such as when they experience joy and grief by conducting weddings and funerals. Paradoxically, clergy may suffer from depression or anxiety while also being highly satisfied with their work. Although clergy of different Christian denominations hold slightly different beliefs, their work shares substantial similarities. From the above discuss, the catholic vocational workers in one way or the other get themselves entangle in any of the above enumerated points which are anxiety triggers. It is worthy to note that for the fact that you are a vocational worker is enough to make you prone to anxiety consciously or unconsciously. Above all, the amount and severity of anxiety that is faced is important in determining whether it will impair the functioning of an individual be you Catholic vocational worker, teacher, pastor etc. There are several different theories on anxiety as well as their perspectives on the motivations of fear and anxiety: cognitive, Social, Psychoanalytic, behavioural/learned and physiological. This study anchored on the fact there is always some physiological reaction that occurs when an individual experiences fear and anxiety. Also, that both the cognitive and learned perspectives help us understand the motivations of fear and anxiety. In the same vein, psychoanalytic theory dwells on the unconscious aspect of the human person that triggers anxiety. Conditions may vary from situation to situation or culture to culture. Being afraid of spiders is a product of one's experiences in the environment. And if one is attacked at night while walking home, the motivation behind one's fear and anxiety may be a complex relationship of all three perspectives. It is an established fact that anxiety exist among Catholic vocational workers. Therefore, it is clear that high levels of anxiety and fear can lead to impaired psychological functioning, intellectual errors, and disturb concentration and memory. Yet, there is evidence that suggests that moderate levels of anxiety may serve as an adaptive function. For example, a study of anxiety levels of patients undergoing minor surgery discovered that patients with moderate anxiety did better post surgically than those with high anxiety or minimal anxiety (Bohnert, et al, 2012). So, looking at the studies above one will begin to ponder on the reasons behind this study. Anxiety is very much around the catholic vocational workers. The major aim of this study is anxiety among catholic vocational workers. Specifically, the study evaluated whether: Anxiety exists among Catholic Vocational workers based on studies reviewed. It was hypothesized as follows: That, there would be an anxiety exiting among catholic vocational workers

PSYCHOLOGICAL IMPLICATIONS OF ANXIETY ON CATHOLIC VOCATIONAL WORKERS

To this end, anxiety among catholic vocational workers seems inevitable and this no doubt poses danger to their psychological well-being. Therefore the following are the implications of anxiety manifestation among catholic vocational workers. The reality of Catholic vocational workers anxiety cannot be overstated: this construct has repeatedly emerged as highly salient, and thus merits appropriate consideration. A first step, as indicated above, would be to ascertain what vocational anxiety means to this population. Once the construct is more definitively understood, then steps can be taken to enhance Roman Catholic secular priests' vocational lives. Additionally, the presence and support of both superiors and peers may well ameliorate the potential for depression and anxiety among the secular clergy. Furthermore, consideration should be given to the physical environment in which secular clergy live and work, for attention to this domain may also diminish potential psychological distress. This study is important not only for individual clergy to consider, but also for the Church corporate. Perhaps broad-based diocesan programs targeted at increasing the awareness of Roman Catholic secular clergy to the significantly higher rates of depression and anxiety found within their ranks might be an initial way to approach the problem of their psychological distress. Understanding those components of daily life that appear to ameliorate depression and anxiety and therein may contribute to greater vocational satisfaction may enhance priests' psychological functioning. Additionally, evaluating the degree and quality of personal interactions and supportive interchange between fellow priests and their superiors could also be addressed, for studies suggest that healthy relationships with superiors and peers are related to lower levels of anxiety.

Furthermore, conversation pertaining to the quality of the physical environment wherein their ministry is performed, and the impact of that environment on their psychological well-being, may also be worthwhile to examine. Studies on vocational workers anxiety also have implications for the training of future Roman Catholic secular clergy. Faculty at theologates may find it prudent to foster an appreciation and awareness of the psychological utility of good relationships with superiors and peers among the seminarians. Likewise, ongoing educational presentations directed toward creating an appreciation and understanding of the role of the physical environment and its impact on the psychological wellbeing of the minister may be advised. Finally, it implies that catholic vocational workers should always go for psychological counseling with professionals in the field since a doctor cannot cure him/herself as the saying goes.

RECOMMENDATIONS

Based on the above, the researcher hereby recommended that:

- The church should endeavour to organize workshop/orientation courses for the vocational workers. This will enable them to have better self-knowledge and handle their life challenges whether they have high or low self-efficacy to avoid being victims of state anxiety. This also will help to situate them on their boundaries and limitations.

- Besides, the Church should include in the formation curriculum of candidates to religious life and priesthood more and intense course on personality development for proper integrations and growth. This will help to prepare them to cope with future life events, including anxiety provoking stimuli.
- It is also, highly recommended that the church should make available counselors, clinical psychologists in their formation houses to provide psychological helps for the candidates of priesthood and religious life.
- The Church authority must realize that anxiety results either form nature or nurture, sequel to these; the psychological assessment is important before admission of candidates to ascertain those with more predispositions for anxiety.
- The church authority following the insight from these study, will take into consideration the role of individual personality traits and dispositions in their posting and reposting of their vocational workers.
- Women religious Congregations should include in their formation curriculum course on emotion and ways of dealing with emotions. This will enable them to avoid failing into trait anxiety.

CONCLUSION

This study has explored anxiety among catholic vocational workers, review of the literature showed evidence of the prevalence of the said factor among the population under study. Catholic vocational workers anxiety sources were identified and the implications highlighted. The study went further to make some recommendations in line with the study outcome and as such added to the knowledge already available on the psychological health of Catholic vocational workers. It is herby concluded that anxiety among catholic vocational workers is real and affects the vocational workers adversely, effort should be made to remedy this situation by launching empirical studies and implementation of the recommendations made in this study.

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