

The Collegiate Sports Chaplain: Kindred or Alien?

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This paper examines the role and function of collegiate sport chaplains. Very little research has been done on this subject. To date there have been only two scholarly papers written on the subject.

The core elements of the collegiate sport chaplains' work centers around encouraging; praying for spiritual guidance; responding to emergencies; being a liaison with hospitals, clinics or other institutions; and counseling. These key tasks are comparable to those of traditional chaplains. There are a minimal number of training and certification initiatives in place. Sport chaplains tend to affiliate with organizations such as the Fellowship of Christian Athletes (FCA) and Athletes in Action (AIA) and are less inclined to affiliate with traditional organizations such as the Association of Professional Chaplains (APC) or the American Association of Pastoral Counselors (AAPC).

This paper presents data from one study on collegiate sport chaplains and explores opportunities to improve the quality of sport chaplaincy through affiliation with chaplaincy organizations such as APC, AAPC, embracing credentialing and collaborative training initiatives. Material presented also appeared in "Sport chaplaincy: Problems and promise," Journal of Issues in Intercollegiate Athletics and is reprinted with the consent of JIIA. http://csri-jiaa.org/documents/publications/research_articles/2008/JIIA_2008_5_Waller_Publish.pdf

SPORT CHAPLAINCY AS A PROFESSIONAL and volunteer endeavor has evolved over the past half century in the United States. In light of the similar work that the sport chaplain does this type of chaplaincy is kindred to more traditional types of chaplaincy, e.g., hospital, military, corporate. The term "kindred" connotes something that is related, having similar ancestry or origin.

In contrast, some argue that sport chaplaincy and its practitioners are more "alien" or emanating from a very different family, people, or place, or the state of being an outsider. Very little is known about sport chaplaincy as a facet of ministry. Courses in sport ministry or pastoral care for athletes are not mainstays in pastoral care and counseling curricula. More commonly, sport chaplains operate in isolation from other credentialed chaplains reinforcing the stigma of "alien."

An increasing number of collegiate athletic departments at public, private and religious colleges and universities utilize the services of team chaplains across sport areas. For example, in the most prominent National Collegiate Athletic Association (NCAA) conferences, such as the Southeastern Athletic, Big Ten, Big East, Atlantic Coast, Pacific Ten and the Big 12, sport chaplains are affiliated with most athletic departments. Sport areas such as football, basketball, track and field, baseball, softball and swimming typically have one or more sport chaplains assigned to them. These usually are unpaid, appointed positions that allow individuals to remain religiously neutral while serving administrators, coaches, and players.¹ Generally, in collegiate athletic departments, the individual responsible for the spiritual care of a team is referred to as the chaplain or "sport chaplain." Lipe notes that "a sport chaplain provides pastoral care for the sports person and the broader sports community including coaches, administrators and their families."²

The primary purpose of this paper is to introduce the specialized and emerging field of sport chaplaincy to practitioners of professional chaplaincy and to provide an overview of the role and functions of this specialty. It also includes a descriptive profile of the collegiate sport chaplain and presents key findings from a pilot study on collegiate sport chaplaincy in the United States.

Sport chaplains defined

In the modern era, the term sport chaplain commonly is utilized to define the role and function of a lay or ordained member of the clergy who provides spiritual care for athletes. Lipe (2006, 5) argued this term is losing its usefulness in light of the many different approaches used to serving athletes.³ He offers a more definitive series of titles for the sport chaplain along with their associated responsibilities.

Evangelistic chaplains

Their goal is conversion to Christ and the proclamation of the Gospel. They typically work with a team or club and also serve at major sporting events. They hold chapel services, and their ministry is primarily program, event and message driven.

Pastoral chaplains

Their goal is to inspire personal piety (Christ-like behavior) and spiritual growth. Their approach is more relational, and they employ methods such as Bible study and personal discipleship to emphasize the spiritual dimension of life with those whom they serve.

Sport mentors

Their goal is more comprehensive and seeks both a wholehearted, "Christ-honoring" life within sport, e.g., relationships with the sport, teammates, coaches, support staff and officials, and outside of sport, e.g., relationships with spouse, family, friends, and church. This approach is evangelism and discipleship based on the individual's journey with biblical application in the sport experience for faith and life. They approach spiritual matters with a long-term focus, committed to the whole-life development process of each person. While evangelist chaplains and pastoral chaplains may simply tolerate sport as a way to minister to people involved in it, the sport mentor fully engages the sport, its culture and all those who participate in it.⁴

Additionally, the National Institute of Sports (NIS) and the International Sports Professionals Association (ISPA), two organizations that advocate for sports counseling, utilize the term "sports pastoral counselor" to describe individuals who counsel and provide spiritual care for athletes. Athletes in Action (AIA) and the Fellowship of Christian Athletes (FCA), both broad-based, parachurch organizations, label those who serve players and coaches in a spiritual capacity as "character coaches/chaplains." Despite this plethora of names, sport chaplain is the most commonly used.

Work of the sport chaplain

In the collegiate ranks, the duties and responsibilities of sport chaplains are diverse and often influenced by the role and function of the office or unit of the university within which the position is located. Three common offices in which sport chaplains may dispatch their duties are the Office of Student Life, Athletics Department or the campus-based office of a parachurch organization such as AIA or FCA. According to FCA, the sport chaplain performs an assortment of duties, including the following:

- Leads and coordinates chapel services.
- Provides personal care to players, coaches and support staff.
- Alerts coaches to critical issues that could affect the program.

- Is available and equipped at all times to help in crisis situations.
- Provides training and resources for character development and life management skills.
- Prays for, encourages and exhorts players, coaches, coaches' families and support staff.

For more than a half century sport chaplains have been at the forefront of triumph and tragedy in collegiate sports. With a growing degree of frequency, the collegiate sport chaplain solely, or in collaboration with other campus chaplains, steps in to manage the best and worst of events including player eligibility, balancing academic loads, family crises, injury, death of teammates, coaching changes, weekly performance, media commentary and spiritual concerns.

Training of sport chaplains

While the core motivator for some Christian sports chaplains may be proclamation of the Gospel, the foremost competency is pastoral care. The chaplain's role sometimes is construed as a "spiritual and pastoral safety net."⁵ Chaplains may be used in informal situations—as a listening ear, friend or counselor—because of their underlying spiritual dimension along with the promise of confidentiality, trustworthiness, and neutrality. They also may be called on for other religious reasons, such as officiating at weddings or funerals. Training and credentialing are necessary to facilitate professionalism in the performance of such duties and to provide an acceptable standard of care.

Commenting on the need for meaningful training in sport ministry chaplaincy, Connor states that "the quality of training will have a direct bearing on the quality of ministry."⁶ Currently, no single organization serves as a clearinghouse for credentialing sport chaplains although several academic institutions and faith-based organizations offer training programs. Neumann College and Baylor University train chaplains in-house to serve athletes on their own campuses. FCA is a major provider of collegiate sport chaplains, particularly in the southern states, and Auburn University has functioned as a home for FCA's chaplain training program. The following describes these programs in greater detail.

Neumann College

A Catholic institution located in Aston, PA, Neumann sponsors a one-day training program for individuals interested in working as volunteer sport chaplains. The training initiative is jointly sponsored by the Center for Sport, Spirituality and Character Development and the Department of Pastoral Care and Counseling. The key elements of the training include prayer, listening skills, sport and spirituality, boundary issues and personal reflection. On completion of the program, individuals are eligible to serve one of the college-affiliated sport teams.

Baylor University

The world's largest Baptist university, Baylor is located in Waco, TX. Its program is unique as control of the sports chaplaincy program, an outgrowth of the vision plan Baylor 2012, was returned to the athletic department. The primary aim is to provide players an opportunity to grow spiritually and individually.

Volunteer chaplains generally are selected by coaches and serve baseball, men's basketball, golf, softball, track and field, football and volleyball teams. They represent a range of experience, including associate pastor, minister of education, FAC area director, Baylor employee and several individuals associated with university ministries.⁷ Baylor chaplains encourage athletes to participate in weekly Bible studies, locate guest speakers for their Night of Champions, collaborate with head coaches to coordinate chapel services and develop opportunities for student athletes to serve the university community.

The sports chaplaincy program, titled the "6-10 Sports Ministry Initiative," fulfills Imperatives VI and X of Baylor 2012. Imperative VI emphasizes understanding life as a stewardship and work as a vocation, and imperative X encourages coaches, student-athletes and staff to "compete with excellence, as designed by God."⁸

In recent months, the Baylor Athletics Department, in collaboration with George W. Truett Theological Seminary, began deliberations toward developing a new concentration in sport ministry as a part of its current master of theological studies (MTS) degree. This concentration, which will provide training in theology, pastoral care and sport ministry, represents an important first step in formalizing training for sport chaplains.

Fellowship of Christian Athletes (FCA)

This nonprofit, interdenominational ministry was founded in 1954. In 2007, FCA reportedly reached more than 340,000 participants on 6,803 junior high, high school and college campuses through clubs, Bible studies and special events (Fellowship of Christian Athletes 2008).⁹ Its training program for "Sport Character Coach/Chaplains" is outlined on the Web site (<http://www.teamchaplains.org/training/>). Requirements that candidates must meet include the following:

1. Completion of the online FCA Character Coaches/Chaplains Training that includes an application process called the Ministry Leader Application.
2. Communication with the FCA staff prior to the season for planning, prayer and resources.
3. Communication at the end of the season for evaluation and reporting of results.
4. Connection with the FCA Character Coaches/Chaplains Network for ongoing training, encouragement, resources, information on regional training opportunities and other information from those who are actively engaged as sport chaplains.¹⁰

The training program is segmented into the following units or sessions: Relationships, Attitudes, Presence and Strategies, and Methods and Tools.

In 2007, FCA published a Chaplain Training Manual, which comprehensively outlines the duties and responsibilities of FCA chaplains. It outlines the structure of FCA and elaborates on the reporting relationship between chaplains and athletic departments. Following are some of the subjects covered:

- Strategic methods for fostering relationships on campuses.
- "How to" items, which address applied methods for interacting with teams.
- Role and function of prayer in the work of the sport chaplain.
- Administrative work of the chaplain, including steps to avoid violation of NCAA rules and regulations (FCA Training Manual 2007).¹¹

The FCA intends to use the new training manual to establish a standard for training sport chaplains affiliated with the organization.

Auburn University

Under the direction of Wes Yeary, FCA director of chaplaincy training and development and former Auburn head chaplain, Auburn has coordinated a chaplain training and internship program, one of the first in the nation. Since 2007, this public institution located in Alabama, has trained and dispatched more than two dozen sport chaplains. The nine-month program, which utilizes a structured training guide also developed at Auburn, includes familiarity with the Christian Bible,

observation of campus ministries, applied ministry experience working with student athletes and a final sport chaplain internship; however, no certification is offered on completion.

Credentialing

Currently, there are no standardized or commonly accepted criteria and competencies for certification as a collegiate sport chaplain in the United States. The majority of persons practicing sport chaplaincy may be ordained within a religious denomination, may have some level of theological training, perhaps even a seminary degree. However, they perform their duties without the benefit of an official credential.

The National Institute of Sports Professionals/International (NISP), an advocate of the credentialing of professionals working with collegiate athletes does issue a "Certified Sports Professional" certificate. The Sports Professional Certificate addresses the need for a national standard of training and education for this area of specialization, including those certified as "Sport Pastoral Counselors."

NISP notes that "Certification requires a state license or employment by an accredited institution and experience in a related field. Certification is renewable every two years. A diplomate, the certification issued based on the highest level of demonstrated professional competency, requires advance training and experience in working with athletes. Diplomate status is renewable every two years. Six continuing education units are required for re-certification."¹²

Profile of the collegiate sport chaplain

A recent pilot study conducted by the authors of this article provided a descriptive profile of collegiate sport chaplains.¹³ The purpose of this research project was to explore the state of collegiate sport chaplaincy. The study addressed three key questions:

1. What training do collegiate sport chaplains have?
2. What affiliations do collegiate sport chaplains have?
3. What role do collegiate sport chaplains see themselves having?

Methodology

Sample

This study targeted chaplains who work with student athletes and sport teams at collegiate institutions in the United States. They were identified using the FCA directory, a list of contacts from the Institute for Sport, Spirituality and Character Development at Neumann College and the researchers' personal contacts. The result was contact information for 149 chaplains, yielding a convenience sample that was readily accessible (Warner 2008).¹⁴

Data collection

Institutional Review Board (IRB) approval at the department and university levels was obtained, and a questionnaire was then placed online. An introductory e-mail was sent to identified chaplains with a follow-up after ten days. A final reminder was sent seven days later, and data collection ceased seven days after that. The survey was open for respondents for twenty-four days.

Fifty-five chaplains completed some portion of the questionnaire. All questionnaires were used even if respondents answered only one question, which led to varying numbers of responses for individual questions. An overall response rate of 37 percent was established.

Survey questions

The first part of the survey consisted of twenty-four questions focused on descriptive data related to demographics, education/training, professional affiliation and roles/responsibilities. The second part asked participants to indicate their level of agreement with ten statements regarding their duties and responsibilities as collegiate sport chaplains using a Likert-scale where 1=Strongly Disagree and 7=Strongly Agree. A copy of the survey instrument is available on request (swaller2@utk.edu).

Results

Demographic profile and religious affiliation

The mean age of the respondents was 46 years with a range of 24 to 73 years. A significant majority identified as male (80.0%, n=40) and white (78.7%, n=37).

Over one-third (37 percent n=20) listed Protestant as their religious preference with 75 percent (n=15) of those indicating a Baptist affiliation. ([See Table 1.](#))

In terms of employment/ministry setting, respondents were almost evenly divided between private and public institutions. Of the respondents affiliated with private schools almost 60% (n=15) were Catholic. Most (76 percent n=41) chose the title of chaplain, in preference to pastoral counselor, sport mentor or "other" as that which best describes their position. The seven who chose other listed titles such as administrator, AIA staff, character coach, life skills coach, teacher or women's campus director.

Of those who responded to the question on professional affiliation most (83% n=25) listed FCA. Only 32.0% (n=16) hold full-time, paid positions. Of these, eleven are affiliated with FCA and two with AIA. Regardless of type of position, most (74%, n=37) work within NCAA Division I institutions.

Religious/theological training

With respect to religious/theological training, MDiv and MA were the degrees most often cited. Four respondents have doctoral degrees (PhD or DMin). The most common specialization listed was pastoral care and counseling although a quarter of the respondents indicated that they had no specialization.

Approximately two-thirds of the respondents (64.8%, n=35) were ordained by a religious organization to practice ministry. More than three-quarters (81.5%, n=44) indicated that they provided counseling services for players and coaches, but only two of 53 (3.8%) responded affirmatively when asked if they were licensed professional counselors.

Agreement on key functional tasks

[Table 2](#) presents the results pertaining to agreement on key functions of collegiate sport chaplains listed in descending order. Offering encouragement, emphasizing spiritual development and prayer received the highest levels of agreement.

Chaplaincy affiliation and credentialing

To gauge the respondent's involvement with professional chaplaincy organizations that go beyond the narrow focus on collegiate sports, participants were provided with a list of five national chaplaincy organizations—American Association of Pastoral Counselors (AAPC), Association for Clinical Pastoral Education, Inc., (ACPE), Association of Professional Chaplains (APC), National Association of Catholic Chaplains (NACC), National Association of Jewish Chaplains (NAJC)—and a "none of these" option and asked to indicate their affiliations. Of the respondents, AAPC and the National Institute of Sports Professionals (NIS) each had one member, possibly the same person.

Although the majority of respondents in the sample (60 percent, n=30) supported a standardized credentialing program, they disagreed as to the best source. Sport specific organizations received the most support: FCA 70.0% (n=30), AIA 43% (n=13), NIS 27% (n=8). Only four respondents (13%) named APC, and 2 (6.7%) selected AAPC.

Discussion

The central aim of this article was to highlight the ministry of sport chaplains working within college athletic programs in the United States. As an emerging sector of chaplaincy, titles, standards of practice and training still are in foundational stages.

Clearly, sport chaplain is the more commonly used title. Over the past five years, training programs have been developed; however, they are not standardized. Content and rigor vary widely as does availability. In short, none compares to opportunities offered through AAPC, APC, NACC or NAJC. Further, existing credentialing is not competency based. The NISP certification is based on the evaluation of credentials, specifically, resume, transcripts, continuing education courses, ordination credentials and any pertinent licenses.

This pilot study provided a portrait of college sports chaplains and how they function. While 24 percent (n=38) indicated that they use organizations for chaplaincy training and continuing education other than those listed in the questionnaire—including the institutions in which they serve—33% (n=17) indicated that they do not pursue any additional chaplaincy training and/or continuing education.

An important issue collegiate sport chaplains must consider is demonstration of competencies for ministry. Organizations such as FCA offer online training units where some level of competency with respect to sport ministry may be demonstrated. The training programs at Auburn, Baylor and Neumann offer the opportunities for reflection on the theology behind the work of the sport chaplain, but as yet, there are few outcomes-based measures in place to demonstrate competency in this area. Grosseohme posits that demonstration of competencies not only is an important step toward certification but also serves as a “quality assurance” measure.¹⁵ Compared to chaplains who are credentialed through organizations such as APC, NACC or NAJC, sport chaplains may have a distance to travel to gain parity.

Noticeably absent from the training regimen of sport chaplains is the clinical pastoral education (CPE) requirement. Despite the fact that both Auburn and Neumann have supervised practicum elements in their programs, neither is comparable to CPE. As Delong and Turner note,

Chaplaincy uses clinical pastoral education (CPE) as the primary training method to equip those seeking to become chaplains. And, like other professional groups chaplaincy uses a certification process to ensure a standard level of professional competence for those in the field.¹⁶

CPE may be an invaluable experience for the collegiate sport chaplain as this is where theology and practice are linked.¹⁷ Given the range of duties and responsibilities and the volume of traumatic events that occur, CPE should be given strong consideration as a part of the sport chaplain’s training regimen. Understandably the different nature of the work of the sport chaplain may present unique challenges because of the nontraditional setting and the potential lack of supervisory personnel with expertise in sport chaplaincy.

As a significant number of collegiate sport chaplains engage in pastoral counseling without appropriate credentials and/or a license, this is an area that should be addressed expediently for both ethical and legal reasons. There is a line between encouraging players, families and coaches and providing counseling services. Despite the fact that many of the respondents in the 2009 study are degreed in theology, pastoral care and/or counseling, the critical issue is clinical training. This

may explain the large percentage of sport chaplains who support credentialing but not as administered by AAPC, ACPE, APC, NACC or NAJC.

Limitations

There still is much to learn about the role and function of the collegiate sport chaplain. This paper is grounded in a very small amount of literature available about this specialized group. Sport chaplaincy is an emerging vocation. This paper and the studies cited are descriptive in nature; therefore, no statistical analysis has been conducted to test suppositions about this population.

Anecdotal evidence supports the fact that there are perhaps double or triple the 149 sport chaplains who were surveyed via this questionnaire. Many are unaffiliated with any sports organization, so their names do not appear in directories or databases. In addition, separation of church and state, especially within public institutions, means that the chaplain's salary may be paid by an independent source, such as a private donor, FCA and/or AIA. Such chaplains may not be listed as a part of the team support staff even though they serve within the athletic department.

Respondents in this sample were primarily Christian and do not reflect the interfaith tradition of chaplaincy as a vocation. Both public and private universities increasingly recruit non-Christian athletes who need spiritual care and therefore these institutions also are seeking rabbis and imams to work alongside their Protestant and Catholic colleagues. As the sample was homogenous, some of the respondents may have reported what they perceived to be the "right" responses based on their familiarity with the subject matter and for the sake of social desirability. Warner terms this bias as "yea-saying."¹⁸ Despite the fact that e-mail addresses of chaplains participating in the survey were concealed, there was no way to control for conversations between respondents about the survey.

Additionally, the study did not solicit information about the importance of named responsibilities, which may have yielded a more accurate assessment of duties by priority. Finally, a mixed methods approach to studying this population of chaplains might have yielded additional insights into their role and function as well as their desires to interact with traditional chaplains and their affiliate organizations.

Conclusion: kindred or alien?

The available literature and data generated from studies suggest that there is value to the work that collegiate sport chaplains do. The critical question is what qualifications should the collegiate sport chaplain possess? Should a person who provides some level of spiritual care for collegiate athletes be called chaplain? Is character coach or sport mentor a more appropriate title? In light of the argument that one may operate effectively as a lay minister in the capacity of chaplain, should the sport chaplain be concerned with a seminary education, CPE and affiliation with the broader community of professional chaplains?

One of the major assertions of some collegiate sport chaplains is that they do not feel they fit in with professional chaplains because of the distinct difference in the nature of their work, theological training and the absence of a CPE requirement. Although these differences do not diminish the importance of the work or the sports chaplain, theological training, CPE and professional continuing education all increase professional competence. One chaplain working at an SEC university noted that he did not want to feel like "the other" or an outsider if he joined organizations like AAPC or APC. He further noted that he was more comfortable within the ranks of fellow chaplains associated with FCA or AIA.

How do we bridge the gulf between collegiate sport chaplains and professional chaplains? Perhaps an appropriate beginning is to dialogue about professional chaplaincy and where sport chaplaincy fits within the larger structure. The success of this dialogue mandates inclusion of organizations

from both groups, including APC, AAPC, NACC, NAJC, FCA, AIA and NISP, as all play some role in training and credentialing chaplains.

Taking deliberate, constructive actions toward identifying training and credentialing aspirations is another important step. Further examination of the existing training programs for collegiate sport chaplains offered by the FCA, AIA, NISP, Auburn, Baylor and Neumann Universities will be valuable. Examination of continuing education programs that highlight the work (theology and methodology) of collegiate and professional sport chaplains also should be part of this process.

The development of a CPE program in the area of collegiate sport chaplaincy, in collaboration with the ACPE, would benefit collegiate and professional sport chaplains greatly. The profession of chaplaincy is becoming increasingly diverse with new subspecialties emerging periodically. Chaplains must be willing to conduct and to participate in related research.

In the final analysis, in the eyes of professional chaplains, are collegiate sport chaplains who lack the trappings of education, training and credentialing kindred or aliens? That question can only be answered with more scholarly inquiry and an open dialogue. ❖

Author note

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http://csri-jiaa.org/documents/pulications/research_articles/2008/JIIA_2008_5_Waller_Publish.pdf

¹ Fellowship of Christian Athletes (FCA), *Chaplain Training Manual* (Kansas City, MO: Fellowship of Christian Athletes, 2007). *FCA Chaplains Manual*, available for download at <http://fcaresources.co/promotional/fca-chaplains-manual>.

² Roger D. Lipe, *Transforming Lives in Sport: A Guide for Sport Chaplains and Sport* (Kearney, NE: Cross Training, 2006), 4.

³ *Ibid.*, 5.

⁴ *Ibid.*, 6.

⁵ SCORE, (n.d.). http://www.scorechaplaincy.org.uk/Chaplaincy_in_Sport/chaplaincy_in_sport.html (accessed November 10, 2008).

⁶ Steve Connor, *Sports Outreach: Principles and Practice for Successful Sports Ministry* (Ross-shire, Scotland: Christian Focus, 2003), 23.

⁷ Heather Healy, "Volunteers power chaplain program," *The Lariat online Baylor University* <http://www.baylor.edu/lariat/news.php?action=story&story=46369> (accessed November 10, 2008).

⁸ *Ibid.*

⁹ FCA, *Chaplain Training Manual*.

¹⁰ Fellowship of Christian Athletes, "Getting started," <http://www.fcachaplains.org/training> (accessed January 5, 2008).

¹¹ FCA, *Chaplain Training Manual*.

¹² National Institute of Sports Professionals, "Membership," <http://www.nisprofessionals.com/html/about.html> (accessed July 12, 2009).

¹³ "Sport chaplaincy: Problems and promise," *Journal of Issues in Intercollegiate Athletics* (2008): 107-23, http://csri-jiaa.org/documents/pulications/research_articles/2008/JIIA_2008_5_Waller_Publish.pdf.

¹⁴ Rebecca, M. Warner, *Applied Statistics: From Bivariate through Multivariate Techniques* (Los Angeles: Sage, 2008), 1046.

¹⁵ Daniel H. Grosseohme, "Patterns of unmet competencies by first-time candidates for APC board certification," *Chaplaincy Today* 20, no. 2 (Autumn/Winter): 13-16.

¹⁶ William R. Delong and James H. Turner, Jr., "Educating and certifying professional chaplains: A combined approach," *Chaplaincy Today* 16, no. 2 (Winter 2000): 19-24.

¹⁷ Grosseohme, "Patterns of unmet competencies," 13-16.

¹⁸ Warner, *Applied Statistics*, 1046.

Table 1 – Demographic profile of collegiate sport chaplains

Ethnicity	n=47	%
African-American	6	12.8
Asian	1	2.1
White	37	78.7
Multi-ethnicity	3	6.4
Religious Preference	n=54	%
Catholic	15	27.8
Nondenominational	15	27.8
Protestant	20	37.0
Other	4	7.4
Religious Affiliation	n=20	%
Baptist	15	75.0
Episcopalian	1	5.0
Presbyterian	1	5.0
Pentecostal	1	5.0
Other	2	10.0
Title Description	n=54	%
Pastoral Counselor	1	1.8
Sport Mentor	5	9.3
Chaplain	41	75.9
Other	7	13.0
Professional Affiliation	n=30	%
Fellowship of Christian Athletes (FCA)	25	83.3
Athletes in Action (AIA)	5	16.7
Position Description	n=50	%
Part-time Volunteer	24	48.0
Full-time Volunteer	5	10.0
Part-time Paid	5	10.0
Full-time Paid	16	32.0
Highest Theological Degree Held	n=26	%
Master of Arts	7	26.9
Master of Science	3	11.5
Master of Divinity	9	34.7
Master of Religious Education	3	11.5
Doctor of Ministry	2	7.7
Doctor of Philosophy	2	7.7
Area of Religion or Theology Specialization	n=54	%
Pastoral Care and Counseling	21	38.9
Religious Education	6	11.1
Theology	5	9.3
Other	7	13.0
None	15	27.8

Table 2 – Key responsibilities of collegiate sport chaplains

Statement	N	M
I offer encouragement to players	48	6.80
It is important to emphasize how spiritual development can help in sports	48	6.50
It is important to emphasize how sports can help in spiritual development	48	6.44
It is important to pray with players	47	6.40
It is important to hold chapel services	48	5.74
I minister to student-athletes immediately following competition	47	5.32
I network with chaplains within my school	47	5.02
I minister to student- athletes during competition	47	4.94
I would be a mentor to another sport chaplain	49	4.71
I network with other chaplains at other schools	47	4.64

N=number of responses

M=mean level of agreement (1=strongly disagree and 7=strongly agree)