Finding stability between sports ministry and sports ministry management. A church-based review.

Jimmy Smith
Gonzaga University, smithj1@gonzaga.edu

FINDING STABILITY BETWEEN SPORTS MINISTRY AND SPORTS MINISTRY MANAGEMENT:
A CHURCH-BASED REVIEW

JIMMY SMITH

GONZAGA UNIVERSITY

ABSTRACT

The field of sports has multiple segments including youth, recreational, college, and professional sport. Research in these areas have produced an abundance of inquiries discussing several managerial function and capacity topics such as finance, marketing, organizational effectiveness, and leadership. While these topics have been applied to many segments of the sport world, the niche segment of sports ministry has not seen these applications. Sports ministers have challenges in that they manage all aspects of the sports programs they provide to the community, but they also supply the resources and support toward the ministry within these programs.

The current research fills a gap in existing literature by enhancing the understanding of several managerial functions and capacities of sports ministry managers. In-depth semi-structured interviews were conducted with 21 sports ministers throughout the United States to gain perspectives on their managerial duties with their sports ministry programs. Results and implications for sports ministers indicated that strengths were found in leadership philosophies and evaluating programming, however, role difficulties were clear in planning, managing volunteers, lack of support from upper administration and the feeling of burnout due to poor financial and human resources.

Keywords: Sport Management, Sport Ministry, Sports Outreach

Introduction

The field of sports ministry has experienced tremendous growth through an evolutionary process within faith communities since the 1940s (Mason, 2011; Mathisen, 1990). National faith-based organizations such as the Young Men's Christian Association (YMCA), Fellowship of Christian Athletes (FCA), and Athletes in Action have been a part of many communities around the globe for decades. In addition to these nationwide faith-based organizations, churches also take advantage of the benefits of linking evangelical endeavors of the church to sports participation (Watson & Parker, 2014). While figures of the current number of sports ministry programs among churches are anecdotal, it was estimated by former executive director Greg Linville[1] of the Association of Church Sports and Recreation Ministries (CSRM) that more than 10,000 sports ministry programs exist across the United States and the rest of the world (G. Linville, personal communication, June 18, 2017).

---

[1]Dr. Greg Linville has an extensive career in the sports ministry field. He was the director of CSRM for 24 years ending in 2018. He still is actively involved in the organization.

Sports ministry programs engage in a mission and vision that glorifies God through sport. The premise of sports ministry (also known as sports outreach[2]) provides faith-based communities with the necessary resources to build the character and community of their participants through evangelism and sports participation. These efforts have been shown to benefit participants and religious organizations around the world (Coakley, 2014; CSRM, 2020; Smith & English, 2017). Often the primary goal of sports ministry programs is to produce confident people (e.g., youth, adults, seniors) by guiding them to a positive relationship with God through biblical foundations and clear principles via recreational activities and sports competition (Connor, 2003; Smith, 2016; Smith & English, 2017).

There is a significant amount of literature in focused on areas related to sports outreach including the focus of the benefits of sports ministry evangelically (cf., Garner, 2003; Linville, 2014; Mason, 2011; Quatro, 2009; Salano, 2016; Smith & English, 2017), and literature that analyzes religion and sports from a sociological perspective (cf., Coakley, 2014; Joseph, 2012; Schroeder & Paredes Scribner, 2006). However, less is known about how sports ministers manage their sports ministry programs. Therefore, the identified gap in the existing literature is related to understanding the functions and capacities of sports ministry managers.

The current research explored sports ministry managers from a sport management perspective to further understand their managerial functions and capacities in their two primary duties,

a.   managing their sports programs while
b.   delivering a ministry within their sports faith communities.

Therefore, the research question then became, *how are sports ministry programs managed?* Methods in exploring the current research question used a snowball sampling method and semi-structured interview process which posed questions specific to how sports ministers manage their programs as related to common managerial topics such as finance, marketing, organizational effectiveness (i.e., planning, implementation, and evaluation), and leadership.

Literature Review

Formation of Sports Ministry

The rise in popularity of sports ministry primarily occurred within the 20th and 21st century and with the popularity of sports ministry programs increasing through participation, the need for those leading these programs to have managerial attributes also increased. However, the foundations of sports ministry can be traced back centuries earlier to when the Greeks and Romans would chariot race and partake in other gladiatorial contests (Hoffman, 2010). Events such as the tradition of chariot racing date back to 680BC (Mann & Scharff, 2020). Ethical challenges among different societies at this time arose due to many factors including faith. Societal members questioned the compatibility of the Christian faith with contests such as chariot racing (Hoffman, 2010).

In the late 1700s, the ideology of 'Muscular Christianity' entered children's literature and formed religious ideals toward the development of a well-rounded young man (Watson, Weir, & Friend, 2005). Originating in English boarding schools, Muscular Christianity targeted three

---

[2]Sports outreach is also known to be a sub-set of sports ministry. Sports ministry has the primary premise of discipleship and sports outreach whose function is reaching the community within which the sports ministry program exists.

basic dimensions of individuals through the development of Christian morality, physical fitness, and a strong character (Putney, 2009; Watson, Weir, & Friend, 2005). This idea spread among other religions including Muscular Judaism (Presner, 2007) and Muscular Mormonism (Baker, 2009), all with the same notion of promoting the values of these religions along with a masculine self through health and physical activity.

The Muscular Christianity theme spread from England to the United States in the late 1800s as a manner of physical activity that could positively affect the growth of honorable individuals that chose to take part (Bundgaard, 2005; Mathisen, 1990). In the 19th century, clergy and other religious leaders were often skeptical of the benefits of physical activity and the ability of young men to hold fast to their religious beliefs while participating in physically rigorous programs. Individuals, such as Billy Sunday, a professional baseball player who converted to evangelical Christianity, took up the cause of Muscular Christianity, arguing against naysayers that having strong Christian values as well as being physically active was indeed achievable (Burns, 2002).

It was not until the 1890s that sports ministry began to take shape as sports organizations such as the YMCA rooted their Christian beliefs in physical activity and sports (Mathisen, 1990; McLoughlin, 1955). Champions of the Muscular Christianity movement, which lasted more than 150 years, (Ladd & Mathisen, 1999; Watson & Parker, 2014) were C. T. Studd and D. L. Moody. These individuals, among others, saw the benefits of physical activity for young men in making them physically stronger. American President Theodore Roosevelt, a byproduct of a Muscular Christianity upbringing, used his Christian values to promote the benefits of good health through physical strength (McKay & McKay, 2018; Smith, 1988). During a dark time in college football where many men were fatally injured, President Roosevelt used these Christian values to unite key individuals from institutions such as Harvard, Yale, and Princeton to collaborate on reducing the brutality of the sport. Soon after this meeting, the National Collegiate Athletic Association was formed (McKay & McKay, 2018; Smith, 1988; Washington, 2004).

Other key figures and moments aided in the evolution of sports ministry as we know it today. Two of the more prominent advocates of Muscular Christianity were James Naismith, the inventor of basketball, and Amos Alonzo Stagg, a Yale divinity school student who was an outstanding American football player and a pioneer of coaching the game (Putney, 2009). During the 1924 Summer Olympics in Paris, France, Olympic runner Eric Liddell highlighted his Christian values by refusing to run his race because it was scheduled on a Sunday. People took notice, and while some were angry with his stance, others supported his decision not to run (Watson & Parker, 2014).

Since the establishment of the YMCA (est. 1844), other religious organizations such as Catholic Youth Organizations (est. 1930), Fellowship of Christian Athletics (est. 1954), and the Association of Church Sports and Recreation Ministries (est. 1994) have supported the spiritual growth of thousands of individuals (Coakley, 2014). Sports ministry on a smaller but distinctive scale continued to take shape in the 1940s when Gill Dodds, a celebrated collegiate track and field athlete and devoted Christian, used his athletic success to preach the gospel to groups ranging in size from a few people to large stadiums filled with thousands of people (Baker, 2009). Dodds' ultimate message during many of these events was summed up by the following statement, "Running is only a hobby…my mission is teaching the gospel of Jesus Christ" (Mathisen, 1990, p. 242). Similar messages ring true with prominent athletic figures around the

world. In the foreword of his book *Christmanship*, Todd Blackledge, former Penn State

University football standout and National Football League player said that "Christian athletes should set the standards of integrity, humility, fair play and respect for the game being played" (2014, p. ii).

Sports Ministry Research

Much of the sports ministry literature focuses on the cultural aspect of sports and religion through different areas of the world (Coakley, 2014). For example, 'Muscular Islam' similar to Muscular Christianity existed in South Africa during the apartheid era (Nauright & Magdalinski, 2002). In addition, the Hindu culture used sports to train the minds and bodies of their military (McDonald, 1999). From a North American cultural perspective, Dunn and Stevenson (1998) used qualitative case study research to review the sports ministry elements implemented in a Canadian youth hockey league. Through the investigation of eight evangelical churches, their findings suggested that more emphasis was placed on Christian values through all aspects of the ministry and competition as contrasted with the more traditional competitive nature of Canadian hockey culture.

More recent research by Tucker and Woodbridge (2012) explored church leader's perception of motivational factors for the development of sports ministry programs in South Africa. They noted that of the 32 church leaders interviewed, it was found that the implementation of sports ministry programs "could assist the church in fulfilling the Great Commission[3]" (p. 7). The four themes that emerged from this research found that *evangelism, crossing cultural and religious barriers, impacting social and cultural through sport participation and fandom, and developing life skills and leaders* were most impactful in South African sport ministry programs.

Tucker and Woodbridge (2012) suggested that a number of the church leaders surveyed recognized the importance of connecting the church with sport. The challenge these authors discovered was that many members of the church were such avid fans (i.e., FIFA World Cup) that it detracted from the goal of evangelism. Tucker and Woodbridge (2012) noted the main obstacle for sports ministry programs would be maintaining the proper balance between sport fandom and sport participation as driven by the Great Commission ideals. To achieve this balance, the challenge for sports ministry programs lies in finding "a practical strategy to develop a sustainable sports ministry in their churches" (Tucker & Woodbridge, 2012, p. 7).

Additional research among churches that engaged in sports ministry programs found added importance of church sports programming in its contributions to the overall community building of the church. Spears and Hernandez (2018) surveyed 44 African Methodist Episcopal Church leaders in Alabama about the benefits of sports ministry programs in their church. While these authors noted that many sports were offered among the churches represented, the church leaders reported that the byproducts of these programs were just as valuable as the sport(s) being offered, namely the development of fellowship, character building, evangelism opportunities, the economic impact to the church, and leadership building.

Any topic of sports ministry research is still scarce, but certainly building. Much of the earlier research shows the benefits of these programs include the connection of the sports to the church

---

[3]The Great Commission is a mandate given to all Christians to proclaim the Good News to all nations and thus fulfill the commission given by Christ in Matthew 28:19 (NIV).

values, the building of an individual's character through sport, and the economic impact such programs bring to the faith community. Given the value sports ministry programs bring to their communities, it is important to study the way these programs are managed to maximize their effectiveness.

Sports Ministry Managers

Sports ministry programs focus on enhancing an individual's faith in God through sport as well as using sport as an avenue to connect with those that may not believe in God. Therefore, sports ministry managers have two primary duties to fulfill within a sports ministry program:
    a. to work in the ministry as a manager to provide sports participation opportunities, and
    b. to work on the ministry by providing faith opportunities for youth and adult participants, staff, coaches, and referees (Smith, 2016; Smith & English, 2017).

Sports ministry programs can differ from church to church depending on several variables such as geographical location, the number of participants, budget, and available volunteers as well as the mission, vision, goals, and objectives of the church and its sports ministry program. For example, a rural town with only 30 high school-aged participants per season might offer two sports, basketball, and volleyball, only a couple of nights a week. By comparison, a more expansive sports ministry program is likely to exist in a suburb of a large metropolitan city with around 750 kids ranging in age from 4-14 just for the outdoor soccer season. In both cases, coaches and referees need to be trained and organized with fair play and the ministry in mind, fields need to be cut and lined, and practices and games need to be scheduled.

It could be argued that the management of sports ministry programs is accompanied by an increase in both stress and responsibilities as compared to traditional sport management positions (e.g., marketing manager, sponsorship and promotions coordinator, or aquatics director). Sports ministry managers face a balancing act between prioritizing the sports programming and delivering the ministry. Furthermore, many sports ministry managers are working with limited funding and human resources. These unique circumstances challenge the physical, emotional, mental, and spiritual well-being of its managers and it is not uncommon for a *lone ranger*[4] effect to occur (Jones, 2017). As a result, concerns are evident that in trying to maintain a balance, sports managers will prioritize the sports portion of the program over the ministry portion. When this happens, the entire sports ministry program may suffer, and participation rates may decrease (Smith, 2016). Therefore, filling the gap in the literature to further understand the managerial aspects of sports ministers is necessary.

Bridging Sports Ministry with Sports Management

---

[4]A *lone ranger* is an individual that oftentimes is a sports minister of one in a faith-based organization. They manage a sports ministry program on their own with limited assistance from others within the organization. Those that experience the lone ranger effect experience job burnout and other job-related challenges. See Jones (2017) for further details.

Sport management was defined by Pitts and Stotlar (2007) as "the study and practice of all people, activities, businesses, or organizations involved in producing, facilitating, promoting, or organizing any sport-related business or product" (p. 4). Sport management academia traditionally takes a critical review in several managerial areas including leadership and management principles in the sub-areas of marketing (Pitts & Stotlar, 2007), sport facilities (Fried, 2015), law (Wong, 2010), finance (Rosentraub, Winfree, & Mills, 2016), public relations (Waters, 2017), and organizational theory (Slack, Byers, & Thurston, 2020).

Empirical research in the field of sport management has followed the path of these topics including leadership and management characteristics (Chelladurai, 2014; Fowler, Smith, & Croskery, 2017; Wells & Peachey, 2011), sport marketing practices (Greenhalgh & Greenwell, 2013; Ray, Smith, & Fowler, 2016), environmental sustainability for sport facilities (Mallen, Adams, Stevens, & Thompson, 2010), the financing of sport organization (Smith, Burt, & Gentile, 2019; Wicker, 2011) and organizational effectiveness (Millar & Doherty, 2016). This type of research led to the further understanding of sport management positions including intercollegiate athletic directors (Lumpkin, Achen, & Hyland, 2015; Smith & Washington, 2014), intercollegiate director of basketball operations (Smith & Madsen, 2020), sport facility managers (Case & Branch, 2003) and intercollegiate athletic student academic advisors (Vaughn & Smith, 2018). Additionally, research on sport management positions was reviewed for sport psychologists of professional sport teams (Gardner, 2001) and National Basketball Association general managers (Juravich, Salaga, & Babiak, 2017).

Research in multiple areas of the sport management field is plentiful. The call to continue to expand such research in this field and other fields is also evident. Numerous sport management scholars continue to proclaim that sports should be studied through the lenses of other disciplines (cf., Doherty, 2012; Gammelsæter, 2020; Slack, 1991, 1996). Amis and Silk (2005) reiterated this sentiment by calling for efforts to "…aid the power of those in the academy to [conduct and] apply research so that it impacts and is meaningful to the various communities that sport management has the potential to touch" (p. 355). The importance of expanding the understanding of sports ministry managers is necessary.

Empirical research examining sports ministry from a managerial perspective is limited; however, Connor (2003), Garner (2003), and McCown and Gin (2003) did address managerial components using individual experiences and provided conceptual frameworks toward managing sports ministry programs. Each of these authors suggested opportunities for religious organizations to build a sports ministry program from the ground floor by enlisting leaders from the affiliated religious organization that endorses the program. They highlighted the importance of managing programs properly, however, details were limited in specific functions and capacities necessary in doing so. Specific managerial components such as addressing budgets and renting facilities for sports ministry programs were mentioned by Connor (2003) and others, but little was discussed toward further details of how these components are to be managed.

The trend of sports ministry research offering managerial functionality to the position of sports ministry manager continues to be limited. A pilot study of churches offering faith-based physical activity and sport program initiatives (FBPASPI) to their members in the Houston, Texas area did, however, provide some indication of managerial elements among sports ministry programs. Pearson and Lam (2015) interviewed 16 key informants of faith-based recreational sport and fitness programs to answer research questions related to the antecedents and consequences of the FBPASPI. While specific managerial elements were not detailed by those interviewed, Pearson and Lam (2015) uncovered similarities and differences among FBPASPI

that had managerial connotations. Similarities included complying with the mission of the organization and organizational objective development. Differences were funding, facilities, staff, and sports program implementation.

Utilizing a research and practitioner focus, Smith and English (2017) took a deeper dive into areas such as starting a program by building relationships (Quatro, 2017), leadership in a sports ministry (Phillips, 2017), managing sports ministry facilities of any size (Waddell, 2017), marketing (English & Smith, 2017), and measuring sports ministry success (Bundrick, 2017). While Smith and English's (2017) publication were a necessary step in providing evidence toward building and managing sports ministry programs, specific elements such as planning, evaluating, and budgeting were limited. With an improved understanding of the methods and experiences that sports ministry managers possess, the possibility of new perspectives would allow practitioners to build successful programs through efficient and effective managing.

Methods

Creating a baseline understanding between sport management and sports ministry will aid practitioners in the field of sports ministry management as well as guide future researchers in this field. The current research created this baseline between sport management and sport through personal interviews with sports ministry managers that addressed their connection with managerial functions (e.g., marketing). The goal of this research was not to question the delivery system between sports ministry programs and their participants but to fill the existing literature gap to better understand the managerial perspectives of sports ministry managers and their programs. To accomplish this, the current research used a multimethod approach employing grounded theory to guide the methodological process.

Multimethod Approach

The primary research question was: *How are sports ministry programs managed?* To properly address this research question, data collection and analysis were completed in a three-phase process using what is formally known as multimethod research. Johnson and Walsh (2019) stated that "multimethod research encourages the collection of data using any thoughtful combination of methods/methodologies (e.g., qualitative and qualitative, quantitative and quantitative, and/or qualitative and quantitative)" (p. 3-4). They go on to suggest that "mixed research is an approach to research that looks at our research objects in multiple ways to better understand them" (Johnson & Walsh, 2019, p. 6). Grounded theory was the foundation of Johnson and Walsh's (2019) multimethod conceptualization which suggested that when mixed with other methods[5], the process would offer limitless opportunities for researchers to produce new knowledge. With this idea in mind, the current research embraced multimethod research through grounded theory.

---

[5]Johnson and Walsh (2019) used the mixed grounded theory (MGT) concept to suggest that MGT is the best of grounded theory and mixed research methods.

Grounded Theory

The seminal work of Glaser and Strauss (1967) suggested that grounded theory was a pragmatic process of the social sciences to interpret the meaning of authentic situations. Their intentions in developing grounded theory aided in the careful identification of and the potential disparity between "the daily realities of substantive areas" (Glaser & Strauss, 1967, p. 239) among those individuals that participated in these realities (Suddaby, 2006). Glaser and Strauss (1967) proposed that the intention of grounded theory was not to find the truth but to intellectualize what is occurring through experience by using empirical or practical research. Quite simply, grounded theory is a way "to understand the process by which actors construct meaning out of intersubjective experience" (Suddaby, 2006, p. 634).

Sampling

The current research began by using a convenience sampling method (Jones, 2015; Weathington, Cunningham, & Pittenger, 2010) to connect and interview the personal contacts of the researcher. The convenience sample began with three sports ministry individuals from three areas in the United States (California, New York, and Washington). The three original individuals were personal contacts of the researcher, two of whom had existing sports ministry programs when interviews occurred. The other contact was in the process of beginning a program and had previous sports ministry programming experience. Interviewing these three individuals provided foundational knowledge of the accomplishments and challenges sports ministers have encountered. Due to the personal contacts of the researcher, personal bias was considered and controlled based on the generalization of the interview questions (noted in the Data Collection and Analysis section below). To enhance the credibility and validity of the interview and data collection process, all data underwent a member checking procedure (Candela, 2019; Creswell & Miller, 2000). Initial interview questions were based on managerial topics and asked of all participants of the current research.

After beginning with convenience sampling, a transition was made to snowball sampling to maximize the opportunity of interviewing sports ministry managers. Snowball sampling identifies one individual, often coined the "gatekeeper" (Jones, 2015, p. 128), to introduce other individuals that are willing to participate in the research interviews (Andrew, Pedersen, & McEvoy, 2011). One of the initial three interviews provided a connection to the Association of Church Sports and Recreation Ministries (CSRM). This connection then led to the snowball sampling process of all other interviews conducted for this research. There was no interview goal set before beginning the interviews. At the end of each interview, participants were asked if they knew of another sports minister that would be willing to participate in the study. All participants offered a minimum of one name as a referral. If more names were offered, the first name was contacted. The research followed Suddaby's (2006) recommendation that there is no optimal number of interviews for achieving data saturation.

Data Collection and Analysis

Grounded theory is best used when little is known about a phenomenon (Bryant & Charmaz, 2007; Glaser & Strauss, 1967). To date, the sports ministry field has yet to research the managerial capacities of those that lead these programs. While the nature of grounded theory

gives researchers the flexibility to further the understanding of a particular phenomenon, a strategic approach of collecting and analyzing data should be developed to answer the research question(s) (Chun Tie, Birks & Francis, 2019; Creswell & Creswell, 2017).

Based on the multimethod approach, a three-phase process of data collection and analysis began with the development of an objective research question: *How are sports ministry programs managed*? Grounded theory provided the foundation for data collection (e.g., personal interviews and sports ministry programming documentation, such as mission statements) and this approach allowed the researcher to ask follow-up questions if necessary (Glaser & Strauss, 1967; Suddaby, 2006). Data was collected through semi-structured interviews (Jones, 2015) of individuals related to the management efforts of sports ministry organizations across the United States. The interview questions were derived from experts in the field of sport management revolving around the topics of organizational history and structure, leadership, budgeting and finance, marketing, planning, and evaluation (cf., Chelladurai, 2014; Masteralexis, Barr, & Hums, 2011; Pedersen & Thibault, 2014). Given that the population and eventual sample were from sports ministers from around the United States, questions were generalized, and non-leading questions were asked (Jones, 2015).

The second phase was the analysis of the interpretive inquiry process to best understand sports ministry manager experiences (Gephart, 2004; Williams, 2000). Interpretive inquiry is a component of Grounded Theory that seeks to understand the experiences described by the study's participants and lends itself to decoding responses into patterns. This second phase followed a process for each interview by transcribing the audio recordings with sports minister participants. Then a member-checking procedure ensued to ensure transcript accuracy by each participant. This was followed by an interpretive analysis to understand the meaning of sport management topics experiences.

The third phase took the meanings from sports ministry manager experiences (phase two) coded and linked them to existing pre-determined sport management themes (i.e., marketing, finance). A code "is most often a word or short phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based or visual data" (Saldaña, 2015, p. 3). Pattern matching was also used to reduce the repetition of similar words or phrases related to the same sport management topic (Campbell, 1975).

The researcher of this study went through the proper Institutional Review Board channels associated with their organizational affiliation. This project was approved before any interviews were conducted. All interviews used an appropriate electronic recording device in-person or over the phone. Interviews lasted between 60-90 minutes and were followed by an electronic transcription process by the author of this paper.

Results

The current results focus on the interviews conducted with 21 sports ministry managers from multiple locations around the United States. While the current research was qualitative in nature, descriptive statistics were prepared to provide a summarization of the sports ministry manager position that earlier research has not identified (Andrew, Pedersen, & McEvoy, 2019). Research participants' ages ranged from 24 to 59 and they were full-time employees of the church with which they were affiliated. The results of this research are narrated as well as shown in a table to provide perspective.

Participant demographic information

There was a total of 21 participants. All of which had undergraduate degrees. Nine of these participants obtained an undergraduate degree with some form of sports studies degree (e.g., Sport Management, Parks and Recreation). The religious affiliation of the participants was as follows, Baptist (9), Presbyterian (6), Non-Denominational (6), and Methodist (1). Table 1 offers perspective into the background of the research participant's years of service to sports ministry, their salary, and number of participants they manage yearly.

Table 1

Participant demographic information (N=21)

	Low	Average	High
Years of Service	3	9	17
Salary (n=15)	$34,000	$58,733	$103,000
The approximate number of participants in the sports ministry program[6]	300	2150	7000

Interview Questions

Interview questions focused on several managerial functions and capacities from a sports ministry managerial perspective as noted by sport management experts (cf., Chelladurai, 2014; Masteralexis, Barr, & Hums, 2011; Pedersen & Thibault, 2014).

Formalized Planning and Evaluation

Planning and evaluation in a sports organization context are critical to the longevity and success of the organization (Chelladurai, 2014).

Planning

More than 75% of the participants stated that they planned for programming and events for their sports ministry program. However, after asking additional planning questions (Glaser & Strauss, 1967; Suddaby, 2006), only 38% of the participants noted a formalized planning process. Formalized planning involves setting goals, objectives, and activities to reach the goals of the sports ministry program (Chelladurai, 2014). One sports ministry participant noted representation of a strong formalized planning effort when he stated:

---

[6]In discussions regarding the youth and adults that participated in sports ministry programs, figures were approximated with the understanding that many youths and adults play on multiple teams or in multiple leagues, or even drop out.

> My staff, we look at it and we say OK, let's dump everything out of the box as far as programs we offer, what we do, usage in it, how we're getting these people and all of that kind of stuff and let's take it all out and just put back in where we feel we're strong…

Evaluation

The evaluation of individuals (i.e., staff, volunteers), events, and programs are a critical component to the overall success of these organizations (Barr & Hums, 2015). The basic question was asked of participating sports ministers, "How do you evaluate your sports ministry program?" Interview data was categorized around the use of a formal evaluation process (61.9% of participants), both formal and informal (28.5% of participants), and 9.6% of participants used no evaluation at all.

For several sports ministers, a formal evaluation process including a standardized form or rubric was completed one to two times per year during meetings to discuss the planning and implementation of the sports ministry program including events, employees, and volunteers. The formal and informal categories used the aforementioned process as well as an informal conversational process randomly conducted throughout the year with staff, coaches, and volunteers. Two participants did not formalize their evaluation process for their sports ministry programs. Their informal evaluation was limited, with no structure or specific timing. Those participants that used a formal/informal or no evaluation process at all stressed that time was a factor. One participant stated,

> So, at the end of the season, I don't give the coaches a written evaluation. Like "hey I think you did bad at that, you need to work on this" because in basketball we've got 50-60 coaches each season. Each season is 6-8 weeks. Honestly, I don't have the time to do that.

Some participants found the value in doing frequent evaluations or "check-ins" to provide feedback to those in the sports ministry program.

> When I first started, we were doing one every 6 months. And we had people that would come in, not necessarily in our department, because when there are 3 people you work together all the time. But some people were saying "you're doing a horrible job" and it's a surprise to them. So, the senior staff said were going to start meeting more regularly with your staff. So, like I said we have a quote formal evaluation every 2 months.

Stated Goals and Objectives

Goals and objectives are consequences of the planning and evaluation process of a sports organization (Chelladurai, 2014). All participants had a representation of specified goals for their programs, many of which had visionary undertones. Below are a few sports minister quotes that represented the goals of these programs.

Goal: To love God and worship Him as we reach and disciple people for Christ.
Goal: To train coaches to be outstanding coaches that know the sports and are a positive influence on the player's lives.

Stated objectives are considered the stepping-stones (Smith & English, 2017) to working towards or achieving stated goals. When asked what specific objective(s) research participants had in place to support reaching their stated goals, slightly less than 10% of the participants could articulate clear objectives.

Organizational Structure

All sports ministry programs fell under the hierarchy of a church organizational structure. Organizational structure is a managerial component and often specializes in the ability to utilize human resources to put planning into action with intentions to achieve goals and objectives (Barr & Hums, 2015). Results revealed that church-based sports ministry programs were similar to that of the college or university and their athletic department's organizational chart. For example, the athletic department and the director of the athletic department reports to the President of the university. Similarly, in all cases related to this research, the participating sports ministry managers (i.e., athletic director) reported to the senior pastor of the church (i.e., President of a University). Each program was a separate extension of the church and was not a part of other established programs such as youth ministry or student ministry. One participant went into detail about the church's hierarchy levels,

I report to our executive pastor. Then he reports to our senior pastor. The executive pastor is on our leadership team I think there are only four on that team. The leadership pastor, executive pastor, mission pastor, and worship pastor.

Some of the participants did not have this organizational structure, and it was detrimental to one participant,

I was largely on my own. She (senior pastor) knew that I ran the program, that's what I did, and she was supportive but was not someone that I could go to and get any feedback on. I got my first evaluation in the past 4 and a half years about 6 months ago. I'm just telling you we're an organizational disaster.

Other organizational structure components of the current research found that sports ministers were charged with managing numerous volunteers and had limited support from paid assistants or other staff members. This work with volunteers primarily came in the form of working with coaches and referees throughout a calendar year.

According to the results, sport ministry managers relied heavily on volunteerism to manage their programs. The lowest number of full-time staff was one (the sport ministry manager themselves), the most was five, with an average of 2.8 full-time staff members according to the 21 participants for this research. Part-time staffing was limited with some sport

ministry managers identifying that they did not have any part-time staffers ranging to as many as 4 part-time staffers with an average of 1.25 part-time staff members across all participants.

Finances

Two types of budgets were identified by the sports ministry participants: a church budget and a sports ministry funds budget. The church budget was funding allocated by the church to the sports ministry program. These funds went to support the efforts of the sports minister and the program. As one participant noted, the church had a finance director that worked with all the programs associated with the church.

> [The finance director] works with every ministry in the building, and she would tell you that my budget review is the quickest one because I don't have any dedicated accounts except for my main one that rolls over every year. It's where any profits that go into rolls into my main account, so that's the only carryover is what I have.

The sports ministry program budget was broken down into two parts. The first was a small amount of funds provided by the church to get the program started that fiscal year. The second part would be any money raised by the sports ministry program based on sports participation such as sport-specific registration fees. One participant noted that the larger the sports ministry program, the lower the registration fees. They serve over 7,000 participants per year which give them a larger operating budget:

> The budget number I'll give ya is specifically just for running our leagues and programs, and things like that is $67,500 a year. That clearly doesn't cover it, everything that we have, but our registration fees offset a bunch of those types of things. And in doing that, because we get money from the church, we're able to offer very low registration fees because that budget offsets some of the costs that we have.

When asked about additional funding support through fundraising efforts (e.g., golf tournament, apparel sales), nearly 75% of the participants stated that their only additional source of revenue for the sports ministry budget came from selling concessions. Collectively, sports ministry participants noted that concession sales were no more than $3,000 per year. No other fundraising efforts were noted. According to 21 participants, church budgets were as low as $0, as high as $250,000, and averaging $37,000. Sports ministry budgets were as low as $9,000, as high as $500,000, and averaging $197,000. It is also important to note here that all sports ministry participants managed their program's budget but did not have specific education or training in finance or budgeting nor did they have prior work experience in a related field (e.g., business owner, accountant).

Marketing

A formal marketing plan provides organizations with a strategy to coordinate responsibilities to promote products or services to the public (McDonald & Keegan, 2003; Stotlar & Nagel, 2018). Two primary questions were asked of sports ministry participants

regarding marketing:

1. Do you use a formal marketing plan?
2. What marketing techniques and strategies do you use to promote your programs?

Results identified that 76% of the participants did not use a formalized marketing plan. Much of the marketing was a combination of several techniques, but no formal plan was developed. One participant used several techniques when describing their marketing but was not overly intentional about the message being delivered.

> So internally we have a weekly worship guide, both print and online, and that's our primary source of advertisement, of I guess hard advertising. We do utilize, we've got a database now of I don't know how many thousands of people that have registered in the past so we will send emails and text messages "hey it's time to register for the next season." We do utilize social media a little bit, mainly Facebook and Twitter. And then periodically we will run some newspaper ads for the external. But most of our advertising is word of mouth.

While many of the participants did not have a formal marketing plan, those that did collaborated with individuals that specialized in marketing. "We have great marketing director on staff here that does a great job at branding."
Table 2 shows specific marketing techniques and strategies used to promote sports ministry programs. Many of the marketing techniques were not part of a formal marketing plan. Several participants noted these techniques were so commonplace that it was automatic (e.g., the church bulletin, posters) rather than strategically planned and executed.

Table 2

Common Marketing Techniques (N=21)

	% of participants
Church marketing department	52%
Bulletin	48%
Poster/Flyer	42%
Email blast	38%
Website	38%
Word of mouth	38%
Social media	33%
Target market	29%
Road/Banner sign	29%

Leadership

Overwhelmingly, all the sports ministers commented on their leadership style as being a form of servant leadership. This is reasonable given the fact that the word "ministry" comes from the Greek word origin of *diakoneo* which means "to serve" (Medcalf, 2017). Servant leadership suggests that the critical piece in developing respectful working relationships within an organization is the way leaders (e.g., coaches, volunteers, other staff members) serve their followers. (Greenleaf, 1977). Quotes by two participants best represented this servant leadership theme by stating, "I try my best to be in contact with my coaches and support them. One big thing I do is what ways we can be better and best ways to serve them." Additionally,

> I definitely think you need to be a servant and that you need to equip. That is a huge one. I don't want to be a dictator demanding various things. I want to be teaching the people, mostly for me it's mostly coaches, how to do the job, not necessarily telling them exactly what to do.

Challenges

To support the managerial efforts of sports ministers, it is important to understand the challenges they encounter. The challenges most commonly reported from this study's participants were developed based on five or more (Campbell, 1975) sports ministers noting similar challenges.

a. *Limited part-time, full time and/or key volunteers for leadership development.* Sports ministers found it challenging to recruit staff members as well as devote the time necessary to develop key volunteers through coaching and leadership development.
b. *Support from upper administration.* Sports ministers found it challenging to communicate the benefits of the sports ministry program to upper administration (e.g., senior pastor, elders of the church) to gain support as a group or financially.
c. *Physical space for growth.* Several sports ministry programs were challenged to increase participation rates to fill facility space that was being unused. Other sports ministers were challenged in that if space was available, church upper administration was unwilling to share this space with sports
d. *Burnout.* Several sports ministers experienced burnout due to the challenge of not having the necessary resources to manage their programs.

Discussion

The current research effort sought to understand sports ministers and how they manage their programs. It was also proposed that the results would provide insight for sports ministers to enhance their ability to manage their sports ministry programs efficiently and effectively. To achieve the objectives for the current research, 21 sports ministers responded to interview questions revolving around managerial concepts suggested by experts in the sport management field (cf., Chelladurai, 2014; Masteralexis, Barr, & Hums, 2011; Pedersen & Thibault, 2014).

Results from the current research showed multiple levels of understanding by sports ministers when it came to managerial concepts including leadership (e.g., servant leadership) and establishing goals for their programs. However, there were areas of this research that identified

deficiencies in understanding of managerial concepts by sports ministers. By understanding these deficiencies and enhancing this knowledge, sports ministries may build on the foundation of established efforts by sports ministry managers to provide efficient and effective programs.

Planning was found to be a critical aspect of preparing an organization for success. As several researchers note, the planning process establishes the foundation for all other functions that managers perform regularly (Chelladurai, 2014; Robbins, Coulter, & Langton, 2006). Participants in this study noted that they often planned for upcoming sports seasons but did not have a formalized planning process. Several participants noted they felt like they planned "on the fly." The lack of a formalized planning process was also evident in the discussion related to marketing sports ministry programs, as three-quarters of sports ministers did not have a formal marketing plan for their programs. Carving out the necessary time to carefully plan for all aspects of the sports ministry program may enhance the efficiency and effectiveness of sports ministry programs.

More than 75% of the participants utilized a formal evaluation process, an informal evaluation process, or a combination of the two. Conducting one or more evaluations over the course of a program to determine if goals are met or if further action is necessary is an important piece of the planning process (Barr & Hums, 2015). Evidence showed that most sports ministers interviewed utilized the evaluation process well but were not able to implement improvements based on the collected data due to a lack of resources (e.g., financial, human resources). This resulted in an inability to develop clear objectives and meet goals set during the planning stage.

Sports ministry managers were responsible for a wide variety of budget sizes for their programs. Limited educational and practical experience in dealing with the finances of a sports organization along with inadequate staffing and limited support from upper administration created additional stress for sport ministry managers that may lead to burnout. Longley and Agha (2015) suggested that managers that are not trained in financial matters tend to view such matters more broadly than those that are trained. Correspondingly, those with less training tend not to prioritize finances in their duties, which leads to less efficient and effective programs. Those that do have financial experience can focus on the details presented in the financial data and make better decisions for their sports organization.

The organizational structure for sports ministry programs was often small, with several ministers in this research managing as a lone ranger (Jones, 2017) or the sole sports minister running their program. Sports ministry managers rely heavily on volunteers, staff, coaches, and referees to keep the program running smoothly. Limited time for planning and a high volunteer turnover rate may also result in added stress for sports ministry managers. With limitations created by the small number of full-time or even part-time staff, time to recruit, prepare, and develop volunteers was noted as a significant challenge that puts added pressure on the existing organizational structure. Barcelona, Wells, and Arthur-Banning (2016) recommend that special time should be devoted to the care and training of volunteers. Investing time in the development of volunteers will pay dividends to the success of sports ministry programming as it will "reduce risk, increase positive contributions of volunteers, and mitigate volunteer turnover" (Barcelona, Well, & Arthur-Banning, 2016, p. 156).

Conclusion

Sports ministers wear many hats in their attempt to produce and balance sports programming and a ministry. Sports ministry managers have two critical components:

a. to provide those involved with a biblical foundation and
b. manage the efforts of coaches, planning and programming of events, and other volunteers.

Sports ministers face many challenges in producing a quality sports ministry, such as lack of time to develop their coaches as well as burnout. Working to improve their own managerial functions and capacities may provide the ability for managers to spread the workload across staff and volunteers within the sports ministry program, resulting in a more efficient and effective program. Based on the analysis of the interview data, it becomes clear that any sports minister looking to enhance their managerial capacity should analyze the organizational mission, vision, goals, and objectives before prioritizing any of the managerial functions discussed in this paper.

This research provided a glance into the managerial activities and challenges faced by sports ministry managers. Several limitations arose after conducting this research including only speaking to one sports minister within a program. Interviewing multiple individuals within a sports ministry program would have provided additional managerial perspectives that a 90-minute interview could not capture. Also, parachurch sport organizations were not included in this research (e.g., YMCA, Unchartered Waters Sports Ministry, Athletes in Action, and the Fellowship of Christian Athletes).

Limitations also included the sport management capacities used in this research. While organizational structure, planning and evaluation, leadership, finances, and marketing were appropriate for this study, experts in the field of sport management offer other capacities that may assist sports ministry managers in becoming more efficient and effective. Future research could uncover further understanding of the volunteerism among sports ministry programs, organizational behavior up and down the organizational chart of sports ministry programs and other organizations they are associated with (e.g., church), and external stakeholders. Additionally, future research should continue to review the field of sports ministry management with a focus on some of the challenges described in the current research, including the upper administration (e.g., senior pastor) perspective and the parental perspective. Finally, future research could investigate origin stories and the journey of sports ministry managers prior to accepting their current position to survey which managerial functions and capacities were experienced before accepting such a position.

The current research uncovered that several participants had a lack of sport management experiences in several areas (e.g., marketing and finance) and limitations in staffing plagued these individual's managerial capacities. A primary recommendation to circumvent these challenges would be to develop relationships with sport management academic programs in their geographical location. There are more than 400 higher education undergraduate and graduate sport management programs across North America (NASSM, 2020). Creating an internship or graduate assistantship program could provide the necessary resources to fill managerial gaps in their sports ministry programs, including marketing plan development or human resource needs during the implementation of sports ministry program planning. Additionally, creating relationships with higher education sport management organizations external to the sports ministry program generates a training mechanism for the next wave of sports ministry managers. This would be a great opportunity to expand on the efforts of servant leadership, a characteristic that was noted by this research as being a strength of current sport ministry managers.

Sports ministers provide a tremendous contribution to their society by providing a safe place for youth and adults to grow physically, emotionally, and spiritually. This study shined a

spotlight on the opportunity to enhance the managerial abilities of those who lead sports ministry programs. Each sports ministry manager directly or indirectly shared their strengths, weaknesses, and challenges during the interview process. To increase stability within sports ministry management, it is recommended that sports ministry managers continue to shape their own managerial strengths, bolster their identified weaknesses, and ask for support from others in the face of challenges. The niche sports ministry field and its network should continue to grow by looking both inside and outside its field as it builds community.

References

Amis, J., & Silk, M. (2005). Rupture: Promoting critical and innovative approaches to the study of sport management. *Journal of Sport Management*, *19*, 355-366.

Andrew, D. P., Pedersen, P. M., & McEvoy, C. D. (2011). *Research methods and design in sport management*. Human Kinetics.

Baker, W. J. (2009). *Playing with God: Religion and modern sport*. Harvard University Press.

Barr, C. A., & Hums, M. A. (2015). Management principles applied to sports management. In L. Masteralexis, C. Barr, and M. Hums (Eds.). *Principals and practice of sports management*. Jones & Bartlett.

Blackledge, T. (2014). Foreword. In G. Linville, *Christmanship: A theology of competition and sport* (p. i-iv)*. Oliver House Publishing.

Bryant, A., & Charmaz, K. (Eds.). (2007). *The Sage handbook of grounded theory*. Sage.

Bundgaard, A. (2005). *Muscle and manliness: The rise of sport in American boarding schools*. Syracuse University Press.

Bundrick, D. (2017). Measuring ministry effectiveness: Tracking and reporting ministry opportunities. In J. Smith and G. English. *Sports ministry that wins: How to initiate, build, and manage a sports ministry program. (Eds.),* (149-162). Overwhelming Victory Press.

Campbell, D. T. (1975). Degrees of freedom and the case study. *Comparative Political Studies*, *8*, 178-193.

Candela, A. G. (2019). Exploring the function of member checking. *The Qualitative Report*, *24*(3), 619-628.

Case, R., & Branch, J. D. (2003). A study to examine the job competencies of sport facility managers. *International Sports Journal*, *7*(2), 25-38.

Chelladurai, P. (2014). *Managing organizations for sport and physical activity: A systems perspective*. Taylor & Francis.

Chun Tie, Y., Birks, M., & Francis, K. (2019). Grounded theory research: A design framework for novice researchers. *SAGE open medicine*, *7*.

Coakley, J. (2014). *Sports in society: Issues and controversies*. McGraw-Hill Higher Education.

Connor, S. (2003). *Sports outreach: Principles & practice for successful sports ministry*. Christian Focus Publications.

Creswell, J. W., & Creswell, J. D. (2017). *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage.

Creswell, J. W., & Miller, D. L. (2000). Getting good qualitative data to improve educational practice, Theory into Practice, *39*(3), 124-130.

CSRM. (2020). *The Association of Church Sports and Recreation Ministries*. About us. Retrieved from http://www.csrm.org/about-us.html

Doherty, A. (2012). Investing in sport management: The value of good theory. *Sport Management Review*, *16*, 5-11.

Dunn, R., & Stevenson, C. (1998). The paradox of the church hockey league. *International Review for the Sociology of Sport*, *33*, 131-141.

English, G., & Smith, J. (2017). Marketing within the local church sports ministry. In J. Smith and G. English. *Sports ministry that wins: How to initiate, build, and manage a sports ministry program. (Eds.),* (pp. 101-118). Overwhelming Victory Press.

Fried, G. (2015). *Managing sport facilities*. Human Kinetics.

Fowler, B., Smith, J., & Croskery, J. (2017). Career and educational experiences of high school athletic directors: A multi-level perspective. *The Sport Journal*, *19*.

Gammelsæter, H. (2020). Sport is not industry: Bringing sport back to sport management. *European Sport Management Quarterly*, 1-23.

Gardner, F. L. (2001). Applied sport psychology in professional sports: The team psychologist. *Professional Psychology: Research and Practice*, *32*(1), 34-39.

Garner, J. (2003). *Recreation and sports ministry: Impacting postmodern culture*. Broadman & Holman Publishers.

Gephart, R. P. (2004). Qualitative research and the Academy of Management Journal. *Academy of Management Journal*, *47*, 454-462.

Glaser, B. G., & Strauss, A. L. (1967). *The discovery of grounded theory: Strategies for qualitative research*. Aldine Publishing Company.

Greene, J. C. (2015). Preserving distinctions within the multimethod and mixed methods research merger. In S. H. Nagy Hesse-Bilber & R. B. Johnson (Eds), *The Oxford Handbook of Multimethod and Mixed Methods Research Inquiry*. Oxford Handbooks.

Greenhalgh, G., & Greenwell, T. C. (2013). What's in it for me? An investigation of North American professional niche sport sponsorship objectives. *Sport Marketing Quarterly*, *22*(2), 101-112.

Greenleaf, R. K. (1977). *Servant leadership: A journey into the nature of legitimate power and greatness*. Paulist Press.

Hoffman, S. J. (2010). *Good game: Christianity and the culture of sports*. Baylor University Press.

Johnson, R., & Walsh, I. (2019). Mixed grounded theory: Merging grounded theory with mixed methods and multimethod research. *The SAGE Handbook of Current Developments in Grounded Theory*, 517-531.

Jones, I. (2015). *Research methods for sports studies*. London/New York, NY: Routledge.

Jones, T. (2017) Counteracting a lone ranger leadership mentality. In J. Smith & G. English (Eds.), *Sports ministry that wins: How to initiate, build, and manage a sports ministry program.* (Eds.). Cross Training Publishing.

Joseph, E. (2012). The multi-dimensional relationship between religion and sport. *Journal of Physical Education and Sport Management*, *3*(1), 1-7.

Juravich, M., Salaga, S., & Babiak, K. (2017). Upper echelons in professional sport: The impact of NBA general managers on team performance. *Journal of Sport Management, 31*(5), 466-479.

Linville, G. (2014). *Christmanship: A theology of competition, sport, and sports ministry*. Oliver House Publishing.

Longley, N., & Agha, N. (2015). Financial and economic principles applied to sport management. In L. Masteralexis, C. Barr, and M. Hums (Eds.). *Principals and practice of sports management*. Jones & Bartlett.

Lumpkin, A., Achen, R. M., & Hyland, S. (2015). Education, experiences, and advancement of athletic directors in NCAA member institutions. *Journal of Contemporary Athletics*, *9*(4), 249-265.

Mallen, C., Adams, L., Stevens, J., & Thompson, L. (2010). Environmental sustainability in sport facility management: A Delphi study. *European Sport Management Quarterly*, *10*(3), 367-389.

Mann, C., & Scharff, S. (2020). Horse races and chariot races in Ancient Greece: Struggling for eternal glory. *The International Journal of the History of Sport*, 1-20.

Mason, B. (2011). *Beyond the gold: What every church needs to know about sports ministry*. Bletchley, Milton Keynes, UK: Authentic Media Inc.

Masteralexis, L., Barr, C., & Hums, M. (2011). *Principles and practice of sports management*. Jones & Bartlett Publishers.

Mathisen, J. A. (1990). Reviving "Muscular Christianity": Gil Dodds and the institutionalization of sports evangelism. *Sociological Focus*, *23*, 233-249.

McCown, L., & Gin, V. J. (2003). *Focus on sports in ministry*. 360° Sports.

McDonald, I. (1999). "Physiological patriots?" The politics of physical culture and Hindu nationalism in India. *International Review for the Sociology of Sport*, *34*, 343- 358.

McDonald, M., & Keegan, W. (2003). *Marketing plans that work*. Butterworth Heinermann.

McKay, B., & McKay, K. (2018). *Muscular Christianity: The relationship between men and faith*. Semper Virilis Publishing.

McLoughlin, W. G. (1955). *Billy Sunday was his real name*. University of Chicago Press.

Millar, P., & Doherty, A. (2016). Capacity building in nonprofit sport organizations: Development of a process model. *Sport Management Review*, *19*(4), 365-377.

Medcalf, J. (2017). Evangelism and sport ministry. In J. Smith and G. English. *Sports ministry that wins: How to initiate, build, and manage a sports ministry program. (Eds.),* (pp. 39-49). Overwhelming Victory Press.

Nauright, J., & Magdalinski, T. (2002). Religion, race, and rugby in "coloured" Cape Town. In T. Magdalinski and T. J. L. Chandler eds., *With God on their side: sports in the service of religion* (pp. 120-138). London/New York, NY: Routledge.

North American Society for Sport Management (NASSM). (2020). Sport management programs. Retrieved from http://www.nassm.org/node/128

Pearson, D. W., & Lam, E. T. C. (2015). Faith-based physical activity and sport program initiatives: An exploratory pilot study. *Journal of Physical Education*, *2*(1), 91-107.

Pedersen, P. M., & Thibault, L. (Eds.). (2014). *Contemporary sport management, (5th ed.)*. Human Kinetics.

Pitts, B. G., & Stotlar, D. K. (2007). *Fundamentals of sports marketing. (3rd ed.)*. Fit Publishing.

Phillips, C. (2017). Leadership and leadership development in sports ministry. In J. Smith and G. English. *Sports ministry that wins: How to initiate, build, and manage a sports ministry program. (Eds.),* (pp. 51-68). Overwhelming Victory Press.

Presner, T. S. (2007). *Muscular Judaism: The Jewish body and the politics of regeneration*. Routledge.

Putney, C. (2009). *Muscular Christianity: Manhood and sports in protestant America, 1880-1920*. Harvard University Press.

Quatro, S. (2009). *Intentional outreach*. Xulon Press.

Quatro, S. (2017). Forming the foundation of a sports and recreation ministry - Part 1 & 2 Rich Green and Steve Quatro PART 2 – RELATIONAL Simple and organic sports ministry through forming relationships: Pray – Play – Say. In J. Smith and G. English. *Sports ministry that wins: How to initiate, build, and manage a sports ministry program. (Eds.),* (pp. 15-26). Overwhelming Victory Press.

Ray, J., Smith, J., & Fowler, B. (2016). The effect of regulatory fit on Twitter fandom in the National Hockey League postseason. *International Journal of Sport Communication*, *9*(4), 401-414.

Robbins, S, Coulter, M., & Langton, N. (2006). *Management*. Pearson Education Canada Inc.

Rosentraub, M. S., Winfree, J. A., & Mills, B. M. (2016). *Sports finance and management: Real estate, entertainment, and the remaking of the business.* CRC Press.

Salano, K. (2016). *Sports ministry evangelism: Touching lives through sports*. Amazon Digital Services.

Saldaña, J. (2015). *The coding manual for qualitative researchers*. Sage.

Schroeder, P. J., & Paredes Scribner, J. (2006). 'To honor and glorify God': The role of religion in one intercollegiate athletics culture. *Sport, Education, and Society*, *11*, 39-54.

Slack, T. (1991). Sport management: Some thoughts on future directions. *Journal of Sport Management*, *5*, 95-99.

Slack, T. (1996). From the locker room to the boardroom: Changing the domain of sport management. *Journal of Sport Management*, *10*, 97-105.

Slack, T., Byers, T., & Thurston, A. (2020). *Understanding sport organizations: Applications for sport managers*. Human Kinetics.

Smith, J. (2016, April). Understanding sports ministry from a management perspective. Presented at the 2016 REACHGathering Conference, Memphis, TN, April 19-21.

Smith, R. A. (1988). *Sports and freedom.* Oxford University Press.

Smith, J., Burt, I., & Gentile, M. (2019) The role of activity-based accounting in athletic departments: Theory, research questions, and an empirical test. *The BRC Academy Journal of Business, 9*(1), 1-32.

Smith, J., & English, G. (2017). *Sports ministry that wins: How to initiate, build, and manage a sports ministry program. (Eds.).* Overwhelming Victory Press.

Smith, J., & Madsen, R. (2020). Defining the role of the Director of Basketball Operations. An investigation of role ambiguity within intercollegiate athletic departments. *International Journal of Sport and Physical Education, 6*(1), 37-49.

Smith, J., & Washington, M. (2014). Advancing isomorphism in higher education: A critical analysis of the careers of intercollegiate athletic directors. *Journal of Contemporary Athletics*, *8*(1), 1-21.

Spears Jr., J. C., & Hernandez, E. (2018). Church & sport in Alabama. *The Sport Journal*, *21*.

Stotlar, D. K., & Nagel, M. S. (2018). *Developing successful sports marketing plans*. Fit Publishing.

Suddaby, R. (2006). From the editors: What grounded theory is not. *Academy of Management Journal*, *49*, 633-642.

Tucker, T., & Woodbridge, N. (2012). Motivational factors for a sports ministry: A case study of churches in Pretoria. *HTS Teologiese Studies/Theological Studies*, *68*, 16-23.

Vaughn, A., & Smith, J. (2018). Advising student-athletes: Understanding job preparation, roles, and challenges of the athletic academic advisor. *The Sport Journal, 20.*

Waddell, D. (2017). Sports ministry management with limited space. In J. Smith and G. English. *Sports ministry that wins: How to initiate, build, and manage a sports ministry program. (Eds.),* (pp. 119-130). Overwhelming Victory Press.

Washington, M. (2004). Field approaches to institutional change: The evolution of the National Collegiate Athletic Association 1906-1995. *Organizational Studies, 25*(3), 393-414.

Waters, R. D. (2017). Applying public relations theory to increase the understanding of sport communication. In *Routledge Handbook of Sport Communication* (pp. 80- 88). Routledge.

Watson, N. J., & Parker, A. (2014). *Sport and the Christian religion: A systematic review of literature*. Cambridge Scholars Publishing.

Watson, N. J., Weir, S., & Friend, S. (2005). The development of muscular Christianity in Victorian Britain and beyond. *Journal of Religion and Society*, *7*, 1-21.

Weathington, B. L., Cunningham, C. J., & Pittenger, D. J. (2010). *Research methods for the behavioral and social sciences*. John Wiley & Sons.

Wells, J. E., & Peachey, J. W. (2011). Turnover intentions: Do leadership behaviors and satisfaction with the leader matter? *Team Performance Management*, *17*(1-2), 23- 40.

Wicker, P. (2011). Willingness-to-pay in non-profit sports clubs. *International Journal of Sport Finance*, *6*(2), 155-169.

Williams, M. (2000). Interpretivism and generalisation. *Sociology*, *34*, 209-224.

Wong, G. M. (2010). *Essentials of sports law*. ABC-CLIO.