

ASSESSING THE RELATIONSHIP BETWEEN LEADERSHIP COMPETENCIES
AND STEWARD LEADER CHARACTERISTICS AMONG
SOUTHERN BAPTIST CHAPLAINS

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To Bobbi,

who is the love of my life and who
has supported me and God's call to ministry.
Thank you for your love, friendship, and prayers.

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LIST OF ABBREVIATIONS

BGCT	Baptist General Convention of Texas
ECLC	Essential Chaplaincy Leadership Competency
NAMB	North American Mission Board
PCA	Principal Component Analysis
SC	Steward Competency
SLC	Steward Leader Characteristic
SBC	Southern Baptist Convention

ABSTRACT

ASSESSING THE RELATIONSHIP BETWEEN LEADERSHIP COMPETENCIES AND STEWARD LEADER CHARACTERISTICS AMONG SOUTHERN BAPTIST CHAPLAINS

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Christian leaders, specifically chaplains, providing spiritual care and leadership in the twenty-first century serve and lead amid an unprecedented shifting of terrain, influences, and connectedness. The effect of such an environment on an organization and chaplaincy ministry is challenging and ripe with opportunities. Chaplains provide leadership and pastoral ministry within their contextualized settings. All the while, chaplains are responsible for stewarding the influence entrusted to them by God.

The goal of this research was to examine and analyze the relationship between leadership competencies and steward leader characteristics, specifically among Southern Baptist chaplains—correctional, healthcare, and military. A Delphi panel identified fourteen chaplain leadership competencies that were incorporated into the final survey, along with steward leader competencies and characteristics. Three hundred seventy-eight completed surveys were compiled and analyzed.

The Kruskal-Wallis H test indicated a statistically significant difference among the chaplain groups. The findings suggest that the practice of chaplain leadership competencies varies by chaplain group. The research included two questions to determine whether and to what extent a relationship existed between leadership competencies and steward leader characteristics. Kendall's tau-b test was performed to explore the existence of a relationship. While some statistically significant correlations were found, all the relationships were weak, suggesting limited connections between steward leader characteristics and chaplain leadership competencies. Ordinal logistics regression was conducted to determine whether any predictive relationships existed. The results identified some statistically significant predictive relationships, but the high percentage of zero frequencies raised reliability concerns. All three null hypotheses were rejected.

CHAPTER 1

INTRODUCTION

The discipline of Christian leadership continues to emerge with roots in classical leadership studies. Scholars and practitioners have penned many books on leadership to assist leaders and organizations. A definitive definition of leadership remains elusive. Studies and analyses provide over 850 definitions of leadership.¹ Theories and constructs focus on various characteristics and competencies of the leader.

Christian leaders, specifically chaplains, providing spiritual care and leadership in the twenty-first century serve and lead amid an unprecedented shifting of terrain, influences, and connectedness. The effect of such an environment on an organization and chaplaincy ministry is challenging and ripe with opportunities. Chaplains provide leadership and pastoral ministry within their contextualized settings. All the while, chaplains are responsible for stewarding the influence entrusted to them by God.

In 2021, the reading of Stanley Patterson’s article “Biblical Foundations of Christian Leadership,” piqued interest and catalyzed this study. In his article, Patterson penned, “The people are entrusted to the steward leader (κλῆρος) who bears the responsibility rendering

¹ Warren G. Bennis and Burt Nanus, *Leaders: Strategies for Taking Charge*, 2nd ed. (New York: Harper Business, 2012), 4, Kindle.

caring service as a shepherd.”² The unfamiliarity with the term *steward leader* led to the question What is a steward leader? Are chaplains steward leaders? Such opportunities and responsibilities within chaplaincy catalyze the exploration of chaplain leadership competencies and steward leader characteristics.

Problem Statement

The research problem emerged from a cultural expansion of the understanding of the chaplaincy ministry and an increase in chaplain-specific educational programs. Wendy Cadge proposed that “in the context of well-documented declines in theological school enrollments, specialized education for chaplaincy appears to be an area of growth.”³ For instance, within the last ten years, institutions, including Campbellsville University and New Orleans Baptist Theological Seminary, developed and launched a Master of Divinity degree specializing in chaplaincy. Another institution, Charleston Southern University, established the Dewey Center for Chaplaincy within the last five years. The task of educational institutions to prepare students for chaplain ministry in contextualized settings informs the content of the chaplaincy program.

Chaplains are God-called ministers and serve as agents of an institution. As ministry leaders, chaplains are accountable for the spiritual care and nurturing of a specific institution and

² Stanley E. Patterson, “Biblical Foundations of Christian Leadership, Part II,” *The Journal of Applied Christian Leadership* 11, no. 1 (2017): 81.

³ Wendy Cadge et al., “Training Chaplains and Spiritual Caregivers: The Emergence and Growth of Chaplaincy Programs in Theological Education,” *Pastoral Psychology* 69, no. 3 (June 2020): 187–208, <https://doi.org/10.1007/s11089-020-00906-5>.

community members. Chaplains function in a unique position that recognizes them as leaders in ministry and the specific institution.

Previous leadership studies focused on the characteristics and competencies observed or required to lead within nonprofit organizations, specific military chaplaincy settings, and the local church.⁴ While researchers have examined leadership competencies within local churches

⁴ The following studies are examples of research conducted in various environments. Within the context of nonprofit organizations, see Christopher W. Vetter, "Leadership Competency for the Nonprofit Leader" (PhD diss., Gonzaga University, 2012), ProQuest Dissertations & Theses Global; Kent R. Wilson, *Steward Leadership in the Nonprofit Organization* (Downers Grove, IL: InterVarsity Press, 2016), ProQuest Dissertations & Theses Global. Studies within military chaplaincy settings are Richard G. Anderson, "A Quantitative Analysis of the Relationship between Servant Leadership and Organizational Commitment among United States Air Force Company Grade Chaplains" (PhD diss., University of the Cumberlands, 2021), ProQuest Dissertations & Theses Global; Dondi Enos Costin, "Essential Leadership Competencies for U.S. Air Force Wing Chaplains" (PhD diss., The Southern Baptist Theological Seminary, 2008), ProQuest Dissertations & Theses Global; and David W. Kelley, "An Assessment of Effective Senior Level Leadership within the United States Air Force Chaplain Service" (DMin diss., Liberty University, 2005). Examples of studies within a local church setting are David Charles Barnett, "A Comparative Analysis of Critical Competencies of the Assessment of Ministry Effectiveness" (EdD diss., The Southern Baptist Theological Seminary, 2003), ProQuest Dissertations & Theses Global; Donald Roland Bearden, "Competencies for a Minister of Music in a Southern Baptist Church: Implications for Curriculum Development" (PhD diss., Louisiana State University, 1980), ProQuest Dissertations & Theses Global; Stephen A. Boersma, "Managerial Competencies for Church Administration as Perceived by Seminary Faculties, Church Lay Leaders, and Ministers" (PhD diss., Oregon State University, 1988), ProQuest Dissertations & Theses Global; John Robert Burt, "Competencies for Ministers of Senior Adults in Southern Baptist Churches" (PhD diss., New Orleans Baptist Theological Seminary, 2009), ProQuest Dissertations & Theses Global; James David Coggins, "A Comparative Analysis of Leadership Competencies and Characteristics for Vocational Ministry Leaders as Identified by Ministry Professionals" (EdD diss., The Southern Baptist Theological Seminary, 2004), ProQuest Dissertations & Theses Global; Brian Anthony Flahardy, "Essential Leadership Competencies of Professional Ministerial Staff as Identified by Senior Pastors, Staff Members, and Church Lay Leaders" (EdD diss., The Southern Baptist Theological Seminary, 2007), ProQuest Dissertations & Theses Global; James Leroy Graham, "Competencies for Youth Ministers in Southern Baptist Churches" (PhD diss., New Orleans Baptist Theological Seminary, 2005), ProQuest Dissertations & Theses Global; and Timothy Rowland Woodruff, "Executive Pastors' Perception of Leadership and Management Competencies Needed for Local

affiliated with the Southern Baptist Convention (SBC), a void exists in studies focusing on Southern Baptist chaplain characteristics and leadership competencies.⁵ This research contributes to the broader study of leadership competencies related to chaplaincy, steward leadership theory, and leader development. The study offers an informed perspective on leadership competencies and steward leader characteristics to the contingents responsible for training and developing Southern Baptist chaplains.

With the existing lack of such studies, the need to examine the perspective and experience of Southern Baptist chaplains emerged. This study focused the research on this problem through a quantitative, correlational analysis of the leadership competencies and steward characteristics identified by Southern Baptist chaplains.

George Barna defined an effective Christian leader as “someone who is called by God to lead; leads with and through Christlike character; and demonstrates the functional competencies that permit effective leadership to take place.”⁶ Christopher Meade defined effective as “the ability to influence and accomplish personal or organizational mission and vision with ethical

Church Administration” (EdD diss., The Southern Baptist Theological Seminary, 2004), ProQuest Dissertations & Theses Global.

⁵ The scope of this research is within the Southern Baptist Convention. “The Southern Baptist Convention (SBC) is a body of like-minded local churches cooperating together to reach the world with the Good News of Jesus Christ.” <https://www.sbc.net/about/>. Hereafter, in this study, this organization will be referred to as SBC.

⁶ George Barna, “Nothing Is More Important than Leadership,” in *Leaders on Leadership: Wisdom, Advice and Encouragement on the Art of Leading God’s People*, ed. George Barna (Grand Rapids, MI: Baker, 2014), chap.1, Kindle.

underpinnings and Biblical values.”⁷ In this study, effective leadership means providing influence, under the direction of the Holy Spirit, that edifies, enables, and guides followers and organizations to accomplish the mission and vision for God’s glory.

Leaders must possess characteristics and demonstrate various competencies at some level of proficiency to lead effectively. Numerous definitions exist to identify the scope of what constitutes competency, which often comprises abilities, attitudes, knowledge, motives, skills, traits, understanding, and values.⁸ For this study, competencies refer to the knowledge, skills, traits, and attitudes required to perform effectively within a contextualized setting.⁹

Research Question

The overarching research question guiding this study was To what extent is there a relationship between leadership competencies and steward leader characteristics among Southern Baptist chaplains? Three sub-questions guided the research:

RQ1: To what extent is there a difference between leadership competencies practiced among SBC chaplains serving in various contextualized settings?

⁷ Christopher P. Meade, “Leader-Shift: Core and Catalytic Leadership Competencies of Effective 21st Century Christian Leaders” (PhD diss., University of Idaho, 2006), 2, ProQuest Dissertations & Theses Global.

⁸ Scott R. Parry, “The Quest for Competencies,” *Training* 33, no. 7 (July 1996): 50; Lyle M. Spencer and Signe M. Spencer, *Competence at Work: Models for Superior Performance* (New York: Wiley, 1993): chap. 1, Kindle; Michael A. Campion et al., “Doing Competencies Well: Best Practices in Competency Modeling,” *Personnel Psychology* 64, no. 1 (March 2011): 226.

⁹ John H. Zenger and Joe Folkman, *The New Extraordinary Leader*, 3rd ed. (New York: McGraw-Hill, 2020), 53. Kindle.

RQ2: To what extent is there a relationship between essential leadership competencies and steward leader characteristics among SBC chaplains?

RQ3: To what extent do steward leader characteristics predict leadership competencies among SBC chaplains?

The discovery and analysis of the essential leadership competencies that Southern Baptist chaplains need to possess and the extent of a relationship with steward leader characteristics was a goal of this research. Given the mantle worn by chaplains, identifying essential competencies and characteristics provides valuable information to chaplains and the constituency groups responsible for developing Christian leaders serving within chaplaincy ministries. While institutions served by chaplains are also responsible for training and developing their chaplains, this study focused on the constituency groups of educators and endorsers.

The term *educator* refers to the responsible agents for chaplaincy education and programs within theological education institutions. The definition of the term *endorser* is

a chaplaincy ministry professional recognized, empowered, and authorized by a religious group or ecclesiastical endorsing organization to act on its behalf to screen, interview, and provide denominational endorsement for a qualified ministry professional in a specific discipline of chaplaincy ministry. The endorser is also authorized to withdraw ecclesiastical endorsements on behalf of their respective denomination or ecclesiastical endorsing agency.¹⁰

By the nature of the professional relationship, endorsers also provide their endorsed chaplains with personal and professional development.

¹⁰ North American Mission Board, *The Southern Baptist Endorsement Manual for Chaplains: Policies, Guidelines and Practices for Chaplains*, February 4, 2021, 45.

Research Hypotheses

The foundational research question sought to identify a relationship between essential leadership competencies and steward leader characteristics among Southern Baptist chaplains.

The research sub-questions and associated hypotheses guiding this study were as follows:

RQ1: To what extent is there a difference between leadership competencies practiced among SBC chaplains serving in various contextualized settings?

H1₀: There is not a statistically significant difference between leadership competencies practiced and chaplains serving in various contextualized settings.

H1_A: There is a statistically significant difference between leadership competencies practiced and chaplains serving in various contextualized settings.

RQ2: To what extent is there a relationship between essential leadership competencies and steward leader characteristics among SBC chaplains?

H2₀: There is not a statistically significant relationship between the identified essential leadership competencies and steward leader characteristics.

H2_A: There is a statistically significant relationship between the identified essential leadership competencies and steward leader characteristics.

RQ3: To what extent do steward leader characteristics predict leadership competencies among SBC chaplains?

H3₀: Steward leader characteristics are not a statistically significant predictor of leadership competencies among SBC chaplains.

H3_A: Steward leader characteristics are a statistically significant predictor of leadership competencies among SBC chaplains.

Delimitations

The scope of this research necessitated certain delimitations. While volunteer chaplains provide effective chaplaincy ministry, this research focused on chaplains serving in a remunerated or vocational capacity within three contextualized settings—correctional, healthcare, and military. Delimiting the research to vocational chaplains provided a more manageable population. Also, the research focused on a specific faith group of chaplains, Southern Baptists. Individuals seeking to serve as a chaplain most often must be endorsed by a religious body, denomination, or endorsing agency. Southern Baptist chaplains have multiple avenues to obtain an endorsement. This research delimits the population to chaplains endorsed by the Baptist General Convention of Texas (BGCT) and the North American Mission Board (NAMB).¹¹ Both endorsing agencies maintain affiliation with the SBC.

This research incorporated a Delphi panel of experts. The panel's membership composition consisted of three groups: Southern Baptist chaplains, theological institution educators, and members of the BGCT and NAMB endorsing offices. The delimited pool of

¹¹ The two chaplain-endorsing agencies affiliated with the SBC are the Baptist General Convention of Texas and the North American Mission Board. The Baptist General Convention of Texas "is a movement of God's people to share Christ and show love by strengthening churches and ministers, engaging culture, and connecting the nations to Jesus." <https://www.texasbaptists.org/about>. Hereafter, in this study, this organization will be referred to as BGTC in this study. The North American Mission Board "exists to work with churches, associations and state conventions in mobilizing Southern Baptists as a missional force to impact North America with the Gospel of Jesus Christ through evangelism and church planting." <https://www.sbc.net/about/what-we-do/sbc-entities/>. Hereafter, in this study, this organization will be referred to as NAMB.

potential educators comprises individuals responsible for chaplaincy programs and professors who provide instruction within chaplaincy and pastoral leadership courses.¹²

Anecdotally, Southern Baptist chaplains received their chaplaincy qualifying degree from SBC seminaries and other theological education institutions.¹³ Columbia International University and Liberty University have contributed to many Southern Baptist chaplains' theological education and training.¹⁴ Thus, only educators serving at SBC seminaries, Columbia International University, and Liberty University received an invitation to participate in the Delphi study.

Limitations

The research used a survey to identify the essential leadership competencies reported by chaplains. Inherently, this approach relies on self-reporting. Individual biases may influence the self-reported data while assuming the chaplains responded forthrightly. Also, the research did not

¹² While educators and endorsers may or may not have chaplain ministry experience, the vast majority did. Of the Delphi panel members, 75% of the educators and 100% of the endorsers were former chaplains.

¹³ The six Southern Baptist seminaries “exist to prepare God-called men and women for vocational service in Baptist churches and in other Christian ministries throughout the world through programs of spiritual development, theological studies, and practical preparation in ministry.” <https://www.sbc.net/about/what-we-do/sbc-entities/>. The seminaries are Gateway Seminary of the Southern Baptist Convention, Midwestern Baptist Theological Seminary, New Orleans Baptist Theological Seminary, Southeastern Baptist Theological Seminary, Southwestern Baptist Theological Seminary, and The Southern Baptist Theological Seminary.

¹⁴ Columbia International University exists to educate people from a biblical worldview to impact the nations with the message of Jesus Christ (see <https://www.ciu.edu/about-ciu>). Liberty University is a distinctively Christian academic community that aims to develop Christ-centered men and women with the values, knowledge, and skills essential to impact the world (see <https://www.liberty.edu/about/purpose-and-mission-statement/>).

verify the congruence of the chaplain's self-perception and exhibited practice. Additionally, the deployment of military units may have limited access to a segment of the military chaplain population.

Assumptions

In addition to assuming the chaplains' honest responses, other assumptions underlie the study. First, the modified Delphi process was appropriate for gaining consensus. Mark Clayton asserted the appropriateness of the Delphi method when the "objective is the identification of content based on expert consensus."¹⁵ Second, leadership is teachable.¹⁶ Furthermore, the chaplains view and conduct their chaplaincy ministry through a theological framework consistent with Southern Baptist doctrine.

Summary and Overview

This chapter introduced the significance of the intent to determine the extent of the relationship between leadership competencies and steward leader characteristics among Southern Baptist chaplains. Chaplains provide pastoral and organizational leadership in contextualized settings. The research delimitations narrowed the population to Southern Baptist chaplains in vocational ministry positions.

¹⁵ Mark J. Clayton, "Delphi: A Technique to Harness Expert Opinion for Critical Decision-Making Tasks in Education," *Educational Psychology* 14, no. 4 (1997): 382.

¹⁶ James M. Kouzes and Barry Z. Posner, *The Leadership Challenge: How to Make Extraordinary Things Happen in Organizations*, 6th ed. (Hoboken, NJ: Leadership Challenge, 2017), 302.

Chapter 2 examines the research and scholarly literature relevant to the research question of this study. The chapter begins with the biblical and theological foundation, followed by the theoretical framework. The literature review concludes by exploring competency models. Chapter 3 describes the methodology and research design, including the formation of the Delphi panel, the survey instrument development, and the analysis methods used in this study. Chapter 4 reports the results of the data analysis, and Chapter 5 provides the conclusions and recommendations for further research.

CHAPTER 2

LITERATURE REVIEW

This study assessed the relationship between leadership competencies and steward leader characteristics among SBC chaplains. The current state of academic research on the focus of this study is limited. Previous research has established relationships between stewardship and various aspects of leadership.¹ However, researchers have not established a relationship between leadership competencies and steward leader characteristics. The lack of research warrants the examination of these two variables and their contribution to the study of steward leadership.²

¹ Michelle A. Banks, “The Impact of Relational Pedagogy Based on Rodin’s Steward Leadership Principles on Student-Teacher Relationships” (EdD diss., Regent University, 2020), ProQuest Dissertations & Theses Global; Cam Caldwell et al., “Transformative Leadership: Achieving Unparalleled Excellence,” *Journal of Business Ethics* 109, no. 2 (August 2012): 175–87, <https://doi.org/10.1007/s10551-011-1116-2>; Marybeth Bigelow Leavell, “Assessing the Relationship between Faith Maturity and Stewardship among Top-Level Christian Leaders” (EdD diss., Grand Canyon University, 2016), ProQuest Dissertations & Theses Global; April L. Lopez, “Exploring the Relationship between Spirituality, Leader–Member Exchange Quality, and Stewardship among Nonprofit Employees” (PhD diss., Regent University, 2014), ProQuest Dissertations & Theses Global; C. Dean Williamson, “The Development of Stewardship Relationships between Managers and Their Principals: A Study of the Effect of Three Organizational/Cultural Variables” (PhD diss., Regent University, 2003), ProQuest Dissertations & Theses Global.

² Farai Katsande, “Developing Transforming Steward Leadership Scientifically Validated Measurement Instrument” (PhD diss., Regent University, 2021), 158–60, ProQuest Dissertations & Theses Global; Kent R. Wilson, “Steward Leadership,” 295–96.

This chapter considers three areas of literature relevant to the topic of the study. The chapter begins by exploring a theology of leadership. An overview of theoretical leadership approaches follows. The chapter concludes by examining steward leader characteristics and leadership competency models. The structure of the review provides the context for the current research topic.

Theology of Leadership

Leadership, the study and practice of, is an interest that permeates the secular and sacred. Medieval theologians considered theology the queen of the sciences or domains of knowledge. Although early studies and research valued theology as a source and contribution to the study, the prominence of theology waned as leadership emerged as a topic of academia. The approaches toward leadership studies generally do not converge with theology.³ However, recent scholarship demonstrates a movement of the pendulum within leadership studies.⁴ In *The SAGE Handbook of Leadership*, Mario Fernando discussed the link between spirituality and leadership. He observed that leadership theories often neglected the spiritual component of human interaction in

³ Garrett J. DeWeese and J. P. Moreland, *Philosophy Made Slightly Less Difficult: A Beginner's Guide to Life's Big Questions* (Downers Grove, IL: IVP Academic, 2009), 10; Steven S. Crowther, "An Examination of Leadership Principles in 1 Peter in Comparison to Authentic and Kenotic Models of Leadership" (PhD diss., Regent University, 2012), 3, ProQuest Dissertations & Theses Global; Michale Ayers, "Toward a Theology of Leadership," *Journal of Biblical Perspectives in Leadership* 1, no. 1 (Fall 2006): 3.

⁴ Terry L. Price and Douglas A. Hicks, "A Framework for a General Theory of Leadership Ethics," in *The Quest for a General Theory of Leadership*, ed. George R. Goethals and Georgia L. J. Sorenson (Northampton, MA: Elgar, 2008), 123–51. Price and Hicks discussed spiritual leadership and the potential impact of spirituality and religion in leadership.

organizations. In addition, Fernando noted increasing empirical studies on spiritual leadership.⁵ The modern use of the term *spiritual* or *spirituality* denotes a broad array of religious and nonreligious beliefs and practices.⁶ However, within the scope of this study, the lens through which to understand spiritual leadership is a biblical worldview. Through such a lens, the discipline of Christian leadership has emerged. What distinguishes Christian leadership from secular approaches? Leighton Ford wrote, “Genuine leaders operate out of a sense of calling.”⁷ Christian leadership, including chaplaincy, is a response to God’s call.

Recent scholarly interest in Christian leadership is evidenced by increased volumes of leadership literature based on a biblical worldview, resulting in numerous definitions and theoretical models. Kenneth Gangel defined Christian leadership as “the exercise of one’s spiritual gifts under the call of God to serve a certain group of people in achieving the goals God has given them toward the end of glorifying Christ.”⁸ Ford suggested that what was often promoted as Christian leadership is merely ascribing Scripture verses to secular leadership

⁵ Mario Fernando, “Spirituality and Leadership,” in *The SAGE Handbook of Leadership*, ed. Alan Bryman et al. (Thousand Oaks, CA: Sage, 2011), 483–94.

⁶ Bernice M. Ledbetter, Robert Banks, and David C. Greenhalgh, *Reviewing Leadership: A Christian Evaluation of Current Approaches*, 2nd ed. (Grand Rapids, MI: Baker, 2016), 19–20; “Conversation Circles for Unaffiliated Chaplains,” Chaplaincy Innovation, accessed November 17, 2023, <https://chaplaincyinnovation.org/conversation-circles-unaffiliated>. In collaboration with the Fetzer Institute, the Chaplaincy Innovation Lab (CIL) launched a twelve-session conversation circle cohort for chaplains unaffiliated with a religious or spiritual tradition on November 27, 2023. This cohort program is evidence of a broadening understanding of spiritual leadership. The two advertised facilitators of the conservation circles are humanist chaplains.

⁷ Leighton Ford, *Transforming Leadership: Jesus’ Way of Creating Vision, Shaping Values, and Empowering Change* (Downers Grove, IL: InterVarsity Press, 1991), 279.

⁸ Kenneth O. Gangel, *Feeding & Leading* (Grand Rapids, MI: Baker, 1989), 30–31.

concepts.⁹ Meade asserted that Christian leadership moves beyond secular leadership by blending, embracing, and incorporating the biblical teachings of Jesus into the leader's ethos.¹⁰ These efforts to describe Christian leadership illustrate that a leadership approach must rest on a theological foundation. Establishing a theology of leadership is a formidable task that scholars continue to strive to develop.¹¹ Multiple views or approaches, historical, biblical, and systematic, are used to develop theologies.

Segmental Biblical Framework

Gangel sought to develop a biblical theology of leadership using a framework of five segments of Scripture. He analyzed leadership in the Pentateuch, Historical Books, Poets and Prophets, Gospels and Acts, and the Epistles and Revelation. Fifteen principles were derived and summarized in the following paragraph:

Biblical leadership takes place when divinely appointed men and women accept responsibility for obedience to God's call. They recognize the importance of preparation time, allowing the Holy Spirit to develop tenderness of heart and skill of hands. They carry out their leadership roles with deep conviction of God's will, clear theological perspective from His Word, and an acute awareness of the contemporary issues which they and their followers face. Above all, they exercise leadership as servants and stewards, sharing authority with their followers and affirming that leadership is primarily

⁹ Leighton Ford, "Helping Leaders Grow," in *Leaders on Leadership: Wisdom, Advice and Encouragement on the Art of Leading God's People*, ed. George Barna (Grand Rapids, MI: Baker, 1998), 125.

¹⁰ Meade, "Leader-Shift," 134.

¹¹ Skip Bell, introduction to *Servants & Friends: A Biblical Theology of Leadership*, ed. Skip Bell (Berrien Springs, MI: Andrews University Press, 2014), 27.

ministry to others, modeling for others and mutual membership with others in Christ's body.¹²

How does this statement of biblical leadership correlate to Christian leadership? Gangel suggested that most Christians would concur that this statement relates to Christian leadership. Gangel appeared to infer that "learning to lead like the Lord" is the distinctive of Christian leadership.¹³

Philosophical Framework

In "Toward a Theology of Leadership," Michale Ayers offered a theological approach to leadership through an exegetical study of the Christological hymn of Phil. 2:5–11, which describes the leadership, purpose, and focus of Jesus.¹⁴ The framework of the study used the philosophical terms *ontology*, *methodology*, and *teleology* as converging language between theology and leadership.

Ontologically, the convergence of theology and leadership is the question Who is God, and therefore, who should the leader be? The apostle Paul described Jesus in Phil. 2:6–8 to his readers as one "who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of

¹² Kenneth O. Gangel, "Biblical Theology of Leadership," *Christian Education Journal* 12, no. 1 (1991): 30.

¹³ Kenneth O. Gangel, "The Meaning of Leadership," in *Leadership Handbook of Management and Administration*, rev. ed., ed. James D. Berkley (Grand Rapids, MI: Baker, 2007), 180.

¹⁴ Ayers, "Toward a Theology," 7.

men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.”¹⁵ Ayers concluded that a leader, a person in a position of authority, must operate with humility.¹⁶

Methodologically, the Christological hymn expresses leaders’ behavior. A behavioral path of humility, sacrifice, and acting on the followers’ interest facilitates accomplishing the desired outcome. Ayers suggested that Christian leadership is not about the leaders’ legacy or history but God’s. He concluded that leaders must align their agenda with God’s through leadership that reflects Jesus.¹⁷

The teleological approach considers the desired end of Paul’s instructions: “Have this mind among yourselves, which is yours in Christ Jesus.”¹⁸ In terms of the leadership constructs of groups and teams, Ayers noted principles by which the desired outcome, unity, may occur: (1) those in positional authority possess a disposition of humility and sacrifice, (2) the group possesses a strong understanding of and commitment to the overriding purpose of the group, and (3) everyone in the group is willing to sacrifice their agenda for the accomplishment of this

¹⁵ *The Holy Bible: The English Standard Version* (Wheaton, IL: Crossway Bibles, 2016), Phil 2:6–8. Unless otherwise noted, all Scripture quoted is taken from the English Standard Version (ESV).

¹⁶ Ayers, “Toward a Theology,” 23.

¹⁷ *Ibid.*, 24.

¹⁸ Phil. 2:5.

purpose.¹⁹ With the text of Phil. 2:5–11, Ayers demonstrated a framework of ontology, methodology, and teleology to develop a theology of leadership.

Biblical Worldview Framework

Bernice Ledbetter, Robert Banks, and David Greenhalgh offered a framework that Christians typically build upon to inform their worldview, a framework conducive to developing a theology of leadership. The threefold framework includes creation, fall, and redemption.²⁰ Within each of the components, three theological perspectives of leadership emerge.

Creation

The biblical narrative of creation reveals that God is the author and sustainer of all; God made men and women in his image; creation manifests diversity.²¹ Central to the understanding of leadership is the biblical text:

Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.” So God created man in his own image, in the image of God he created him; male and female he created them.²²

¹⁹ Ayers, “Toward a Theology,” 24.

²⁰ Ledbetter, Banks, and Greenhalgh, *Reviewing Leadership*, 18.

²¹ Ibid.

²² Gen. 1:26–27.

Emerging from Gen. 1:26–27 is the realization that God, the creator of all things, has authority over all things. “Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God.”²³

Rick Langer, referencing Rom. 13:1, asserted that “the theological roots of any biblical understanding of leadership must grow in the soil of God’s authority.”²⁴

Deriving from God’s authority, leaders receive delegated authority.²⁵ God created the world and delegated responsibility and authority to humanity to oversee his creation. “And God blessed them. And God said to them, “be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.”²⁶ God delegated his authority corporately to humanity.

Additionally, God appoints people for particular tasks at particular times. The Bible is a repository of examples of leaders receiving God’s delegated authority. Scripture includes leaders

²³ Rom. 13:1.

²⁴ Rick Langer, “Toward a Biblical Theology of Leadership,” in *Organizational Leadership: Foundations and Practices for Christians*, ed. John S. Burns, John R. Shoup, and Donald C. Simmons Jr., (Downers Grove, IL: IVP Academic, 2014), 68, Kindle.

²⁵ Michael J. Anthony, “Biblical Perspectives of Christian Management,” in *Management Essentials for Christian Ministries*, ed. Michael J. Anthony and James Riley Estep (Nashville, TN: Broadman & Holman, 2005), 25; Eric Geiger and Kevin Peck, *Designed to Lead: The Church and Leadership Development* (Nashville, TN: B & H, 2016), 117; Langer, “Biblical Theology of Leadership,” 68; James E. Means, “The Purpose of Management,” in *Leadership Handbook of Management and Administration*, rev. ed., ed. James D. Berkley (Grand Rapids, MI: Baker, 2007), 351; and Dwight S. M. Mutoonono, *Stewards of Power: Restoring Africa’s Dignity* (Carlisle: HippoBooks, 2018), 114.

²⁶ Gen. 1:28.

who did not know God or recognize him as God but who possessed delegated authority and served divinely appointed purposes, for example, Cyrus and Nebuchadnezzar.²⁷ The responsibility and accountability of leadership began with God's delegated authority in the Garden of Eden.

Amid the creation narrative lies the foundation of understanding a leader's posture as a steward. No other created being has the responsibility of stewarding God's creation. God created humankind in his image, *imago Dei*. Interpretations of *imago Dei* often ascribe attributes that humanity shares with God, such as moral and intellectual. Other interpretations focus on the aspect of representation. The ancient Near Eastern culture accepted that the king represented the country's deities and the divinely appointed leader. Also, within the ancient Near East, kings erected statues of their image in their territories to symbolize their sovereignty and rule.²⁸ Genesis 1:26 conveys that humanity, created in God's image, exercises dominion and rule over all creation as God's steward. The psalmist affirmed humanity's role of steward: "You have given him dominion over the works of your hands; you have put all things under his feet."²⁹

The concept of steward and God's delegated authority rests on the principle of God's ownership. Genesis 1:1 declares, "In the beginning, God created the heavens and the earth." God

²⁷ Examples of leaders receiving God's delegated authority include Moses, Exod. 3:10; Othiel, Judg. 3:10; Jeremiah, Jer. 1:5; Paul, Acts 22:21. Cyrus is referred to as "his [God's] anointed," Isa. 45:11, and Nebuchadnezzar is referred to as "my [God's] servant," Jer. 25:9; 27:6.

²⁸ Kenneth A. Mathews, *Genesis 1–11:26*, New American Commentary (Nashville, TN: Broadman & Holman, 1996), 168; Donald A. Hay, *Economics Today: A Christian Critique* (Vancouver, BC: Regent College, 2004), 18.

²⁹ Ps. 8:6.

did not relinquish his ownership. Considering the tension between God's ownership and humanity's possession and stewardship, Richard Taylor concluded,

In the Genesis account, God created the earth and set men and women in it to tend it according to God's will. When this is combined with the idea of the Divine Fatherhood, the earth is seen as being given to people in trust so that they will use its resources to sustain the human family. These ideas suggest that God wants humans to look upon themselves as trustees of their possessions, property, and productive capital, seeking to use them in the light of their understanding of God's purposes.³⁰

Universally, God delegated the responsibility of stewarding God's resources to humanity in alignment with God's purposes.

Fall

Following creation, the second component of the framework exposes the nature of the leader. Addressing leadership and the human condition, Michael Harvey noted that "leadership is part and parcel of the human condition. . . . Leadership draws from who we are, but it also shapes what we might be."³¹ However, his perspective of the human condition did not consider the individual but humanity. Three problems of the human condition noted were the conditions to "simply survive," "make sense of the world," and "manage power." Harvey concluded that these three problems "make leadership necessary but also make it possible."³² Manfred Kets de Vries

³⁰ Richard K. Taylor, *Economics and the Gospel* (Philadelphia: United Church Press, 1973), 25; quoted in Kent R. Wilson, *Steward Leadership in the Nonprofit Organization* (Downers Grove, IL: InterVarsity Press, 2016), 200, Kindle.

³¹ Michael Harvey, "Leadership and the Human Condition," in *The Quest for a General Theory of Leadership*, ed. George R. Goethals and Georgia L. J. Sorenson (Northampton, MA: Elgar, 2008), 39.

³² *Ibid.*, 41–43.

and Katharina Balazs considered the “shadow side of leadership” through an integrative psychodynamic clinical paradigm to understand better people’s behavior within organizations. This approach addressed some leadership behaviors and their impacts.³³ These two works provide insights into leadership and leaders; however, they neglect the nature of the leader.

A biblical worldview of the nature of the leader encompasses more than behaviors and social environs; the understanding of humanity’s condition derives from Genesis 3. Humanity’s sinful nature originated with Adam and Eve’s rebellion in the Garden of Eden. Ledbetter, Banks, and Greenhalgh suggested that humanity’s fallen or sinful nature “negatively affects their understanding of self, relationships with others, and their engagement with the world.”³⁴ In addition to the impact of the fall on one’s relationship with others, oneself, and creation, Scott Rodin asserted that the relationship with God is impacted.³⁵

The effect of a sinful nature on the leader manifests itself in various attitudes and behaviors. Due to humanity’s fallen nature, leaders “would be ripe for distortion, filled with suspicion and would become the domain of manipulation, blackmail, power games, envy, hatred, abuse, deception and death.”³⁶ Like mushrooms that grow in dark places, many leaders’ actions,

³³ Manfred Kets de Vries and Katharina Balazs, “The Shadow Side of Leadership,” in *The SAGE Handbook of Leadership*, ed. Alan Bryman et al. (Thousand Oaks, CA: Sage, 2011), 380–92.

³⁴ Ledbetter, Banks, and Greenhalgh, *Reviewing Leadership*, 18–19.

³⁵ R. Scott Rodin, *Stewards in the Kingdom: A Theology of Life in All Its Fullness* (Downers Grove, IL: InterVarsity Press, 2000), 98.

³⁶ *Ibid.*, 97.

motives, and thoughts emerge from the seedbed of the dark side of leadership. Gary McIntosh and Samuel Rima identified four tendencies leaders confront due to their fallen nature. These tendencies—pride, selfishness, self-deception, and wrong motives—are the raw materials from which the dark side of leadership arises. The “components of their dark side” contribute to the failure of many leaders. The Scriptures warn leaders of these tendencies.³⁷

Recognizing the dark side of leadership is not a product of contemporary scholarship. The Gospel of Mark states that Jesus noted that some leaders dominate entirely and act as tyrants of those under their charge. In contrast, Jesus’s disciples were not to conduct themselves in such a manner but were to be servants.³⁸ Jesus’s declaration about leaders recognizes the impact of the nature of humanity and the dark side of leadership.

Leaders who are aware of their dark side and willing to deal openly and honestly with it before God find empowerment for greater effectiveness. Awareness, conviction, and willingness to seek God’s penetrating light upon one’s dark side allow for the redemption of one’s leadership.

³⁷ Gary McIntosh and Samuel D. Rima, *Overcoming the Dark Side of Leadership: The Paradox of Personal Dysfunction* (Grand Rapids, MI: Baker, 2007), chap. 4, Kindle. Scripture is replete with admonitions against these tendencies. The following are examples: Prov. 11:2; 16:2; 16:18–19; Jer. 17:9; Mark 7:21–22; 10:35–37; Phil. 2:3–4; James 3:14–16.

³⁸ Mark 10:42–43. The ESV translates the text as “lord it over them” and “exercises great authority over them” to describe the negative characteristics of the leaders referred to in the biblical text. William Arndt et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 531. The lexicon entries render the terms κατακυριεύουσιν and κατεξουσιάζουσιν as “to have mastery, lord it over,” and “exercise authority” with a possible rendering of “tyrannize.” Christian Standard Bible translators chose to use the phrases “lord it over them” and “acts as tyrants over them.”

Redemption

The best leaders have a profound self-awareness, and God uses life's experiences to reveal their true nature. Significant character development happens as God redeems individuals from their mistakes. While God does not always prevent people from pursuing harmful paths, he is always ready to restore them. Through this redemption process, they gain deeper insights into themselves and God.³⁹

Redemption is central to the biblical narrative, from the Pentateuch to Revelation. God sent Jesus to redeem humanity. The Scripture declares,

When the time came to completion, God sent his Son, born of a woman, born under the law, to redeem those under the law, so that we might receive adoption as sons. And because you are sons, God sent the Spirit of his Son into our hearts, crying, "Abba, Father!" So you are no longer a slave but a son, and if a son, then God has made you an heir.⁴⁰

The redemptive work of Jesus extends beyond restoring humanity's relationship with God to all aspects of life. In *Designed to Lead*, Eric Geiger and Kevin Peck asserted that this extension applies to one's leadership. Through the work of Jesus Christ, leadership may find redemption for his glory; "the primary purpose for our leadership mandate is to make known the glory of God by leading others to flourish in God's design."⁴¹

³⁹ Henry T. Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda*, rev. ed. (Nashville, TN: B & H, 2011), 82–83.

⁴⁰ Gal. 4:4–7.

⁴¹ Geiger and Peck, *Designed to Lead*, 62.

Scripture is explicit about the redemption of one's character and the expectation of producing the fruit of the Spirit.⁴² "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. The law is not against such things. Now those who belong to Christ Jesus have crucified the flesh with its passions and desires."⁴³ Leadership is more about being than doing. A Christian leader's assignment and roles derive from God's appointment and depend on the leader's character.⁴⁴

Tradition notes that Harry S. Truman said, "Not all readers are leaders, but all leaders are readers." The logic of Truman's statement is apropos of Christian leadership. Not all successful leaders are godly leaders, but all godly leaders are successful in the context of their calling. Organizations expect their leaders to be effective, accomplish goals, and get results. Too often, Christian leaders have embraced secular definitions and methodologies to provide effective leadership. Henry Blackaby and Richard Blackaby asked whether the principles of success and effectiveness within the secular are equally valid when applied within the kingdom of God.⁴⁵ "The primary purpose of spiritual leaders is not to achieve their goals but to accomplish God's will."⁴⁶ Godly leaders faithful to God's call are effective. Through God's redemptive work,

⁴² Ledbetter, Banks, and Greenhalgh, *Reviewing Leadership*, 19.

⁴³ Gal. 5:22–23.

⁴⁴ Henry T. Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda* (Nashville, TN: Broadman & Holman, 2001), 53–54.

⁴⁵ Blackaby and Blackaby, *Spiritual Leadership* (2011), 18.

⁴⁶ Blackaby and Blackaby, *Spiritual Leadership* (2001), 122.

Christian leaders are “connected to the power of Christ to rightly steward the leadership entrusted to them.”⁴⁷ Godly leadership transpires only when the direction and methods align with God’s purposes and ways.⁴⁸

Theoretical Approaches

The theoretical framework of this study focuses on three approaches: transformational leadership, servant leadership, and steward leadership. The former two, transforming and servant leadership, are accepted in Christian leadership discussions, while the steward leadership construct is less familiar.

Transformational Leadership

Transformational leadership is popular in both research and leader training programs. The advent of the transformational leadership approach began with James M. Burns’s work in 1978, when he differentiated between transactional and transformational leadership. Transactional leadership focuses on the exchange or transactions between leaders and followers. Conversely, transformational leadership focuses on the relationship between the leaders and followers, whereby the leader encourages development and motivation.⁴⁹

⁴⁷ Geiger and Peck, *Designed to Lead*, 111.

⁴⁸ Ledbetter, Banks, and Greenhalgh, *Reviewing Leadership*, 19.

⁴⁹ James MacGregor Burns, *Leadership* (New York: Harper & Row, 1978), 19–20.

Relational engagement between leaders and followers is a two-way street. Mutual empowerment enhances the accomplishment of common purposes.⁵⁰ Ford wrote, “Transforming leaders are those who are able to divest themselves of their power and invest it in their followers in such a way that others are empowered.”⁵¹ Empowering others increases satisfaction and actions in the best interest of the organization.⁵² Burns asserted that transforming leadership engages others in such a way that leaders and followers raise one another to higher levels of motivation and morality.⁵³ “Transforming leadership is elevating. It is moral but not moralist.”⁵⁴ Gary Yukl suggested that transforming leadership raises the followers’ awareness of ethical concerns and motivates them to participate in an institution’s reform.⁵⁵

Following Burns’s work in *Leadership and Performance beyond Expectation*, Bernard Bass began shaping and defining the research on transformational leadership. Bass disagreed with Burns regarding some transactional and transformational leadership dimensions. Bass

⁵⁰ Ibid., 184; Steve Echols, “Transformational/Servant Leadership: A Potential Synergism for an Inclusive Leadership Style,” *Journal of Religious Leadership* 8, no. 2 (Fall 2009): 93, 107.

⁵¹ Leighton Ford, *Transforming Leadership*, preface, Kindle.

⁵² Phillip V. Lewis, *Transformational Leadership: A New Model for Total Church Involvement* (Nashville, TN: Broadman & Holman, 1996), 31; Warren G. Bennis and Burt Nanus, *Leaders: Strategies for Taking Charge*, 2nd ed. (New York: Harper Business, 2012), author’s note, Kindle.

⁵³ Burns, *Leadership*, 20.

⁵⁴ Ibid., 455.

⁵⁵ Gary A. Yukl, *Leadership in Organizations*, 5th ed. (Upper Saddle River, NJ: Prentice Hall, 2002), 261.

understood transactional and transformational leadership were patterns exhibited by most leaders, not different ends of the leadership continuum.⁵⁶ Bass initially disagreed with Burns's idea that transformational leaders must be moral. However, Bass changed his view:

For me, originally the dynamics of transformational leadership were expected to be the same whether beneficial or harmful to followers (Bass, 1985), although Burns (1978) believed that to be transforming, a leader had to be morally uplifting. I have come to agree with Burns and now see that the personalized transformational leader is better conceived as a pseudotransformational leader. He or she may exhibit many transforming displays but cater, in the long run, to his or her own self-interests. Truly transformational leaders transcend their own self-interests for one of two reasons: utilitarian or moral principles. If utilitarian, their objective is to benefit the organization, society, the group, the attachment to the social group that one is a member of, the collective of individual members; and/or to meet the challenges of the task or mission. If a matter of moral principles, the objective is to do the right thing, to do what fits principles of morality, responsibility, sense of discipline, and/or respect for authority, customs, rules and traditions of a society. There is belief in the social responsibility of the leader and the organization.⁵⁷

Transformational leadership suggests that leaders with solid values, ideals, and the ability to motivate followers to pursue the greater good are transformational leaders. Bernard Bass and Bruce Avolio characterized transformational leadership by the *Four I's*:

1. Idealized Influence. Transformational leaders are role models who prioritize the needs of others over their own. They are admired, respected, and trusted. Their behavior demonstrates high standards, avoiding personal gain and wielding their power only when necessary.
2. Inspirational Motivation. Transformational leaders inspire and motivate by providing meaning and challenge to the work. They create clear expectations and arouse team

⁵⁶ Bernard M. Bass, *Leadership and Performance beyond Expectations* (New York: Free Press, 1985), 22.

⁵⁷ Bernard M. Bass, *A New Paradigm of Leadership: An Inquiry into Transformational Leadership* (Alexandria, VA: US Army Research Institute for the Behavioral and Social Sciences, 1996), 15.

spirit and enthusiasm so that followers want to commit to the goals and the shared vision.

3. Intellectual Stimulation. Transformational leaders encourage their followers' creativity by challenging assumptions, reframing problems, and employing new ways to address old situations. These leaders seek new ideas and approaches from their followers.
4. Individualized Considerations. Transformational leaders focus on meeting individual followers' needs and promoting their growth and development by acting as mentors and supporting learning environments. These leaders respect individual differences.⁵⁸

Scholars continue to develop the approach. Warren Bennis and Burt Nanus contributed to the field of study by articulating that transformational leaders have a clear vision, serve as social architects, create trust, and use the creative deployment of self.⁵⁹ James Kouzes and Barry Posner developed a model that identified five leadership practices—model the way, inspire a shared vision, challenge the process, enable others to act, and encourage the heart.⁶⁰ Richard Boorom examined the relationship of five spiritual leadership theory variables with transformational leadership; he found that transformational leadership characteristics explain the five spiritual leadership variables—a leader's vision, hope and faith, love, calling and meaning, and membership.⁶¹

⁵⁸ Bernard M. Bass and Bruce J. Avolio, eds., *Improving Organizational Effectiveness through Transformational Leadership* (Thousand Oaks, CA: Sage, 1994), 3.

⁵⁹ Bennis and Nanus, *Leaders*, 95, 102, 142, 175.

⁶⁰ James M. Kouzes and Barry Z. Posner, *The Leadership Challenge: How to Make Extraordinary Things Happen in Organizations*, 6th ed. (Hoboken, NJ: Leadership Challenge, 2017). For a concise overview of transformational leadership development, see Peter Guy Northouse, *Leadership: Theory and Practice*, 8th ed. (Los Angeles: Sage, 2019), 163–92.

⁶¹ Richard Boorom, "Spiritual Leadership: A Study of the Relationship between Spiritual Leadership Theory and Transformational Leadership" (PhD diss., Regent University, 2009), 15, ProQuest Dissertations & Theses Global.

Servant Leadership

While transformational leadership remains a popular approach, leadership theory continues evolving. Kathleen Patterson suggested that servant leadership is a logical extension of transformational leadership “by defining the heart of leadership as a focus on the well-being of followers.”⁶² Inspired by Hermann Hesse’s *The Journey to the East*, Robert Greenleaf coined *servant leadership*. In 1970, Greenleaf authored *The Servant as Leader*, a seminal work that introduced a leadership model that challenges the propensity to serve oneself.

Paramount to Greenleaf’s key to successful leadership is that a “great leader is seen as servant first.”⁶³ Providing servant-first leadership originates with the leader’s innate desire to serve others, which is the priority. A distinction exists between the individual who is a leader first and the individual who serves first. The former chooses to serve after establishing leadership, whereas the latter serves first, ensuring the fulfillment of the priority needs of others.⁶⁴

Larry Spears, a colleague of Greenleaf and the former director of the Greenleaf Center for Servant Leadership, further developed servant leadership and identified ten characteristics. The characteristics include listening intently to others, empathy, healing one’s self and

⁶² Kathleen A. Patterson, “Servant Leadership: A Theoretical Model” (PhD diss., Regent University, 2003), 1–2, ProQuest Dissertations & Theses Global.

⁶³ Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*, ed. Larry C. Spears, 25th anniversary ed. (New York: Paulist Press, 2002), 21.

⁶⁴ *Ibid.*, 27.

relationships with others, awareness and perception, persuasion over coercion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community.⁶⁵

Robert Russell sought to explore servant leaders' values and attributes empirically. He acknowledged twenty attributes, nine functional, and eleven accompanying attributes, but he focused on five of the functional attributes. His examination included vision, modeling, pioneering, appreciation of others, and empowerment.⁶⁶

In seeking to develop a reliable tool to measure servant leadership in organizations, James Laub identified a list of servant leadership characteristics. From a literature review, Laub compiled twenty initial clusters of characteristics.⁶⁷ In order to clarify the characteristics, Laub used a Delphi panel of experts to come to a consensus on the characteristics. The results of the Delphi panel formed the basis for the Servant Organizational Leadership Assessment. Laub grouped these items into six clusters.

1. Values People. Servant leaders show value by believing in people, putting others first before themselves, and listening.

⁶⁵ Larry C. Spears, "Character and Servant Leadership: Ten Characteristics of Effective, Caring Leaders," *Journal of Virtues & Leadership* 1, no. 1 (2010): 1–5. <https://www.regent.edu/journal/journal-of-virtues-leadership/character-and-servant-leadership-ten-characteristics-of-effective-caring-leaders/>.

⁶⁶ Robert F. Russell, "Exploring the Values and Attributes of Servant Leaders" (PhD diss., Regent University, 2000), 12, ProQuest Dissertations & Theses Global. For a concise treatment of the twenty attributes, see Robert F. Russell and A. Gregory Stone, "A Review of Servant Leader Attributes: Developing a Practical Model," *Leadership & Organization Development Journal* 23, no. 3 (2002): 145–57.

⁶⁷ James Alan Laub, "Assessing the Servant Organization: Development of the Servant Organizational Leadership Assessment (SOLA) Instrument" (EdD diss., Florida Atlantic University, 1999), 32–34, ProQuest Dissertations & Theses Global. Laub's table 1 provides the list of clusters, including numerous authors and references aligned with the clusters.

2. Develops People. Servant leaders develop others by providing learning and growth opportunities, modeling, and encouraging.
3. Builds Community. Servant leaders build community by enhancing relationships, working collaboratively, and valuing the differences of others.
4. Displays Authenticity. Servant leaders display authenticity by being open to being known, being learners, and maintaining integrity.
5. Provides Leadership. Servant leaders provide leadership by envisioning the future, taking initiative, and clarifying goals.
6. Shares Leadership. Servant leaders share leadership by sharing power and status.⁶⁸

Leadership focused on serving others did not originate with Greenleaf. The Old Testament records a scenario of a leader faced with the choice of what leadership type to adopt (1 Kings 12:1–15). When Rehoboam, after the death of his father, King Solomon, became king of Israel, the people asked for relief from the hard service they had experienced under his father. Rehoboam sought advice from the elder wise men of Israel. The elders advised the king, “If you will be a servant to this people today and serve them and speak good words to them when you answer them, then they will be your servants forever.”⁶⁹ A second group of advisors, young contemporaries, advised Rehoboam to wield the power of his position. Rehoboam did not listen to the people but followed the counsel of his contemporary advisers. King Rehoboam responded to the people’s request to lighten their burden with his decision: “My father made your yoke heavy, but I will add to your yoke. My father disciplined you with whips, but I will discipline

⁶⁸ Laub, “Servant Organization,” 46–48, 83

⁶⁹ 1 Kings 12:7.

you with scorpions.”⁷⁰ Rehoboam chose to exert his power, resulting in the nation’s division and the loss of most of his followers.

Laub asserted that Jesus confronted this power and authority leadership model and presented a radically different one.⁷¹ Jesus instructed his disciples that they must serve others to be great leaders.

You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. It shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be your slave, even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many.⁷²

The theory promotes that servant leaders are selfless and motivated by helping and serving others. Servant leadership is congruent with many biblical truths and practical guidance.

Christian leaders serve in positions ordained to lead others according to God’s calling and vision.

Sarah Minnis and Jamie Callahan suggested that when a power-driven Christian leader allows the need for power to override the religious doctrine to serve, servant leadership cannot succeed.⁷³ Second Corinthians 5:14 indicates that the love of Jesus compelled the apostle Paul’s servanthood.

⁷⁰ 1 Kings 12:14.

⁷¹ Laub, 11.

⁷² Matt. 20:25–28.

⁷³ Sarah E. Minnis and Jamie L. Callahan, “Servant Leadership in Question: A Critical Review of Power within Servant Leadership” (paper presented at the 11th Annual Conference of the University Forum for Human Resource Development, Pécs, Hungary, June, 2010), 16. https://www.researchgate.net/publication/328772404_Servant_Leadership_in_Question_A_Critical_Review_of_Power_within_Servant_Leadership.

Steward Leadership

Since ancient times, stewards have exercised their responsibilities to care for that which an owner placed in their trust. Before discussing the approach of steward leadership, an examination of stewardship theory will inform the approach.

Stewardship Theory

Stewardship theory did not emerge through thousands of years of stewardship practice until the late 1980s. In *Leadership Emergence Theory*, Robert Clinton referred to the stewardship model as one of the four ministry philosophy models in the Bible. He defined stewardship as “a philosophical model which is founded on the central thrust of several accountability passages, that is, that a leader must give account of his [or] her ministry to God.”⁷⁴ Clinton added that the leader must be a lifelong learner who ensures the ministry tasks, challenges, and assignments originate from a calling from God; the leader performs the ministry unto the Lord.

Furthermore, Clinton stated that the stewardship model is the most general model that applies to leaders and followers.⁷⁵ Clinton did not develop the model other than identifying the following eight values:

1. Ministry challenges, tasks, and assignments ultimately come from God.
2. God holds a leader accountable for leadership influence and for [the] growth and conduct of followers.

⁷⁴ J. Robert Clinton, *Leadership Emergence Theory: A Self-Study Manual for Analyzing the Development of a Christian Leader* (Altadena, CA: Barnabus Resources, 1989), 57.

⁷⁵ Ibid., 58. Clinton’s four ministry philosophical models are the harvest, shepherd, stewardship, and servant models.

3. There will be an ultimate accounting of a leader to God for one's performance in leadership.
4. Leaders will receive rewards for faithfulness to their ministry in terms of abilities, skills, gifts, and opportunities.
5. Leaders are expected to build on abilities, skills, and gifts so as to maximize potential.
6. Leaders will be uniquely gifted (both as to gifts and the degree to which the gift can be used effectively).
7. Leaders will receive rewards for their productivity as they zealously use their abilities, skills, gifts, and opportunities for God.
8. Leaders must hold to higher standards than followers due to the "above reproach" and modeling impact they must have on followers.⁷⁶

In the early 1990s, Peter Block examined corporate leadership from the stewardship perspective. Looking at organizational governance, Block suggested stewardship is "the set of principles and practices that have the potential to make dramatic changes in the governance of our institutions. It is concerned with creating a way of governing ourselves that creates a strong sense of ownership and responsibility for outcomes at every level of the organization."⁷⁷ Within the practice of stewardship, the belief that leaders choose service over self-interest and the willingness to be accountable exists.⁷⁸ Stewardship offers a different way of governing with a willingness to be accountable and focus on service rather than self-interest.

⁷⁶ Clinton, *Leadership Emergence Theory*, 58.

⁷⁷ Peter Block, *Stewardship: Choosing Service over Self-Interest*, 2nd ed., (San Francisco: Berrett-Koehler, 2013), 15, Kindle.

⁷⁸ *Ibid.*, 16.

Researchers continue to develop stewardship theory; James Davis, David Schoorman, and Lex Donaldson, as well as Kristen Madison, contributed literature resources describing stewardship theory.⁷⁹ Both resources compare and contrast agency theory and stewardship theory. In examining the agent and steward, the authors noted the contrasting behavior of the leader. The foundation of the agent's behavior is self-interest, and the steward's behavior is serving others while aligned with the owner.⁸⁰ As the steward's behavior indicates, stewardship theory promotes collective or corporative decisions. Even though there appears to be a tradeoff of personal needs for the corporate objective, stewards understand that focusing on organizational needs and outcomes leads to meeting personal needs.⁸¹ Table 1 compares agency theory and stewardship theory to assist in understanding stewardship theory. According to stewardship theory, leaders are self-actualizing, collective serving, and intrinsically motivated. April Lopez contrasted agency and stewardship theories with McGregor's Theory X and Theory

⁷⁹ James H. Davis, F. David Schoorman, and Lex Donaldson, "Toward a Stewardship Theory of Management," *Academy of Management Review* 22, no. 1 (1997): 20–47; Kristen Joie Madison, "Agency Theory and Stewardship Theory Integrated, Expanded, and Bounded by Context: An Empirical Investigation of Structure, Behavior, and Performance within Family Firms" (PhD diss., University of Tennessee, 2014), ProQuest Dissertations & Theses Global.

⁸⁰ Davis, Schoorman, and Donaldson, "Stewardship Theory," 22. In agency theory, owners or principals contract executives to manage their firms. As agents of the principals, executives have the moral responsibility to maximize shareholder utility. In modern corporations, agents and principals are motivated by personal gain; Davis, Schoorman, and Donaldson, "Stewardship Theory," 21; Madison, "Agency Theory," iv.

⁸¹ Davis, Schoorman, and Donaldson, "Stewardship Theory," 25.

Y and noted that stewardship theory aligns with Theory Y. In contrast, agency theory aligns with Theory X.⁸²

Table 1. Comparison of Agency Theory and Stewardship Theory

	Agency theory	Stewardship theory
Model of man	Economic man	Self-actualizing man
Behavior	Self-serving	Collective serving
Psychological mechanisms		
Motivation	Lower order/economic needs (physiological, security, economic)	Higher order needs (growth, achievement, self-actualization)
	Extrinsic	Intrinsic
Social comparison	Other managers	Principal
Identification	Low-value commitment	High-value commitment
Power	Institutional (legitimate, coercive, reward)	Personal (expert, referent)
Situational mechanisms		
Management philosophy	Control oriented	Involvement oriented
Risk orientation	Control mechanisms	Trust
Time frame	Short term	Long term
Objective	Cost control	Performance enhancement
Cultural differences	Individualism	Collectivism
	High power distance	Low power distance

Source: Davis, Schoorman, and Donaldson, "Toward a Stewardship," 37.

⁸² April L. Lopez, "Exploring the Relationship between Spirituality, Leader–Member Exchange Quality, and Stewardship among Nonprofit Employees" (PhD diss., Regent University, 2014), 26, ProQuest Dissertations & Theses Global.

Theory Y's primary assumptions about managing human behavior are: (1) physical and mental efforts in work are as natural as play or rest; (2) people will exercise self-direction and self-control in the service of objectives to which they are committed; (3) commitment to objectives is a function of the rewards associated with their achievement; (4) people seek responsibility; (5) the capacity for imagination, ingenuity, and creativity is common; and (6) under the conditions of modern industrial life the intellectual potentialities of people are only partially realized. Wilson, *Steward Leadership*, 112.

Steward Leader

Steward leadership is a relatively new approach to leadership. Considering Block's early work, particularly his emphasis on redistributing power, purpose, and wealth, Wilson suggested Block missed the essence of stewardship and, thus, steward leadership. The steward leader manages the resources of others to accomplish the goals of the owner of the resources.⁸³

The term *steward leadership* does not appear in Scripture, yet the position of steward and the concept of stewardship are evident. Ancient records provide an understanding that stewards were significant players in the affairs of various societies. Before the fourth century BC, the non-biblical records lacked details on the roles and responsibilities of stewards. However, a few classical writers, Xenophon, Marcus Cato, Marcus Varro, and Lucius Columella, began scribing agricultural manuals that describe the roles and responsibilities of stewards.⁸⁴

Clinton added that the leader must be a lifelong learner who ensures the ministry tasks, challenges, and assignments originate from a calling from God; the leader performs the ministry unto the Lord.⁸⁵ Because of God's work and proclamation, the Christian steward leader has an identity that no other leadership approach can offer or suggest. Milo Kauffman suggested that Christian stewards are voluntary servants of God willing to use the resources God provides.⁸⁶ Wilson posited that the "steward leader views himself or herself as a steward and thus leads out

⁸³ Wilson, *Steward Leadership*, 14.

⁸⁴ Ibid., 32.

⁸⁵ Clinton, *Leadership Emergence Theory*, 57.

⁸⁶ Milo Kauffman, *Stewards of God* (Scottsdale, PA: Herald Press, 1975), 61.

of that identity.”⁸⁷ The identity and mindset of being a steward serve as the posture from which Christian leaders exercise leadership.

In *Pastoral Leadership*, Robert Dale introduced the idea of a leadership stance.⁸⁸ Steve Echols further discussed and developed the idea in “Transformational/Servant Leadership: A Potential Synergism for an Inclusive Leadership Style.” He suggested that “while it may be debatable whether some leadership theories are more about style than stance, there can be little question that transformational leadership and servant leadership are prominent and substantive leadership stances.”⁸⁹ Echols focused on these two stances but alluded to other potential leadership stances from which the leader exercises leadership. A single steward posture, from which the Christian leader leads, provides a broad stance for leadership. The steward posture is compatible with transformational and servant leadership in that each approach seeks to motivate, enable, and encourage others to pursue a greater purpose.

Biblical Steward

The concept and practice of steward leadership are evident in Scripture. Beginning with the Old Testament, a review shows that a phrase is often the root of the concept of steward. The common phrase עַל הַבַּיִת (‘*al habbayit*) combines ‘*al*, meaning “over,” and *habbayit*, which refers

⁸⁷ Wilson, *Steward Leadership*, 115.

⁸⁸ Robert D. Dale, *Pastoral Leadership: A Handbook of Resources for Effective Congregational Leadership* (Nashville, TN: Abingdon, 1986), 34.

⁸⁹ Steve Echols, “Transformational/Servant Leadership: A Potential Synergism for an Inclusive Leadership Style,” *Journal of Religious Leadership* 8, no. 2 (Fall 2009): 93.

to “the house.” Wilson noted that *habbayit* could mean “household,” which encompasses the people, property, and household affairs.”⁹⁰

Notable uses of the phrase include the account of Joseph in Egypt. Potiphar appointed Joseph to a position of responsibility. Genesis 39:4 records, “Joseph found favor in his sight and attended him, and he made him overseer of his house and put him in charge of all that he had.” In Gen. 41:40, the phrase references Joseph’s elevation to second in command under Pharaoh. Additional uses of ‘*al habbayit* appear regarding Joseph’s steward in Gen. 43:16, 19; Gen. 44:1, 4. Furthermore, the phrase appears in 1 Kings 4:6, 2 Kings 18:18, and Isa. 36:3.

Further examination of the Old Testament discloses other renderings of the term *steward*. First Chronicles 27:31 and 1 Chron. 28:1 used a derivative of the Hebrew word שָׂר (*sar*) that depicts a “chief administrator of (royal) goods.”⁹¹ The New American Standard Bible translates *sar* as “overseers.” The ESV translates the word as “stewards.” Both renderings imply the responsibility to care for another’s resources.⁹² In Isa. 22:15, God directs the prophet to the steward, Shebna. Keil and Delitzsch noted that the phrase אֶל-הַסֵּכֵן (*el hasochen*) “to that steward there . . . points contemptuously to the position of the minister of the court as one which,

⁹⁰ Wilson, *Steward Leadership*, 49.

⁹¹ Ludwig Koehler et al., *The Hebrew and Aramaic Lexicon of the Old Testament* (Leiden: Brill, 1994–2000), 1352.

⁹² *New American Standard Bible* (La Habra, CA: Lockman Foundation, 1995); ESV.

however high, was a subordinate one after all.”⁹³ These depictions of the steward underscore the relationship between the owner-master and steward-slave.

Two common Greek words often translated as “steward” appear thirteen times in the New Testament. The most common is οἰκονόμος (*oikonomos*). Archibald T. Robertson suggested the compound word derives from the *oikos*, “house,” and *nemo*, “to manage.”⁹⁴ Thus, “the fundamental meaning for *oikonomos* is ‘one manages a household and dispenses goods within it.’”⁹⁵ Another common Greek word ἐπίτροπος (*epitropos*) is a “reference to the guardian of a minor, a steward, a trustee or an administrator, along with political officials such as a procurator or governor.”⁹⁶ In 1 Cor. 4:1–2, Paul used a form of *oikonomos* to refer to himself. Paul received the mysteries of God into his care. Often, the steward receives charge of property and resources. In his first epistle, Peter tied the steward’s responsibility to the gifts God bestows. “As each has received a gift, use it to serve one another, as good stewards of God’s varied grace: whoever speaks, as one who speaks oracles of God; whoever serves, as one who serves by the strength that God supplies—in order that in everything God may be glorified through Jesus

⁹³ Carl Friedrich Keil and Franz Delitzsch, *Commentary on the Old Testament* (Peabody, MA: Hendrickson, 1996), 7:260.

⁹⁴ A.T. Robertson, *Word Pictures in the New Testament* (Nashville, TN: Broadman, 1933), 1 Cor. 4:1.

⁹⁵ John Henry Paul Reumann, “The Use of Oikonomia and Related Terms in Greek Sources to about A.D. 100, As a Background for Patristic Applications” (PhD diss., University of Pennsylvania, 1957), 144–45, ProQuest Dissertations & Theses Global.

⁹⁶ Wilson, *Steward Leadership*, 34.

Christ. To him belong glory and dominion forever and ever. Amen.”⁹⁷ This verse highlights the relationship between the steward and God and the steward’s responsibility to others and God.

Historical Trace of Steward

Ancient records provide an understanding that stewards were significant players in the affairs of various societies. As noted previously, a few classical writers described the roles and responsibilities of stewards.

In the context of the Greco-Roman world, the ancient wars produced many enslaved people who served as laborers. Two categories of enslaved people existed: overseers and workers. Over time, Greek and Roman citizens’ views changed; they saw common work as demeaning and authorized some enslaved stewards to manage the work. The stewards provided oversight and managed various affairs for their masters, including farms, estates, finances, and resources.⁹⁸

A greater understanding of steward emerges through the writing of the aforementioned classical writers. One or more of the writers described various aspects of the steward. Leader or steward development appeared to involve selecting individuals early in age to teach and train as future stewards. Within the writings, clear expectations and boundaries existed between the steward and subordinates. Although the enslaved steward enjoyed the privilege of the position, the steward could not use the subordinate other enslaved people to serve self-interest. The

⁹⁷ 1 Pet. 4:10–11.

⁹⁸ Wilson, *Steward Leadership*, 32–35.

writings also describe the steward's responsible use of the resources available. One writer addressed the personal characteristics of the steward. Columella explained that the steward should be medium-aged, married, healthy, and neither attractive nor ugly.⁹⁹

Wilson identified three aspects, and all four classical writers provided details. First, the stewards' virtues and vices are important since each classical writer detailed this area of the steward's life. The steward should be hardworking, continually growing in knowledge and experience, moderate in personal indulgences, and morally and sexually controlled.¹⁰⁰ A second aspect of the steward's life was the steward's relationship with the master. Wilson asserted that the master-steward relationship "was one of the most important domestic relationships in the Greco-Roman family."¹⁰¹ The steward was to respect the master, be obedient, be aware of the master's intention, and be accountable to the master. The third aspect significant to be written about by all four classical writers was management skills. Within this area, the focus includes teaching from personal experience, motivation of workers, and appropriate discipline and correction of workers.¹⁰² Table 2 provides a list to delineate the characteristics and responsibilities of the steward that Wilson gleaned from the classical writers Xenophon, Cato, Varro, and Columella.

⁹⁹ Ibid., 41–43, 39.

¹⁰⁰ Ibid., 40.

¹⁰¹ Ibid., 41.

¹⁰² Ibid., 43–44.

Table 2. General Characteristics of Greco-Roman Stewards

Personal characteristics • Medium age • Robust • Not physically attractive • Vigorous	Preparation for management • Taught from childhood • Trained in all aspects of farming • Trained in management
Personal virtues • Diligent • Early riser and last to go to bed • Energetic • A frugal eater • Does things in moderation • Always learning • Faithful	Absence of personal vices • Not intimate with household members • Not a drunkard • Not lazy • Avoids sexual indulgence • Not superstitious • Not a gadabout • Does not expect special treatment • Does not show favoritism
Relation to master • Fidelity and attachment • Knows what his master knows • Follows his master's instructions • Insures that the master's orders are carried out • Does not use his master's money to engage in personal business • Does not think himself wiser than his master • Frequently reviews the accounts with the master • Does not give excuses for work left undone • Does not lend out his master's property • Loyal	Use of resources • Keeps tools in good repair • Knows the cost of proper tools is cheaper than idle worker • Uses the same resources as the workers • Knows where he can quickly obtain more resources if needed • Gives additional resources as rewards to others who do well • Does not scrimp on resources (such as seed) Relation to subordinates • Cares for the health of workers • Provides adequate food and clothing • Does not expect subordinates to serve him • Not too cruel or lenient

Table 2—Continued. General Characteristics of Greco-Roman Stewards

Management skills	Management skills (continued)
• Able to teach others • Demonstrates by example how a job is to be done • Assigns tasks appropriately • Personally leads workers to the job site • Encourages the workers • Rewards good worker • Is always available • Expects a full day's work from everyone • Plans ahead	• Protects workers from wrongdoing to avoid punishing • Humors good workers • Disciplines in proportion to the wrong • Keeps workers busy • Produces workers who are themselves enthusiastic, eager and preserving • Knows how to command others • Does not do other people's work for them • Controls who comes and goes on the estate

Source: Kent R. Wilson, *Steward Leadership*, 39.

Distinctive Characteristics of Steward Leaders

Steward leadership is an emerging leadership approach. The foundation of steward leadership rests on the contributions of writers that value stewardship. Other writers referred to the leader as a steward but did not develop the concept.¹⁰³ While David Birkenstock used the term *steward*, he affirmed servant leadership. He acknowledged that his choice of the term *steward* was an effort to reduce any negative connotations of the term *servant*. Birkenstock noted

¹⁰³ Wilson, *Steward Leadership*, 87.

that steward leadership incorporates servanthood and addresses the role of manager and accountability, and steward leadership is appropriate for Christian leadership.¹⁰⁴

Another contributor to the concept is Douglas Hall. In *The Steward: A Biblical Symbol Come of Age*, Hall explained the basic meaning of steward. He asserted that a holistic understanding of steward is lacking within the Christian community and even has a distasteful connotation. Stewarding and stewardship appear relegated too often to finances and building projects.¹⁰⁵ While emphasizing the steward metaphor and the praxis of stewardship, Hall did not develop the concept of steward leadership.

Wilson defined steward leadership as “the efficient management and growth of organizational resources, through leadership of staff and activities as a non-owning steward-servant, in order to achieve the mission according to the objectives of the owners.”¹⁰⁶ Five important ideas arose from Wilson’s definition:

1. The two primary purposes of stewarding resources are efficiency and growth.
2. The individual both manages (resources) and leads/influences (people).
3. The leader does not own the resources under management.
4. The identity of the leader is that of a steward and a servant.

¹⁰⁴ David Birkenstock, “Leadership: The Key Dimension in Adventist Tertiary Educational Administration” (presented at the International Faith and Learning Seminar, Somerset West, South Africa, 1993), 41–42.

¹⁰⁵ Douglas John Hall, *The Steward: A Biblical Symbol Come of Age*, rev. ed. (Grand Rapids, MI: Eerdmans, 1990), 13.

¹⁰⁶ Wilson, *Steward Leadership*, 86.

5. Achieving the objectives of the owners is the ultimate goal.¹⁰⁷

A primary contribution to steward leadership is the emphasis on the leader. Rodin asserted that a steward leader is about being rather than doing. The call of God is about being a godly steward before being a leader. As a steward, the individual's commitment to the call directs the individual as a leader.¹⁰⁸ The term *steward* implies four relationships. A relationship with the owner; the steward is not the owner of the resources. Also, *steward* denotes a relationship between the steward and those persons the resources support. Rodin saw self-stewardship as implied by a relationship between the steward and the needs of the steward. The last implicit relationship has a potential dark side of moving from steward to perceived owner. This relationship resides between the steward and the resources entrusted for care.¹⁰⁹

The foundational idea that the leader is first a steward highlights a steward leader's identity as a steward. This idea is distinctive to steward leadership. Often, leadership studies focus on transforming a leader into an effective leader. However, Rodin argued that is the wrong emphasis; instead, the personal transformation as a child of God is foremost, followed by God's call to lead, which is key to effective leadership. God's transformation of the leader does not begin with the call to leadership, nor is transformation limited to the role of leadership.¹¹⁰

¹⁰⁷ Ibid.

¹⁰⁸ R. Scott Rodin, *The Steward Leader: Transforming People, Organizations and Communities* (Downers Grove, IL: InterVarsity Press, 2013), 58–59, Kindle.

¹⁰⁹ Rodin, *Stewards in the Kingdom*, 30.

¹¹⁰ Rodin, *The Steward Leader*, 83.

The study of leadership inevitably seeks to define effective or successful leadership. A secular business model defines success in the bottom line, the profits. Wilson noted that in the nonprofit arena, success is less clear but underscores the accomplishment of the mission as a success.¹¹¹ What metric measures success for the steward leader? Rodin acknowledged that there may not be any research to support his assertion, but he holds that a commitment to being a godly steward defines the success of a steward leader.¹¹² A promotion, pay raise, and increased responsibility may or may not indicate success for a steward leader. However, the question of success is whether the leader is a godly steward.

While steward leadership shares many traits and characteristics with other leadership approaches, Wilson identified three clusters of distinctive steward leader characteristics—personal virtues, behavioral, and spiritual.¹¹³ Wilson defined “‘distinctive characteristics’ as those rooted in the distinct behaviors and responsibilities of stewardship or are rarely or only occasionally identified by other trait approaches to leadership.”¹¹⁴ Although these characteristics may appear in other models, Wilson noted that the distinct expression is in the context of steward leadership or a lack of emphasis in other models.¹¹⁵

¹¹¹ Wilson, *Steward Leadership*, 19.

¹¹² Rodin, *The Steward Leader*, 85.

¹¹³ Wilson, *Steward Leadership*, 106–10.

¹¹⁴ *Ibid.*, 200.

¹¹⁵ *Ibid.*

Wilson highlighted three personal virtues: trustworthy and faithful, submissive, and giving and self-sacrificing. A relationship of trust between the owner and stakeholders depicts reliability and loyalty. Steward leaders understand that they must submit to the objectives and intentions of the owner, board, or stockholders. The last distinctive personal value captures the steward's commitment to put the needs and interests of others and the organization before personal needs.¹¹⁶

Steward leadership has five distinctive behavioral characteristics. First, the steward leader maintains the identity of a steward and understands leadership derives from that role. Second, the steward knows the ownership of the resources being managed lies elsewhere. Third, the steward leverages the resources to grow and multiply through efficient stewardship. The fourth distinction is that steward leaders recognize various levels of stewardship exist and the concept of under-steward.¹¹⁷ Wilson listed "serves others" as the fifth behavioral characteristic; he considered steward leadership and servant leadership cousins.¹¹⁸

The third distinctive area draws attention to two spiritual characteristics. The first characteristic acknowledges a strong relationship with God. The Christian steward leader knows the importance of deepening the relationship with God to be a better steward and leader. Additionally, the motivation of the steward is a distinction. The intrinsic nature of motivation is

¹¹⁶ Ibid., 107–8.

¹¹⁷ Ibid., 109.

¹¹⁸ Ibid., 84.

obedience in a spiritual sense. Extrinsically, the steward's motivation focuses on the future desired results.¹¹⁹

Since stewardship is an emerging approach to leadership, writers have compared and contrasted stewardship with other approaches. Writers have considered transactional and transformational leadership approaches. However, the primary approach used to compare with stewardship is its cousin, servant leadership. Table 3 provides a concise snapshot of the comparison between these two models.

Table 3. Comparison of Servant Leadership and Steward Leadership

	Servant leadership	Steward leadership
Strategy	To ensure that other people's highest-priority needs are being met and they develop as persons	To achieve the objectives of the owner and stakeholders by managing people and resources for growth
Core identity	Servant	Steward
Style of leadership	Participative	Shifts between authoritarian and participative
Motivation for leadership	Intrinsic: altruism (selfless pursuit of the interests of others), service to others	Intrinsic: altruism, responsibility, respect for authority
Characteristics	Listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment, community	Accountability, faithfulness, submissiveness, humility, knows the "owner" (relationship), mission focus, non-ownership, self-sacrifice, risk-taking

¹¹⁹ Ibid., 110.

Table 3—Continued. Comparison of Servant Leadership and Steward Leadership

	Servant leadership	Steward leadership
Primary action	Serve people’s highest-priority needs; “servant first, leader second”	Lead the organization to accomplish the desires and objectives of the owner and stakeholders, serve the owner and stakeholder, leverage and grow the resources
Goal of leadership	Empowered followers	Fulfilled mission, sustainable organization

Source: Wilson, *Steward Leadership*, 124.

Steward leadership is not a mere subset of other leadership approaches. Conversely, although the cousin approach has many similarities, Wilson declared that servant leadership is a subset of the more comprehensive steward leadership model. Figure 1 illustrates that a steward leader model provides a posture that incorporates, facilitates, and includes servant leadership.

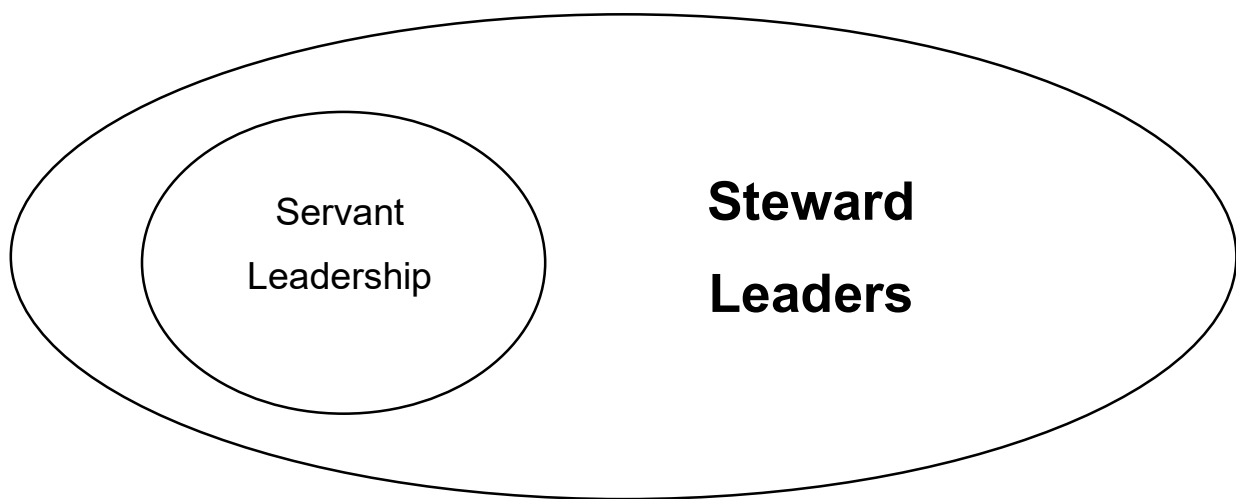


Figure 1. Servant leadership as a subset of steward leadership. Wilson, *Steward Leadership*, 128.

Competency Models

Christian leaders and, in the case of this study, chaplains may possess the identity and mindset and exercise leadership from a steward posture. Effective leadership requires more than a posture from which to lead; it also requires the leader's ability to lead. Chaplains serve and lead in contextualized settings, many within secular institutions. Regardless of the setting, demonstrating leadership competencies determines the leader's effectiveness.

The varied chaplaincy ministry settings and roles broaden the pool of competency models. The sacred nature of chaplaincy requires the consideration of pastoral leadership competencies in addition to organizational and strategic competencies. The following section focuses on an overview of research conducted to identify and describe leadership competencies in ministry and leadership contexts. A compilation of the competencies referred to in this section is listed in appendix A.

Samuel W. Blizzard

As early as 1956, a shift in expectations of the minister's role emerged from a general practitioner to a specialist. Samuel Blizzard reported the results of his study of 690 American Protestant clergy members evaluating their roles. Blizzard identified six practitioner roles: administrator, organizer, pastor, preacher, priest, and teacher. The administrator manages parish operations, including staff meetings and financial administration. The organizer plans and engages in community functions and church associations, while the pastor focuses on interpersonal relationships and community outreach. The preacher is responsible for sermon

preparation and delivery, the priest officiates church rites and liturgy, and the teacher leads Christian educational programs.¹²⁰

Blizzard classified the six roles as traditional, neo-traditional, and contemporary. The traditional roles of preacher, priest, and teacher have biblical definitions and theology associated with the role. Pastor is the lone neo-traditional role. The role of the pastor also has a biblical definition coupled with an ideology. Blizzard noted that new clinical psychology and counseling developments informed the pastor's role. The final two roles, administrator and organizer, comprise the contemporary classification. The emerging contemporary roles do not possess a clear scriptural ideology or a religiously oriented image of the minister.¹²¹

The respondents evaluated the six roles regarding importance, effectiveness, and enjoyment. Blizzard assumed the minister's importance rating would show the ideal ministry and professional norms. The rating of the importance perspective goes from most important to least important: preacher, pastor, priest, teacher, organizer, administrator. Examining the effectiveness perspective, Blizzard considered effectiveness as one aspect of ascertaining the minister's level of personal involvement or motivation. The effective rating showed the most effective to least effective: preacher, pastor, teacher, priest, administrator, and organizer. The third perspective,

¹²⁰ Samuel W. Blizzard, "The Minister's Dilemma," *The Christian Century* 73, no. 17 (1956): 508. William H. Moates, "An Analysis of the Work of Ministers as Managers of Their Churches" (PhD diss., University of Alabama, 1981), 92–95, ProQuest Dissertations & Theses Global. In his study, Moates identified seventeen work roles and narrowed the list to four: scholar-thinker, pastor-counselor, administrator, and church ministerial figure.

¹²¹ Blizzard, "Minister's Dilemma," 508.

enjoyment, rated the roles as most to least enjoyed: pastor, preacher, teacher, priest, organizer, and administrator.¹²²

Blizzard also sought to determine how ministers functionally express the six roles within the parish. With the minister's professional activities aligned with the six roles, 480 initial respondents reported their daily activities. Blizzard discovered that the role that consumed most, two-fifths, of the minister's workday was administrator. The role that ministers consider the least important, the next to least effectual, and the least enjoyed functionally demanded the most time.¹²³

Stephen A. Boersma

In 1988, Stephen Boersma reported his study of managerial competencies for church administration as perceived by three groups: seminary faculty, church lay leaders, and ministers. Following a review of the related literature, Boersma identified a preliminary list of eighty-two competencies. The Delphi panel, composed of professionals, pastors, and educators, reduced the list to fifty competencies representing a broad range of pastoral competencies and produced a Pastoral Management Competencies Questionnaire (PMCQ) with a reliability of .94.¹²⁴

Boersma administered the PMCQ to evaluate dominant managerial competencies for effective administrative supervision in the local church. The 482 respondents rated the

¹²² Ibid., 508–9.

¹²³ Ibid., 509.

¹²⁴ Stephen A. Boersma, "Managerial Competencies for Church Administration as Perceived by Seminary Faculties, Church Lay Leaders, and Ministers" (PhD diss., Oregon State University, 1988), 56–57, ProQuest Dissertations & Theses Global.

competencies on a six-point Likert scale, indicating the level of importance attached to each item. The levels range included very little importance, somewhat important, important, very important, considerably important, and extremely important.¹²⁵

A factor analysis of the data identified three factors—Factor I: Pathfinding, Factor II: Interpersonal Skills, and Factor III: Implementing and Decision-Making Skills. Factor I accounted for twenty competencies, Factor II generated twelve competencies, and Factor III described eleven competencies. Seven spurious competencies failed to load .47 or greater. Five sub-factors emerged, two pathfinding sub-factors and three implementing and decision-making sub-factors. The pathfinding sub-factors were strategic pathfinding and operational pathfinding, and the three implementing and decision-making subfactors were staffing, directing, and controlling.¹²⁶ The competencies within the three clusters provide a basis for developing individuals and assessing effectiveness.¹²⁷

Boersma concluded that a high level of similar perceptions exists among lay leaders and pastors. Few real differences exist between seminary faculty and lay leaders. However, real differences appeared between seminary faculty and pastors, particularly in strategic and

¹²⁵ Ibid., 57–58. Other studies cited Boersma’s research. Timothy Woodruff used the PMCQ as the foundation of his study of executive pastors. Woodruff sought to determine which leadership competencies reported most to least importance to the executive pastor role of a local church. Timothy Rowland Woodruff, “Executive Pastors’ Perception of Leadership and Management Competencies Needed for Local Church Administration” (EdD diss., The Southern Baptist Theological Seminary, 2004), 153–58, ProQuest Dissertations & Theses Global.

¹²⁶ Ibid., 81–82.

¹²⁷ Ibid., 110.

operational planning. All three groups attached relative importance to the implementing and decision-making competencies.¹²⁸

Barbara J. Hopwood

In her 1993 dissertation, Barbara Hopwood explored the relationship between seminary faculty's perception of the necessary pastoral competencies and understanding of the seminary's task. Part I of the research focused on the competencies needed for pastoring.¹²⁹ Three categories—cognitive competencies, character qualities, and behavioral competencies—accounted for the thirty-five competencies identified by Hopwood.¹³⁰ The competencies identified were compared to the Association of Theological Schools (ATS) Profiles of Ministry and found to be very similar.¹³¹

Leighton Ford

Many leaders share the objective of developing other leaders. Embracing the opportunity to develop young leaders, Ford suggested the need for clear goals and outcomes and a leadership

¹²⁸ Ibid., 108–9.

¹²⁹ Barbara Jean Hopwood, “Faculty Perceptions of Pastoral Competencies and the Task of the Seminary: A Study at One Theological School” (EdD diss., Trinity Evangelical Divinity School, 1993), iii, ProQuest Dissertations & Theses Global.

¹³⁰ Ibid., 49–60.

¹³¹ Ibid., 141. Francis A. Lonsway, “Profiles of Ministry: History and Current Research,” *Theological Education* 41, no. 2 (2006): 111–25. In this article, Lonsway reviewed ATS's project, which began in 1973 with a survey instrument of 440 items, and the subsequent surveys in 1988 and 2003. Lonsway noted that little change occurred in the rating of the importance of the characteristics between the mid-1970s and fifteen years later, which Hopwood referenced.

model. He offered a competency model focused on three areas of development: being (values, character), thinking (attitudes, understanding), and doing (actions, skills). These three areas describe a model of competencies toward being, thinking, and doing as Christlike leaders. Ford identified sixty-two competencies in four primary categories: character formation (twenty), leadership (eighteen), evangelism (twelve), and kingdom-seeking (twelve).¹³²

James D. Coggins

In 2004, James Coggins reported his comparative analysis of the competencies and characteristics of ministry leaders as identified by ministry professionals. The goal of the study was the enhancement of ministerial leadership training.¹³³ Coggins established the need for Christian leaders to have the attitude and character of Jesus, and Christian leaders must be able to lead effectively. The mission of the ministry is the compelling motivation for competent leaders.¹³⁴

Coggins surveyed two groups: Florida Baptist Convention denominational and institutional leaders and local pastors within the Florida Baptist Convention. The survey emerged from an extensive review of previous research studies. The resultant survey focused on four

¹³² Leighton Ford, "Helping Leaders Grow," in *Leaders on Leadership: Wisdom, Advice, and Encouragement on the Art of Leading God's People*, ed. George Barna (Ventura, CA: Regal Books, 1997), chap. 7, Kindle.

¹³³ James David Coggins, "A Comparative Analysis of Leadership Competencies and Characteristics for Vocational Ministry Leaders as Identified by Ministry Professionals" (EdD diss., The Southern Baptist Theological Seminary, 2004), 9, ProQuest Dissertations & Theses Global.

¹³⁴ *Ibid.*, 40–41.

areas: character, knowledge competencies, behavioral competencies, and transfer competencies. The survey participants rated the importance of competencies and ranked the top five in each area. The top five rankings for each area were as follows: character (a strong faith, assurance of calling, possessing integrity, having a love for people, leading by example) knowledge (knowledge of God's Word, God-centered biblical ministry, spiritual disciplines, how to relate faith to the modern world, the process of leading change) behavioral (being evangelistic, communicating effectively, relationship skills, preaching to change lives, being able to cast vision) and transfer (having a teachable spirit, being a self-starter, being willing to assume responsibility, being flexible, being a motivator).¹³⁵

Christopher P. Meade

In his 2006 dissertation, Christopher Meade identified core competencies that effective Christian leaders employ. The study also noted which of those core competencies were catalytic. Meade considered core competencies as characteristics, attributes, skill sets, mental models, intelligence, character qualities, and spiritual values. The catalytic competencies were those competencies that provided synergy, momentum, and high-capacity leverage.¹³⁶ The competencies derived from a qualitative analysis of the interviews with twenty Christian leaders closely matched the criteria of his study. Meade used three distinct metaphors—the head, the hands, and the heart—to categorize the questions to elicit responses regarding the core

¹³⁵ Ibid., 81, 86, 90, 94.

¹³⁶ Meade, "Leader-Shift," 2.

competencies. The head referred to knowledge or thinking. The head competencies were semiotic awareness, visioneering, imagineering, and lifelong learning.¹³⁷ Hand competencies that described what leaders need to do were set the example, translate the Bible, create culture, develop relationships, filter and manage information, communicate clearly, and build teams.¹³⁸ Three competencies—character, spiritual passion, and integrity—formed the heart category.¹³⁹

Brian A. Flahardy

In his 2007 dissertation, Brian Flahardy sought to identify essential competencies necessary for ministerial staff members to be effective. Flahardy compared the perceptions of senior pastors, ministerial staff members, and church lay leaders.¹⁴⁰ The total number of respondents was 544. The following fifteen competencies emerged from an extensive literature review from a business and church-related perspective: motivating, vision, managing time and stress, communication, problem-solving and decision-making, planning and organizing, teamwork, administrating volunteers, managing conflict, monitoring, developing others, understanding self and others, managing projects, delegating, and managing change. The order of the aforementioned competencies reflects the ranking of the senior pastors. The analysis showed

¹³⁷ Ibid., 137–50.

¹³⁸ Ibid., 150–63.

¹³⁹ Ibid., 163–69.

¹⁴⁰ Brian Anthony Flahardy, “Essential Leadership Competencies of Professional Ministerial Staff as Identified by Senior Pastors, Staff Members, and Church Lay Leaders” (EdD diss., The Southern Baptist Theological Seminary, 2007), 68, ProQuest Dissertations & Theses Global.

similarities and differences between the group rankings. The ANOVA identified significant differences in five competencies: understanding self and others, monitoring, delegating, managing time and stress, and administrating volunteers.¹⁴¹

Dondi E. Costin

In his 2008 dissertation, Dondi Costin conducted a study to examine the essential leadership competencies for wing chaplains in the United States Air Force. Costin developed a leadership competency profile instrument derived from an exhaustive military and ministry literature review. Following the employment of the Delphi panel, seventy-two competencies emerged, which the survey instrument incorporated along with open-ended questions. The work of Boersma, pastoral leadership competencies, and Karl D. Huth, Air Force healthcare administrator competencies, paralleled Costin's desired research outcome.¹⁴²

The Air Force Chaplain Corps population consists of 935 personnel. An impressive 447 responses provided a representative view of the Chaplain Corps. Factor analysis of the data yielded a leadership competency profile for wing chaplains. Fifteen factors—visionary leadership, team leadership, performance evaluation, team empowerment, servant leadership, exemplary leadership, spiritual modeling, volunteer involvement, community leadership, organizing, ministry innovation, budgeting, strategic planning, volunteer training, and ministry

¹⁴¹ Ibid., 100–5.

¹⁴² Costin, “Essential Leadership Competencies,” 113–18.

practice—accounted for sixty-nine competencies. Although three competencies failed to load on a single factor, the respondents perceived the non-loading competencies as very important.¹⁴³

Costin's study identified competencies and validated the need for leader development. The Air Force Chaplain Corps's ranking provided an insight into the two spheres of leadership—classic and traditional ministry—navigated by chaplains. The top two ranked classic leadership factors were visionary leadership and team leadership. On the other end of the spectrum, the Chaplain Corps consistently ranked traditional ministry competencies such as preaching, worship leading, and counseling low. Chaplains ranked the traditional ministry competencies lower than the non-clerical chaplain assistants.¹⁴⁴ Costin rightly noted this finding disconcerting since chaplains serve as pastors in addition to their military leadership role.

John H. Zenger and Joe Folkman

Through an extensive research study, Zenger and Folkman identified key leadership competencies and provided a conceptual competence model. The model aligns the competencies with the five clusters of effective leadership. Zenger and Folkman referred to their model as *The Leadership Tent*; the clusters or poles provide the structure of the tent. Four poles, personal capabilities, focus on results, interpersonal skills, and leading organizational change, surround the center pole, character.¹⁴⁵ Nineteen competencies emerged from the study. The four poles

¹⁴³ Ibid., 160–71.

¹⁴⁴ Ibid., 209–10.

¹⁴⁵ John H. Zenger and Joe Folkman, *The New Extraordinary Leader*, 3rd ed. (New York: McGraw-Hill, 2020), 14–15, Kindle.

accounted for eighteen differentiating competencies, while the center pole was the nineteenth competency—character.¹⁴⁶

Richard L. Hughes, Katherine Colarelli Beatty, and David L. Dinwoodie

In *Becoming a Strategic Leader*, Richard Hughes, Katherine Beatty, and David Dinwoodie shared lessons learned over several years of strategic leadership study and observation. Hughes, Beatty, and Dinwoodie defined strategic leadership with the statement, “Individuals and teams enact strategic leadership when they create the direction, alignment, and commitment needed to achieve the enduring performance potential of the organization.”¹⁴⁷

Effective leaders have three mindsets:

1. *Strategic thinking* involves the cognitive and social processes that lead to a shared understanding of the complex relationship between the organization and its environment. It also involves using that understanding to set the direction for the organization’s future.
2. *Strategic acting* is taking decisive action consistent with the strategic direction despite the inherent ambiguity, chaos, and complexity inherent in organizational life. At its core, it involves translating thinking into priorities for collective action.
3. *Strategic influence* is engendering commitment to the organization’s strategic direction by inviting others into the strategic process, forging relationships inside and outside the organization, and using organizational culture and systems of influence.¹⁴⁸

¹⁴⁶ Ibid., 73–83.

¹⁴⁷ Richard L. Hughes, Katherine Colarelli Beatty, and David L. Dinwoodie, *Becoming a Strategic Leader: Your Role in Your Organization’s Enduring Success*, 2nd ed, Jossey-Bass Business & Management Series (San Francisco: Jossey-Bass, 2014), 11, Kindle.

¹⁴⁸ Ibid., 49.

Hughes, Beatty, and Dinwoodie identified the following five competencies of strategic thinking: scanning, visioning, reframing, making common sense, and systems thinking. Strategic acting included the competencies of acting decisively in the face of uncertainty, fostering agility, and creating alignment by setting clear strategic priorities. Six competencies associated with strategic influence were building trust, managing the political landscape, boundary spanning, involving others, connecting at an emotional level, and building and sustaining momentum.¹⁴⁹

Farai Katsande

In his 2021 dissertation, Farai Katsande developed the transforming steward leadership questionnaire (TSLQ), a validated instrument to measure transforming steward leadership. An extensive literature review identified 334 items relating to fourteen transformational leadership and stewardship aspects, including competencies.¹⁵⁰ The review of the competencies aspect identified twenty-seven competencies.¹⁵¹ A panel of experts reduced the 334 items to 64 items, which formed the TSLQ. Following the assessment of the responses of the 341 survey participants, a factor analysis reduced the initial 64-item TSLQ to 15 items assessing three

¹⁴⁹ Ibid., 70, 123, 162.

¹⁵⁰ Katsande, “Developing Transforming,” iii.

¹⁵¹ Katsande reviewed the following literature related to the competencies aspect: J. Alban-Metcalf and B. Alimo-Metcalf, “Engaging Leadership Part One: Competencies Are like Brighton Pier,” *International Journal of Leadership in Public Services* 5, no. 1 (2009): 10–18, <https://doi.org/10.1108/17479886200999994>; Richard E. Boyatzis, “Competencies in the 21st Century,” *Journal of Management Development* 27, no. 1 (2008): 5–12, <https://doi.org/10.1108/02621710810840730>; Costin, “Essential Leadership Competencies”; and K. K. Hewitt, A. W. Davis, and C. Lashley, “Transformational and Transformative Leadership in a Research-Informed Leadership Preparation Program,” *Journal of Research on Leadership Education* 9, no. 3 (2014): 225–53, <https://doi.org/10.1177/1942775114552329>.

factors. The final 15-item TSLQ had a Cronbach alpha of .940. The instrument measures three critical components for transforming steward leaders: stewardship, character, and competencies.

CHAPTER 3

RESEARCH DESIGN

This chapter describes the methodology used in this descriptive, correlational study of quantitative data. The goal of this study was to determine whether and to what extent a relationship existed between leadership competencies and steward leader characteristics among Southern Baptist chaplains. The New Orleans Baptist Theological Seminary's Institutional Review Board (IRB) approved the research on March 16, 2023 (see appendix B). Using a descriptive, correlational study allowed the exploration of the research problem with an objective approach using data to identify statistically significant relationships and associations. The quantitative approach allowed the identification of statistical relationships among the variables.¹

The study included two phases. The first phase culminated with the creation of the survey instrument. This chapter discusses the validity and reliability of the instrument and the data analysis procedures. The final phase was collecting and analyzing the data.

Instrument Development

Numerous studies on leadership from sacred and secular perspectives are available. However, the lack of an identified study of Southern Baptist chaplains necessitated the

¹ R. Burke Johnson and Larry B. Christensen, *Educational Research: Quantitative, Qualitative, and Mixed Approaches*, 5th ed. (Los Angeles: Sage, 2014), table 2.1, Kindle.

development of a leadership competency assessment instrument from a Southern Baptist perspective. The instrument development process originated with an extensive review of literature related to leadership studies and steward leadership. The desired outcome of the instrument required assessing leadership competencies and steward leader characteristics.

Various robust lists of competencies emerged from the precedent literature, allowing the synthesizing of the numerous competencies.² Culling the competencies focused on three primary leadership areas: pastoral, strategic, and organizational. After developing a preliminary competency profile comprising eighty-one competencies, a survey was developed via SurveyMonkey. A Delphi panel was employed, and the survey was used to develop a chaplaincy essential leadership competency profile necessary to provide effective ministry.

Competencies—Delphi Panel

The Delphi method, developed by the Rand Corporation in the late 1950s and 1960s, systematically gathers expert opinions. The Delphi method is a recognized tool for developing consensus.³ Underlying the process is the assumption that the evaluation of a group is more

² Letters granting permission by Costin and Flahardy to use their competency profiles (see appendix C) were received. These profiles served as the primary baseline to build the preliminary competency profile for this study. Other competencies identified in the literature review filled perceived gaps.

³ Linda Stone Fish and Dean M. Busby, “The Delphi Method,” in *Research Methods in Family Therapy*, ed. D. H. Sprenkle and F. P. Piercy, 2nd ed. (New York: Guilford Press, 2005), 239; Lefkothea Giannarou and Efthimios Zervas, “Using Delphi Technique to Build Consensus in Practice,” *International Journal of Business Science and Applied Management* 9, no. 2 (2014):

reliable than an individual's assessment.⁴ David Garson described concisely the Delphi method as “an iterative process for consensus building among experts” with application in quantitative research.⁵

Delphi Pilot Study

An accepted and recommended practice is to conduct a pilot study to test feasibility, functionality, and clarity of the survey.⁶ Five volunteers representing chaplains, educators, and endorsers participated in the pilot study. An email comprising instructions, a link to the online survey, information about the study, demographic information, and a consent form was sent to the Delphi panel members. The pilot study participants were asked to respond as Delphi panel members. In addition to completing the survey, the participants were asked to provide comments regarding the functionality and clarity of the survey. Necessary revisions were made following the pilot study to formulate the final version of the survey.

66; Chia-Chien Hsu and Brian A. Sanford, “The Delphi Technique: Making Sense of Consensus,” *Practical Assessment, Research, and Evaluation* 12 (2017): 1.

⁴ Giannarou and Zervas, “Using Delphi Technique,” 66.

⁵ G. David Garson, *The Delphi Method in Quantitative Research* (Asheboro, NC: Statistical Associates, 2014), overview, Kindle.

⁶ Paul D. Leedy and Jeanne Ellis Ormrod, *Practical Research: Planning and Design*, 12th ed. (New York: Pearson, 2019), 119; Johnson and Christensen, *Educational Research*, sec. 8.8, Kindle.

Panel Composition

The selection of the Delphi panel members is critical to achieving the goal of gathering expert opinions. J. R. Avella suggested that “participant invitation criteria should include those measurable characteristics that each participant group would acknowledge as those defining expertise.”⁷ Panel members “should be highly trained and competent within the specialized area of knowledge related to the target issue.”⁸ To ensure a competent panel, a defined list of criteria was developed. The panel comprised Southern Baptist chaplains, educators, and endorsers. The criteria for the panel members of the three leadership roles were as follows:

Chaplains (must meet all three criteria to be eligible):

- Southern Baptist chaplain
- Fifteen or more years of chaplaincy ministry
- Adherence to Southern Baptist doctrine

Educators (must meet three of the following criteria to be eligible):

- Faculty at one of the following: any SBC seminary, Liberty University, Columbia International University⁹
- The institution’s chaplaincy program director or equivalent
- Instructs chaplaincy courses

⁷ J. R. Avella, “Delphi Panels: Research Design, Procedures, Advantages, and Challenges,” *International Journal of Doctoral Studies* 11 (2016): 307.

⁸ Hsu and Sanford, “The Delphi Technique,” 3.

⁹ Although Liberty University and Columbia International University are not Southern Baptist seminaries, the institutions have contributed to Southern Baptist chaplains’ theological education and training. The researcher served as an endorser for the North American Mission Board and observed that Southern Baptist chaplains received their chaplaincy qualifying degree from various SBC seminaries, Liberty University, and Columbia International University, among other institutions.

- Instructs pastoral leadership courses
- Published works on chaplaincy or leadership
- Served as a chaplain

Endorsers (must meet all three criteria to be eligible):

- Two or more years of experience with BGCT or NAMB chaplaincy offices
- Served as a chaplain
- Supports and trains chaplains

Each of the participants met the respective leadership role criteria. The mode range of twenty-one to twenty-five years of experience for the chaplains illustrated the panel's level of expertise. Additionally, two-thirds of the educators had published chaplaincy-related works, taught leadership and chaplaincy courses, served as a chaplaincy program director, and served as a chaplain. While all the endorsers served as chaplains, three-fourths reported they directly trained and supported chaplains.

Scholars note a lack of consensus on the size of the panel. The desired membership ranged between nine and twelve members; the goal was three or four members from each group: chaplains, educators, and endorsers. Generally, Clayton suggested that fifteen to thirty individuals representing a homogenous population and five to ten people from a heterogeneous population are acceptable. He identified the heterogeneous group as "people with expertise on a particular topic but coming from different social/professional stratifications."¹⁰ The potential panel members were congruent with Clayton's definition of a heterogeneous group.

¹⁰ Clayton, "Delphi: A Technique," 378.

A list of potential panel members was compiled through the researcher's awareness and personal knowledge of leaders within each group. The potential panel members were contacted via email invitation to participate in the Delphi study. The letter included the purpose of the study and a link to an online survey through the SurveyMonkey platform (see appendix D). Upon clicking the button to begin the survey, the participants accessed the survey, including an informed consent form, demographic questions, and a list of eighty-one preliminary leadership competencies (see appendix E).

Eighteen potential panel participants received an invitation to participate in the Delphi study. One potential participant did not open the email invitation. Six potential participants did not begin the survey. Eleven participants completed the round one survey. The participation rate of the potential panel participants was 61%. According to the Delphi iterative process, a second round commenced. Ten of the round one participants completed the second round. Table 4 contains the demographic data of the panel members.

Table 4. Demographics of Panel of Experts

Demographic Characteristics	Leadership Role					
	Chaplain		Educator		Endorser	
	Frequency	%	Frequency	%	Frequency	%
Gender						
Male	3	30.00	3	30.00	4	40.00
Female						

Table 4—Continued. Demographics of Panel of Experts

Demographic Characteristics	Leadership Role					
	Chaplain		Educator		Endorser	
	Frequency	%	Frequency	%	Frequency	%
Years of role experience						
1–5						
6–10			2	20.00	2	20.00
11–15			1	10.00	1	10.00
16–20	1	10.00				
21–25	2	20.00				
>25					1	10.00
Years of pastoral experience						
1–5	1	10.00				
6–10	1	10.00	2	20.00	1	10.00
11–15					1	10.00
16–20					1	10.00
21–25	1	10.00	1	10.00		
>25					1	10.00
Highest level of education						
Master’s	2	20.00			1	10.00
Professional						
Doctoral	1	10.00	1	10.00	3	30.00
Research						
Doctoral			2	20.00		

Consensus Criteria

Traditionally, the process begins with the expert panel receiving an open-ended survey. The collection and collation of the responses and the presentation of the results with statistical data, including the mean and interquartile range (IQR), would conclude round one. The Delphi method consists of prescribed rounds or consensus. The subsequent rounds include the process of the panel members receiving the statistical summary and applicable instructions for revisions or comments. The process continues until a consensus or the completion of prescribed rounds. The Delphi method may vary in form and procedures.¹¹ Although the form and procedures may vary, distinguishable characteristics mark the Delphi method: (1) anonymity, (2) iterations, (3) controlled feedback, and (4) statistical analysis.¹²

Scholars and researchers note the lack of agreement in determining group consensus. Some researchers use a majority percentage; Hsu and Sandford observed researchers claiming consensus at 70 percent or 80 percent agreement.¹³ Heiko Von der Gracht noted various percentages ranging from a simple majority to 60 percent and above.¹⁴ In addition to determining

¹¹ William R. Yount, *Research Design and Statistical Analysis in Christian Ministry*, 5th ed. (self-published, 2015), 12–19.

¹² Hsu and Sandford, 2; Heiko A. von der Gracht, “Consensus Measurement in Delphi Studies: Review and Implications for Future Quality Assurance,” *Technological Forecasting and Social Change* 79, no. 8 (October 2012): 1526.

¹³ Hsu and Sandford, “The Delphi Technique,” 4.

¹⁴ Von der Gracht, “Consensus Measurement,” 1529–30.

consensus based on a percentage of agreement, researchers also use measures of central tendency to determine consensus: (1) the range, (2) standard deviation, (3) interquartile range, and (4) coefficient of (relative) variation.¹⁵

The threshold to achieve consensus in this study was a 70 percent agreement of the very important (VI) and extremely important (EI) responses for each competency. The criterion for the mean was > 4 . The 70 percent threshold relies on the assessments of Wesley Vernon and Avella.¹⁶ Additionally, the interquartile range (IQR) of a competency must be ≤ 1.00 . Von der Gracht considered an IQR of ≤ 1.00 as a consensus indicator for 5-point Likert scales.¹⁷ The use of percentage and central tendency measurements to achieve consensus in this study is consistent with the findings of Lefkothea Giannarou and Efthimios Zervas. Giannarou and Zervas reviewed thirty-two studies and observed that multiple studies used a percentage and IQR to measure consensus.¹⁸

A modified Delphi method was used to develop the multi-item competency survey. Avella noted that in a modified Delphi, the researcher provides the expert panel with an initial list, thus

¹⁵ Ibid., 1530.

¹⁶ Wesley Vernon, "The Delphi Technique: A Review," *International Journal of Therapy and Rehabilitation* 16, no. 2 (February 2009): 72; Avella, "Delphi Panels," 319.

¹⁷ Von der Gracht, "Consensus Measurement," 1529.

¹⁸ Giannarou and Zervas, "Using Delphi Technique," 68–72.

eliminating the traditional round one. The initial list emerges from a thorough literature review.¹⁹

A pilot Delphi panel was used to verify the functionality of the online survey platform.

This modified Delphi of this study began with the expert panel responding to the initial list of eighty-one competencies, indicating the degree of importance of each competency. Respondents rated each competency using a 5-point Likert scale, where 1 indicated the competency was perceived as *very little importance*, 2 denoted the competency was *somewhat important*, 3 signified the competency was *important*, 4 indicated the competency was perceived as *very important*, and 5 denoted that the perception that the competency was *extremely important*. During round one, panel members' responses determined whether to reject or include the competencies for the second round. Panel members also commented on the clarity of the wording of each competency. The panel also suggested twenty other competencies. An assessment of the twenty panel-suggested competencies eliminated nine; thus, eleven panel-suggested competencies moved forward to the second round. Five eliminated panel-suggested competencies failed to move forward due to being similar to or duplicating one of the initial competencies that moved to the second round. One eliminated panel-suggested competency did not apply to the full scope of chaplaincy categories researched. The final three eliminated panel-suggested competencies were similar or duplicates of an initial competency that failed to meet the mean, IQR, and consensus threshold.

¹⁹ Avella, "Delphi Panels," 312–13.

The panel members received statistical feedback and were asked to review the revised list and rate the competencies in round two. The panel members were to revise their opinions or justify remaining outside the consensus. The second-round list comprised forty-seven competencies, thirty-six initial competencies, and eleven panel-suggested competencies (see appendix F). The panel achieved consensus after the second round. The panel identified fourteen essential chaplaincy leadership competencies. Table 5 shows the data according to the criteria.

Table 5. Essential Chaplaincy Leadership Competencies

Rank	Competency	Mean > 4	IQR ≤ 1	% VI+EI ≥ 70%	% EI
1	Q45. Lead by example	5.000	0.00	100	100
2	Q58. Demonstrate integrity and honesty	5.000	0.00	100	100
3	Q64. Demonstrate a servant's attitude and leadership	5.000	0.00	100	100
4	Q74. Practice spiritual disciplines (prayer, Bible study, etc.)	5.000	0.00	100	100
5	Q59. Interpret and communicate the Bible accurately	4.900	0.00	100	90
6	Q25. Possess a good understanding of his/her own strengths and weaknesses (Self-Awareness)	4.800	0.25	100	80
7	Q68. Provide moral leadership by modeling and mentoring Christian character and devotion	4.800	0.25	100	80
8	Q10. Demonstrate the ability to listen carefully to what someone else is saying	4.700	0.25	90	80

Table 5—Continued. Essential Chaplaincy Leadership Competencies

Rank	Competency	Mean	IQR ≤ 1	% VI+EI $\geq 70\%$	% EI
9	Q62. Committed to equipping and mobilizing God’s people for ministry	4.700	0.25	90	80
10	Q65. Demonstrate a concern for others	4.700	0.25	90	80
11	Q6. Take good care of his/her own health	4.600	0.50	80	80
12	Q71. Speak truth to power	4.600	1.00	90	70
13	Q92. Demonstrate competence in written and oral communication skills	4.600	1.00	100	60
14	Q95. Mentors and coaches subordinate chaplains	4.600	1.00	100	60

Content Validity

Validity is the extent to which the instrument measures what it is supposed to measure.

Content validity, a nonstatistical approach, involves systematically examining the instrument and is an essential aspect of validity.²⁰ Conducting a thorough literature review to develop a content pool for the instrument and using a Delphi study with expert panel members’ consensus are

²⁰ “Survey Validity,” National Business Research Institute, accessed August 25, 2023, <https://www.nbrii.com/our-process/survey-validity/>; Aaron Moss, “CloudResearch,” *What Are Survey Validity and Reliability?* (blog), accessed August 25, 2023, <https://www.cloudresearch.com/resources/blog/survey-validity-and-reliability/>.

appropriate methods to determine validity.²¹ Validity was established through both methods. First, the content items were grounded in the literature review. Then, the Delphi process confirmed the validity of the content of the chaplaincy leadership competencies of the survey. The first round of the Delphi confirmed face validity as the expert panel was asked to rate importance and clarity and address any gaps among the items culled from the literature review. The panelists were asked to react to the feedback on round one and again rate the importance of the competencies that moved into the second round, thus confirming the content validity and consensus.

Reliability

Cronbach's alpha coefficient measures internal consistency (a measure of reliability) to determine how much the items on a scale measure the same dimensions.²² The reliability calculation on the chaplaincy leadership competency scale for internal consistency was good, with a Cronbach's alpha of 0.845. Darren George and Paul Mallery suggested the evaluation guide of $\geq .9$ excellent, .8–.89 good, .7–.79 acceptable, .6–.69, questionable, .5–.59 poor, and

²¹ Sharon B. Colton, "Developing an Instrument to Analyze the Application of Adult Learning Principles to World Wide Web Distance Education Courses Using the Delphi Technique" (EdD diss., University of Louisville, 2002), 86–89, ProQuest Dissertations & Theses Global; Sharon B. Colton and Tim Hatcher, "The Web-Based Delphi Research Technique as a Method for Content Validation in HRD and Adult Education Research," vol. 9–1 (Academy of Human Resource Development International Conference, Austin, TX, 2004), 183–89.

²² "Cronbach's Alpha," Laerd Statistics, n.d., <https://statistics.laerd.com/premium/spss/reliability-ca/cronbachs-alpha-in-spss.php>.

$\leq .5$ unacceptable.²³ The reliability test issued a warning indicating that the determinant of the covariance matrix is zero or approximately zero. Statistics based on its inverse matrix cannot be computed and are displayed as system-missing values. The following component variables have zero variance and were removed from the scale calculations: Q45, Q58, Q64, and Q74. Table 6 shows the descriptive statistics.

Table 6. Descriptive Statistics – Chaplaincy Leadership Competencies

Variable	Min	Max	<i>M</i>	<i>SD</i>	Variance	Skewness	Kurtosis
Q6	3.00	5.00	4.600	.84327	.711	-1.779	1.406
Q10	3.00	5.00	4.700	.67495	.456	-2.277	4.765
Q25	4.00	5.00	4.800	.42164	.178	-1.779	1.406
Q45 ^a	5.00	5.00	5.000	.00000	.000	—	—
Q58 ^a	5.00	5.00	5.000	.00000	.000	—	—
Q59	4.00	5.00	4.900	.31623	.100	-3.162	10.000
Q62	3.00	5.00	4.700	.67495	.456	-2.277	4.765
Q64 ^a	5.00	5.00	5.000	.00000	.000	—	—
Q65	3.00	5.00	4.700	.67495	.456	-2.277	4.765
Q68	4.00	5.00	4.800	.42164	.178	-1.779	1.406
Q71	3.00	5.00	4.600	.69921	.489	-1.658	2.045
Q74 ^a	5.00	5.00	5.000	.00000	.000	—	—

²³ Darren George and Paul Mallery, *IBM SPSS Statistics 25 Step by Step: A Simple Guide and Reference* (New York: Routledge, Taylor & Francis, 2019), 236.

Table 6—Continued. Descriptive Statistics – Chaplaincy Leadership Competencies

Variable	Min	Max	<i>M</i>	<i>SD</i>	Variance	Skewness	Kurtosis
Q92	4.00	5.00	4.600	.51640	.267	-.484	-2.277
Q95	4.00	5.00	4.600	.51640	.267	-.484	-2.277

Note: *N* = 14

^a Zero variance

Primary Study

The process and outcome of the Delphi method provided a list of essential leadership competencies for chaplaincy ministry. The survey design used the Delphi panel's essential chaplaincy leadership competencies, elements of Katsande's Transforming Steward Leadership Questionnaire (TSLQ), and Wilson's research survey regarding leadership roles and steward leadership.²⁴ In addition to the demographic items, the final Chaplaincy Leadership Competencies & Steward Leadership fifty-one-item survey comprised four sections (see appendix G). The first section, Essential Chaplaincy Leadership Competencies, contained fourteen items, and the second section, TSLQ, comprised fifteen items. The final two sections, Leadership Roles and Steward Leadership, derived from Wilson's work regarding steward leadership and nonprofit organizations, included nine and thirteen items, respectively.

²⁴ Farai Katsande granted permission to use and adapt the TSLQ. Also, the family of the late Kent Wilson granted permission to use and adapt Wilson's Christian Nonprofit Leader Survey. See appendix H.

Pilot Study

A pilot study was conducted to test the survey of the primary study. Five retired chaplains were invited to participate in the pilot study. An email comprising instructions, a link to the online survey, information about the study, demographic information, and a consent form was sent to the participants. Following the pilot study participants' comments, necessary revisions were made to formulate the final version of the Chaplaincy Leadership Competencies & Steward Leadership survey.

Data Collection

Following the pilot study and necessary revisions, the online survey was administered to initiate the primary study. The invitation email included instructions, a link to the online survey, information about the study, demographic information, and a consent form (see appendix I). As an incentive, an opportunity to receive one of two \$50.00 Amazon gift cards was offered to each participant who completed the survey. A randomizer-generating application selected the email addresses of two participants; the two selected participants received an electronic \$50.00 Amazon gift card.

A convenience sampling of current Southern Baptist chaplains received the survey via online surveying software. Convenience sampling is a method of gathering data from individuals who are easily accessible or readily available. Burke Johnson and Larry Christensen asserted the

importance of providing descriptive characteristics of the study participants.²⁵ Nonidentifying demographic information was collected.

The sampling comprised Southern Baptist chaplains. The BGCT and NAMB endorsers permitted contact and surveying of their endorsed chaplains (see appendix J). Although the number of endorsed chaplains continually fluctuates, the total population for this study of BGCT and NAMB endorsed chaplain population was 1,797. The sample size calculator, with a 95% confidence level, a standard deviation of 0.5, and a confidence interval (margin of error) of 5%, was used to establish the goal of 350 participants.²⁶ The sample size of 378 ($N = 378$) responses exceeded the goal of 350 participants.

Demographic characteristics were chosen and analyzed to determine whether or not the characteristics affected the respondents' scoring. The following demographic information was requested:

1. Gender—This characteristic was included to annotate the level of diversity among the sample. The data may be used to determine whether gender affects one's perspective.
2. Years as a Chaplain—The time serving as a chaplain was asked to gain perspective on their experience relative to the leadership competencies. This variable was categorized as (a) 1–5 years, (b) 6–10 years, (c) 11–15 years, (d) 16–20 years, (e) 21–25 years, (f) more than 25 years.
3. Level of Education— This characteristic was categorized based upon the highest level of education attained: (a) Master of Divinity (MDiv) or equivalent, (b) Master of

²⁵ Johnson and Christensen, *Educational Research*, chap. 10, Kindle.

²⁶ SurveyMonkey Sample Size Calculator, accessed December 12, 2022, <https://www.surveymonkey.com/mp/sample-size-calculator>.

Theology (ThM), (c) Doctor of Ministry (DMin), (d) Doctor of Theology (ThD), Education (EdD), Philosophy (PhD), (e) Other.

4. Ministerial Experience—This characteristic was asked to determine how many years the participant had served as a pastor or church staff member. This variable was categorized as (a) 1–5 years, (b) 6–10 years, (c) 11–15 years, (d) 16–20 years, (e) 21–25, (f) more than 25 years.
5. Type of Chaplaincy—The type of chaplaincy was asked to determine whether the chaplaincy category affects one’s perspective.

Data Analysis Procedures

A quantitative methodology using statistical tests and correlation analysis answered the research questions. This section describes the procedures for data analysis. Data analysis was performed in IBM SPSS Statistics version 29.0 software.²⁷ Data analysis included descriptive, between-subjects, correlation, and predictive tests to address the research questions and hypotheses. The three research questions and associated hypotheses that guided this study were as follows:

R1: To what extent is there a difference between leadership competencies practiced among SBC chaplains serving in various contextualized settings?

H1₀: There is not a statistically significant difference between leadership competencies and chaplains serving in various contextualized settings.

²⁷ IBM Group, *IBM SPSS Statistics for Windows*, v. 29.0 (Armonk, NY: IBM Corp. PC. 2022).

H1_A: There is a statistically significant difference between leadership competencies and chaplains serving in various contextualized settings.

R2: To what extent is there a relationship between essential leadership competencies and steward leader characteristics among SBC chaplains?

H2₀: There is not a statistically significant relationship between the identified essential leadership competencies and steward leader characteristics.

H2_A: There is a statistically significant relationship between the identified essential leadership competencies and steward leader characteristics.

R3: To what extent do steward leader characteristics predict leadership competencies among SBC chaplains?

H3₀: Steward leader characteristics are not a statistically significant predictor of leadership competencies among SBC chaplains.

H3_A: Steward leader characteristics are a statistically significant predictor of leadership competencies among SBC chaplains.

Before testing each research question and the associated hypotheses, the Laerd Statistics *Statistical Test Selector* was used to identify the appropriate statistical test to analyze the quantitative data.²⁸

²⁸ Laerd Statistics, *Statistical Test Selector*, (n.d.), <https://statistics.laerd.com/premium/sts/index.php>.

Research Question 1

Research Question 1 required a statistical test to determine the differences between the three groups. The type of study design, between-subjects, assigned the sample to groups based on specific characteristics. The independent variable, chaplaincy type, included correctional, healthcare, and military groups.²⁹

Based on the study design, the appropriate test selected was the Kruskal-Wallis H test. “The Kruskal-Wallis H test is a rank-based nonparametric test that can be used to determine if there are statistically significant differences between two or more groups of an independent variable on a continuous or ordinal dependent variable.”³⁰ The following four assumptions must be met before using the Kruskal-Wallis H test: (1) the data includes one dependent continuous or ordinal variable; (2) the data contains one independent variable with a minimum of two categorical, independent group; (3) the groups have different participants, and no participant is in more than one group; and (4) the distribution of scores must be determined to have a same or different shape, which governs how to interpret the Kruskal-Wallis H test.³¹

²⁹ Ibid., <https://statistics.laerd.com/premium/sts/groups-between-one-threeplus-o.php>. The study design parameters were group differences, between-subjects, one independent variable with three groups, and ordinal dependent variables.

³⁰ “Kruskal-Wallis H Test,” Laerd Statistics, 2015, <https://statistics.laerd.com/premium/spss/kwht/kruskal-wallis-test-in-spss.php>.

³¹ Ibid., <https://statistics.laerd.com/premium/spss/kwht/kruskal-wallis-test-in-spss-3.php>.

Research Question 2

The purpose of Research Question 2 was to determine whether a relationship existed between leadership competencies and steward leader characteristics. Based on the study design, Kendall's tau-b (τ_b) was the appropriate test. Kendall's tau-b test (nonparametric) measures the strength and direction of association between two variables.³² Three assumptions must be considered: (1) the data are two ordinal variables; (2) the variables represent paired observations; and (3) monotonic relationships are desired, although not a strict assumption.³³

Research Question 3

The third research question asked to what extent steward leader characteristics predict leadership competencies. The result of the statistical test selector indicated that the ordinal logistic regression test was appropriate to test Research Question 3.³⁴ The goal of the ordinal logistic regression test is to predict an ordinal dependent variable given one or more independent variables. The assumptions to be considered for the ordinal logistic regression test are as follows:

³² Laerd, *Statistical Test*, <https://statistics.laerd.com/premium/sts/association-two-oo-no-no.php>. The study design parameters were associations, two ordinal variables, no independent or dependent variables, and ordinally scaled.

³³ "Kendall's tau-b (τ_b)," Laerd Statistics, <https://statistics.laerd.com/premium/spss/ktb/kendalls-tau-b-in-spss-3.php>.

³⁴ Laerd, *Statistical Test*, <https://statistics.laerd.com/premium/sts/prediction-o.php>. The two study design parameters were prediction and ordinal-dependent variables.

(1) one ordinal dependent variable; (2) one or more independent variables, including ordinal treated as continuous or categorical; (3) no multicollinearity; and (4) proportional odds, tested with a full likelihood ratio test.³⁵ The independent variable was the steward leader characteristic, and the dependent variable was the leadership competency.

³⁵ “Ordinal Logistic Regression,” Laerd Statistics, <https://statistics.laerd.com/premium/spss/olr/ordinal-logistic-regression-in-spss.php>.

CHAPTER 4

ANALYSIS OF FINDINGS

This chapter presents the findings of the research conducted. The purpose of the research was to discover and analyze the essential leadership competencies that Southern Baptist chaplains possess and explore the extent of a relationship between the competencies and steward leader characteristics and whether steward leader characteristics predict leadership competencies.

Compilation Protocol

The survey was developed using the Delphi panel's list of essential chaplaincy leadership competencies and previous research.¹ The survey obtained non-identifying demographic data from the SBC chaplains who completed the online survey. The survey also collected data on the chaplains' perceptions of their leadership competencies and steward leader characteristics.

The participants included SBC chaplains serving within correctional, healthcare, and military contexts. Two batch email files were uploaded to SurveyMonkey to disseminate the survey to the target population of 1,797 SBC chaplains. One hundred seventy-seven emails bounced and were not delivered. Sixty-six percent, or 1,191 participants, opened the email and

¹ Katsande, "Developing Transforming," 224–26; Wilson, "Steward Leadership." 310–16.

392 responded. Fourteen participants did not complete the survey and were removed from the study. Three hundred seventy-eight responses were retained, resulting in a 21% response rate. The sample size of 378 ($N = 378$) responses exceeded the goal of 350 participants.

The compiled data were analyzed according to the research questions. Three research questions guided the analysis of the research findings, which are analyzed in sections following the respective research questions. Various statistical procedures quantified the data to test the three hypotheses. Using Laerd Statistics *Statistical Test Selector*, the appropriate statistical test was determined for the research.² The Kruskal-Wallis H test measured the difference between the responses from the groups of chaplains (correctional, healthcare, and military) per RQ1. Kendall's tau-b test measured the relationship between leadership competencies and steward leader characteristics among SBC chaplains per RQ2. The ordinal logistic regression test measured how much steward leadership characteristics predicted leadership competencies per RQ3.

Participant Demographics

Demographic inquiries included gender, years as a chaplain, education level, ministerial experience, and type of chaplaincy. Descriptive statistics for the gender variable indicated that 93.9% of the respondents were male and 6.1% were female. The majority of the sample had served as a chaplain for 11–15 years (26.5%), held an MDiv or equivalent as their highest level

² “Statistical Test Selector,” Laerd Statistics, 2015, <https://statistics.laerd.com/premium/sts/index.php>.

of education (65.1%), and served as a pastor or on a church staff for 1–5 years (35.2%). Finally, the majority served within the military context (57.7%). Table 7 displays the demographic data of the participants.

Table 7. Participant Demographic Profile (*N* = 378)

Variable	Frequency	%	Cumulative %
Gender			
Male	355	93.90	93.90
Female	23	6.10	100.00
Years as a chaplain			
1–5	73	19.30	19.30
6–10	74	19.60	38.90
11–15	100	26.50	65.30
16–20	57	15.10	80.40
21–25	41	10.80	91.30
>25	33	8.70	100.00
Education			
MDiv or Equivalent	246	65.10	65.10
ThM	16	4.20	69.30
DMin	65	17.20	86.50
PhD	30	7.90	94.40
Other	21	5.60	100.00
Ministerial experience			
1–5	133	35.20	35.20
6–10	87	23.00	58.20
11–15	43	11.40	69.60
16–20	34	9.00	78.60
21–25	29	7.70	86.20
>25	52	13.80	100.00

Table 7—Continued. Participant Demographic Profile (N = 378)

Variable	Frequency	%	Cumulative %
Type of chaplaincy			
Correctional	37	9.80	9.80
Healthcare	123	32.50	42.30
Military	218	57.70	100.00

Note. No data was missing; the valid percentage is equivalent to the listed percentage.

Reliability

The Chaplaincy Leadership Competencies & Steward Leadership survey was comprised of four sections. A reliability test was conducted for each section. The Cronbach's alpha coefficient was used to measure reliability. As with the reliability test of the Delphi panel instrument, the evaluation guide of > .9 excellent, .8–.89 good, .7–.79 acceptable, .6–.69, questionable, .5–.59 poor, and ≤ .5 unacceptable, suggested by George and Mallery, was used.³

Essential Chaplaincy Leadership Competencies

The first section of the Chaplaincy Leadership Competencies & Steward Leadership survey comprised the fourteen essential chaplaincy leadership competencies (ECLC) identified by the Delphi panel. The Delphi method determined the face and content validity. The reliability calculation on the chaplaincy leadership competency scale for internal consistency was assessed as good, with a Cronbach's alpha of .845.

³ George and Mallery, *IBM SPSS Statistics 25 Step by Step*, 236.

Stewarding Competencies

The reliability of the TSLQ, .940, was determined to be excellent and valid for this current research.⁴ The adapted Katsande TSLQ was used to measure the participants' perceived steward competencies. After reducing this section of the questionnaire to three factors, the overall result was a Cronbach's alpha of .896. The adapted items within this section will be labeled stewarding competencies (SC) to distinguish between TSLQ.

Steward Leadership and Leadership Roles

Two areas of Wilson's Steward Leader survey of nonprofit leaders were adapted and incorporated into the Chaplaincy Leadership Competencies & Steward Leadership survey. The first area allowed the participants to define the degree to which a list of leadership roles described their organizational leadership style. The second area contained fifteen statements that assessed attitudes concerning stewardship and leadership. Wilson attested that his research design conformed to standards for "internal validity, external validity, reliability."⁵

The reliability calculation on the first area, leadership roles scale, included in this research survey had a Cronbach's alpha of .724. However, the second area, a thirteen-item scale assessing attitudes concerning stewardship and leadership, had a Cronbach's alpha of .441. Even though the Cronbach's alpha score is positive, .441 is unacceptable. Such a low score indicates

⁴ Farai Katsande, "Developing Transforming Steward Leadership Scientifically Validated Measurement Instrument" (PhD diss., Regent University, 2021), iii.

⁵ Kent R. Wilson, "Steward Leadership: Characteristics of the Steward Leader in Christian Nonprofit Organizations" (PhD diss., University of Aberdeen, 2010), 20.

that the data may not be reliable. Reducing the items of this portion of the scale yielded only a Cronbach's alpha of .582, which is evaluated as poor. Regarding reliability, caution is taken when making observations and assessing attitudes.

Principal Component Analysis

The variable-reduction technique used in this study used the principal components extraction approach. The principal component analysis (PCA) statistical process found strong patterns in the datasets. Four assumptions support valid results.⁶

Assumption 1: Multiple variables should be measured at the continuous level; however, ordinal variables are used frequently. All variables in this study are ordinal.

Assumption 2: All variables must have a linear relationship. The PCA considers Pearson correlation coefficients. The Pearson correlation coefficient or Pearson r value is the first step in determining the degree of association between variables. The Pearson r value ≥ 0.3 justifies applying factor analysis using an oblique rotation.⁷ The SPSS Statistics component correlation matrix reports the factor r value. Two components of the survey, leadership roles and Wilson's steward leadership characteristics, failed to meet this assumption. All the chaplain leadership

⁶ "Assumptions of a Principal Components Analysis (PCA)," Laerd Statistics, 2015, <https://statistics.laerd.com/spss-tutorials/principal-components-analysis-pca-using-spss-statistics.php#procedure>.

⁷ Noora Shrestha, "Factor Analysis as a Tool for Survey Analysis," *American Journal of Applied Mathematics and Statistics* 9, no. 1 (January 2021): 6, <https://doi.org/10.12691/ajams-9-1-2>.

competencies variables had at least one correlation with another variable ≥ 0.3 , which allowed an oblique rotation. Assumption 2 was met (see appendix K).

Assumption 3: There should be no significant outliers. Outliers are important because these can have a disproportionate influence on the results. SPSS Statistics recommends determining outliers as component scores > 3 standard deviations (*SD*) away from the mean.⁸ Consequent reference to the essential chaplaincy leadership competencies and stewarding competencies is combined and labeled chaplain leadership competencies (CLC). Table 8 shows the *SD* for the chaplain leadership competencies variables, indicating no outliers.

Table 8. PCA Assumption 3: Chaplain Leadership Competencies

Competency	Mean	<i>SD</i>
ECLC1: Demonstrate integrity and honesty	6.6534	.57258
SC1: I act in honesty.	6.6349	.55379
SC2: I am guided by moral values and beliefs when making decisions.	6.6058	.58782
SC3: I demonstrate character by being truthful.	6.5952	.56670
SC4: I act with integrity.	6.5344	.57824
ECLC2: Interpret and communicate the Bible accurately	6.3915	.77091
ECLC3: Demonstrate a concern for others	6.3810	.71205
SC5: I demonstrate authentic character.	6.3571	.72614
ECLC4: Demonstrate a servant's attitude and leadership	6.2857	.81619
SC6: I focus on the well-being of the followers.	6.2831	.73689
SC7: I demonstrate a servant attitude.	6.2619	.70442

⁸ "Principal Components Analysis (PCA)," Laerd Statistics, 2015, <https://statistics.laerd.com/premium/spss/kwht/kruskal-wallis-test-in-spss.php>.

Table 8—Continued. PCA Assumption 3: Chaplain Leadership Competencies

Competency	Mean	<i>SD</i>
ECLC5: Provide moral leadership by modeling and mentoring Christian character and devotion	6.2566	.77444
ECLC6: Demonstrate competence in written and oral communication skills	6.2513	.76239
ECLC7: Lead by example	6.2460	.79807
ECLC8: Practice spiritual disciplines (prayer, Bible study, etc.)	6.1349	.87421
SC8: I serve based on humility.	6.0635	.78188
ECLC9: Demonstrate the ability to listen carefully to what someone else is saying	6.0608	.74207
ECLC10: Possess a good understanding of his/her own strengths and weaknesses (Self-Awareness)	5.9815	.80921
SC9: I serve through building authentic relationships with followers and stakeholders.	5.9392	.92933
ECLC11: Committed to equipping and mobilizing God's people for ministry.	5.9259	1.11646
SC10: I demonstrate competency in decision-making.	5.9259	.73547
SC11: I go out of my way to serve and meet people's needs.	5.8915	.87487
SC12: I evaluate work and the use of resources in accomplishing the task.	5.8519	.92662
SC13: I can identify problems and solve them.	5.7698	.81592
ECLC12: Speak truth to power	5.6799	1.21689
SC14: I assign roles and authority with clarity.	5.5979	1.15724
ECLC13: Take good care of his/her own health	5.5529	1.06729
SC15: I articulate a clear vision.	5.4709	.99625
ECLC14: Mentors and coaches subordinate chaplains	5.0873	1.67532

N = 378.

Assumption 4: The dataset has a sampling adequacy. Two methods to determine sampling adequacy were used: the Kaiser-Meyer-Olkin (KMO) Measure of Sampling Adequacy and Bartlett's test of sphericity. The KMO measure is an index indicating that linear relationships exist between the variables. Datasets with KMO values $< .5$ are unacceptable for a principal components analysis. The KMO value for the chaplain leadership competencies is .930 and rated marvelous, indicating principal components analysis is useful for data reduction.⁹

Bartlett's test of sphericity also determines the usefulness of a factor analysis of the dataset. The null hypothesis of Bartlett's test of sphericity is that there are zero correlations in the dataset. Significance values $< .05$ are acceptable, so the null hypothesis should be rejected. Bartlett's test of sphericity for the chaplain leadership competencies, $p < .001$, is statistically significant.¹⁰

Table 9 shows the KMO measure and Bartlett's test for sphericity for the twenty-nine chaplain leadership competencies. Assumption 4 was met.

Table 9. PCA Assumption 4: KMO and Bartlett's Test for Chaplaincy Leadership Competencies

Kaiser-Meyer-Olkin Measure of Sampling Adequacy	.930
Bartlett's Test of Sphericity	
Approx. χ^2	4951.195
Df	406.000
Sig.	$< .001$

⁹ "KMO and Bartlett's Test," SPSS Statistics, n.d., <https://www.ibm.com/docs/en/spss-statistics/29.0.0?topic=detection-kmo-bartletts-test>.

¹⁰ Ibid.

A PCA was run on the twenty-nine-item chaplain leadership competencies section of the survey, measuring the degree of frequency rated by 378 chaplains. The analysis identified five components with eigenvalues > 1 , explaining 57.20% of the total variance (see table 10). A direct oblimin rotation method was used to aid interpretability.

Table 10. Eigenvalues for Five Components

Component	Eigenvalue	% of variance	Cumulative %
1	10.16	35.05	35.05
2	1.87	6.46	41.51
3	1.73	5.96	47.47
4	1.55	5.35	52.82
5	1.27	4.38	57.20

However, following a visual interpretation of the data, the initial five-component result was unsatisfactory since some items loaded on two components. A forced three-component PCA was run to eliminate the multiple loadings on any components. SC7 was removed as it was measured similarly to ECLC4. Seven items were removed incrementally (ECLC11, ECLC10, SC8, SC5, ECLC14, ECLC8), resulting in the retained twenty-one items loading on a single component. Table 11 shows the analysis of the three components with eigenvalues > 1 , explaining 54.81% of the total variance.

Table 11. Eigenvalues for Three Components

Component	Eigenvalue	% of variance	Cumulative %
1	6.311	37.125	37.125
2	1.611	9.479	46.604
3	1.396	8.209	54.813

A common theme emerged to explain each component. Component 1 was labeled *spiritual leadership*, component 2 was labeled *character*, and component 3 was labeled *competence*. The overall three-component solution resulted in a Cronbach's alpha score of .903. Table 12 displays the reliability measurement of the three components. The three components—spiritual leadership, character, and competence—were evaluated as good.¹¹

Table 12. Cronbach's Alpha for Chaplain Leadership Competency

Component	Cronbach's alpha	<i>n</i>
Spiritual leadership	.819	8
Character	.811	4
Competence	.849	9

Table 13 displays the component loadings of the rotated solution, including the rank in order of the mean score of the competencies. Component 2 ranked first in order of the mean score of the components (see table 14).

Table 13. Rotated Pattern Matrix for PCA

Competency	Rank	Rotated component coefficients		
		Component 1	Component 2	Component 3
1. Spiritual leadership				
ECLC4: Demonstrate a servant's attitude and leadership	7	.853		
ECLC3: Demonstrate a concern for others	6	.756		

¹¹ George and Mallery, *IBM SPSS Statistics*, 236.

Table 13—Continued. Rotated Pattern Matrix for PCA

Competency	Rank	Rotated component coefficients		
		Component 1	Component 2	Component 3
ECLC5: Provide moral leadership by modeling and mentoring Christian character and devotion	9	.695		
ECLC2: Interpret and communicate the Bible accurately	5	.689		
ECLC7: Lead by example	11	.660		
ECLC9: Demonstrate the ability to listen carefully to what someone else is saying	12	.508		
ECLC6: Demonstrate competence in written and oral communication skills	10	.462		
ECLC13: Take good care of his/her own health	20	.434		
2. Character				
SC1: I act in honesty.	1		-.882	
SC4: I act with integrity.	4		-.784	
SC3: I demonstrate character by being truthful.	3		-.778	
SC2: I am guided by moral values and beliefs when making decisions.	2		-.618	
3. Competence				
SC15: I articulate a clear vision.	21			-.802
SC14: I assign roles and authority with clarity.	19			-.792
SC13: I can identify problems and solve them.	17			-.776
SC12: I evaluate work and the use of resources in accomplishing the task.	16			-.646

Table 13—Continued. Rotated Pattern Matrix for PCA

Competency	Rank	Rotated component coefficients		
		Component 1	Component 2	Component 3
SC10: I demonstrate competency in decision-making.	14			-.642
ECLC12: Speak truth to power	18			-.488
SC9: I serve through building authentic relationships with followers and stakeholders.	13			-.472
SC6: I focus on the well-being of the followers.	8			-.416
SC11: I go out of my way to serve and meet people's needs.	15			-.342

Table 14. Rank Order of Components

Rank	Component	Mean
1	Character	6.5926
2	Spiritual leadership	6.1782
3	Competence	5.8233

Research Question Analysis

The principal research question guiding this study was To what extent is there a relationship between leadership competencies and steward leader characteristics among Southern Baptist chaplains? Three sub-questions guided the research:

RQ1: To what extent is there a difference between leadership competencies practiced among SBC chaplains serving in various contextualized settings?

RQ2: To what extent is there a relationship between essential leadership competencies and steward leader characteristics among SBC chaplains?

RQ3: To what extent do steward leader characteristics predict leadership competencies among SBC chaplains?

The research findings are analyzed in the following sections of the chapter relative to the research questions. The study design determined the appropriate statistical test for each research question. The test of the raw data informed the decision to accept or reject the null hypothesis.

Difference of Competencies Practiced—RQ1

The nonparametric Kruskal-Wallis H test evaluated the possible difference between twenty-one leadership competencies practiced between chaplain groups in three contextualized ministry settings: *corrections* ($n = 37$), *healthcare* ($n = 123$), and *military* ($n = 218$). If a significant difference existed, a post hoc test was run to discover which group(s) differed. The Kruskal-Wallis H test executes pairwise comparisons using the Dunn (1964) procedure. SPSS Statistics provides a Bonferroni adjustment to the significance level for tests run on multiple pairwise comparisons.¹²

Groups—No Significant Difference

The results of the Kruskal-Wallis H test indicated no statistically significant difference relating to twelve of the leadership competencies practiced by chaplains serving in various

¹² “Kruskal-Wallis H Test,” Laerd Statistics, 2015, <https://statistics.laerd.com/premium/spss/kwht/kruskal-wallis-test-in-spss-13.php>.

contextualized settings, $p > .05$ (see table 15). As such, the competencies with a Kruskal-Wallis H test $p < .05$ will not be considered further in examining RQ1 among chaplain groups.

Table 15. Kruskal-Wallis H Test of Accepted Null Hypothesis

Competency	Test statistics ^a	df	Sig. ^{b,c}
SC1: I act in honesty.	4.708	2	.095
SC2: I am guided by moral values and beliefs when making decisions.	.598	2	.742
SC4: I act with integrity.	2.296		.317
ECLC2: Interpret and communicate the Bible accurately	.753	2	.686
SC6: I focus on the well-being of the followers.	2.964	2	.227
ECLC7: Lead by example	1.279	2	.527
SC9: I serve through building authentic relationships with followers and stakeholders.	5.715	2	.057
SC10: I demonstrate competency in decision-making.	1.335	2	.513
SC13: I can identify problems and solve them.	.288	2	.866
ECLC12: Speak truth to power	3.552	2	.169
SC14: I assign roles and authority with clarity.	.591	2	.744

Table 15—Continued. Kruskal-Wallis H Test of Accepted Null Hypothesis

Competency	Test statistics ^a	df	Sig. ^{b,c}
ECLC13: Take good care of his/her own health	1.801	2	.406

N = 378.

^a The test statistic is adjusted for ties.

^b The significance level is .050.

^c Asymptotic significance is displayed.

Groups—Significant Difference

A pairwise comparison was run on the nine competencies with a Kruskal-Wallis H test $p < .05$. The interpretation of the results will be presented separately for each competency. Also, the distribution shape across the groups is displayed with boxplots for each competency (see appendix L). The results of the Kruskal-Wallis H test are reported as *H* value with the degrees of freedom, test statistic, and *p* value. The degrees of freedom (df) represent the number of groups minus one. The *p* value is the asymptotic significance (2-tailed test). Tables 16–25 provide the data of the pairwise comparisons of the chaplain groups. Asymptotic significance (2-tailed tests) is displayed. The adjusted significance values (Bonferroni correction) were used to determine group differences. The significance level is .050.

SC3: I demonstrate character by being truthful.

A Kruskal-Wallis H test was run to determine whether differences existed in SC3 scores between three groups of chaplains: corrections ($n = 37$), healthcare ($n = 123$), and military ($n = 218$). The distribution shape of SC3 was similar for all groups, as assessed by visual inspection

of a boxplot. The Kruskal-Wallis H test, $H(2) = 10.144$, $p = .006$, indicated that the mean rank of SC3 was significantly different between the levels of chaplain groups.

A post hoc test pairwise comparison was performed using Dunn's (1964) procedure with a Bonferroni correction for multiple comparisons. The post hoc test indicated significant differences based on an alpha value of .05 between Healthcare Chaplain and Military Chaplain, $p = .004$; no other significant difference between other group combinations existed (see table 16). The mean rank of the Healthcare Chaplain group (210.20) was higher than the Military Chaplain group (177.22).

Table 16. Pairwise Comparisons of SC3

Sample 1–Sample 2	Test statistic	Std. error	Std. test statistic	Sig.	Adj. sig.
Military Chaplain– Correctional Chaplain	15.789	16.372	.964	.335	1.000
Military Chaplain– Healthcare Chaplain	32.974	10.384	3.176	.001	.004
Correctional Chaplain– Healthcare Chaplain	-17.186	17.265	-.995	.320	.959

ECLC3: Demonstrate a concern for others

A Kruskal-Wallis H test was run to determine whether differences existed in ECLC3 scores between three groups of chaplains: corrections ($n = 37$), healthcare ($n = 123$), and military ($n = 218$). The distribution shape of ECLC3 scores was similar for all groups, as assessed by visual inspection of a boxplot. The Kruskal-Wallis H test, $H(2) = 6.912$, $p = .032$,

indicated that the mean rank of ECLC3 was significantly different between the levels of chaplain groups.

The post hoc test pairwise comparisons performed using Dunn's (1964) procedure with a Bonferroni correction for multiple comparisons showed that the Healthcare Chaplain group significantly differed from the Military Chaplain group, $p = .037$; no other significant difference between other group combinations existed (see table 17). A significant difference occurred between Healthcare Chaplain and Military Chaplain. The mean rank of the Healthcare Chaplain group (208.58) was higher than the Military Chaplain group (180.84).

Table 17. Pairwise Comparisons of ECLC3

Sample 1–Sample 2	Test statistic	Std. error	Std. test statistic	Sig.	Adj. sig.
Correctional Chaplain– Military Chaplain	-3.747	17.479	-.214	.830	1.000
Correctional Chaplain– Healthcare Chaplain	-31.483	18.433	-1.708	.088	.263
Military Chaplain– Healthcare Chaplain	27.735	11.086	2.502	.012	.037

ECLC4: Demonstrate a servant's attitude and leadership

A Kruskal-Wallis H test was performed to determine whether differences existed in ECLC4 scores between three groups of chaplains: corrections ($n = 37$), healthcare ($n = 123$), and military ($n = 218$). The distribution shape of ECLC4 scores was similar for all groups, as assessed by visual inspection of a boxplot. The results of the Kruskal-Wallis test, $H(2) = 12.26$,

$p = .002$, indicate that the mean rank of ECLC4 was significantly different between the levels of chaplain groups.

Pairwise comparisons were performed using Dunn's (1964) procedure with a Bonferroni correction for multiple comparisons. Table 18 displays the post hoc test, which showed a statistically significant difference between Correctional Chaplain and Healthcare Chaplain, $p = .009$, and Military Chaplain and Healthcare Chaplain, $p = .013$. No significant difference existed between Correctional Chaplain and Military Chaplain. The mean rank of Healthcare Chaplain (213.50) was higher than Military Chaplain (181.34) and Correctional Chaplain (157.76).

Table 18. Pairwise Comparisons of ECLC4

Sample 1–Sample 2	Test statistic	Std. error	Std. test statistic	Sig.	Adj. sig.
Correctional Chaplain– Military Chaplain	-23.587	17.785	-1.326	.185	.554
Correctional Chaplain– Healthcare Chaplain	-55.747	18.755	-2.972	.003	.009
Military Chaplain– Healthcare Chaplain	32.160	11.280	2.851	.004	.013

ECLC5: Provide moral leadership by modeling and mentoring Christian character and devotion

A Kruskal-Wallis H test was run to determine whether differences existed in ECLC5 scores between three groups of chaplains: corrections ($n = 37$), healthcare ($n = 123$), and military ($n = 218$). The distribution shape of ECLC5 scores was similar for all groups, as

assessed by visual inspection of a boxplot. The mean rank of ECLC5 was significantly different between the levels of chaplain groups, $H(2) = 11.513$, $p = .003$.

Pairwise comparisons were performed using Dunn's (1964) procedure with a Bonferroni correction for multiple comparisons. The post hoc test showed a statistically significant difference between Correctional Chaplain and Healthcare Chaplain, $p = .026$, and Military Chaplain and Healthcare Chaplain, $p = .008$. However, no significant difference was reported between Military Chaplain–Correctional Chaplain (see table 19). The mean rank of Healthcare Chaplain (213.69) was higher than Military Chaplain (180.05) and Correctional Chaplain (164.76).

Table 19. Pairwise Comparisons of ECLC5

Sample 1–Sample 2	Test statistic	Std. error	Std. test statistic	Sig.	Adj. sig.
Correctional Chaplain– Military Chaplain	-15.296	17.698	-.864	.387	1.000
Correctional Chaplain– Healthcare Chaplain	-48.930	18.663	-2.622	.009	.026
Military Chaplain– Healthcare Chaplain	33.634	11.225	2.996	.003	.008

ECLC6: Demonstrate competence in written and oral communication skills

A Kruskal-Wallis H test was run to determine whether differences existed in ECLC6 scores between three groups of chaplains: corrections ($n = 37$), healthcare ($n = 123$), and military ($n = 218$). The distribution shape of ECLC6 scores was similar for all groups, as

assessed by visual inspection of a boxplot. The mean rank of ECLC6 was significantly different between the levels of chaplain groups, $H(2) = 12.688$, $p = .002$.

Pairwise comparisons were performed using Dunn's (1964) procedure with a Bonferroni correction for multiple comparisons. The post hoc test showed a statistically significant difference in the median ECLC6 scores between Military Chaplain and Healthcare Chaplain, $p = .001$. However, no significant difference was reported between the other groups (see table 20). The mean ranks were Healthcare Chaplain (215.13), Correctional Chaplain (190.28), and Military Chaplain (174.90).

Table 20. Pairwise Comparisons of ECLC6

Sample 1–Sample 2	Test statistic	Std. error	Std. test statistic	Sig.	Adj. sig.
Military Chaplain– Correctional Chaplain	15.380	17.809	.864	.388	1.000
Military Chaplain– Healthcare Chaplain	40.230	11.295	3.562	<.001	.001
Correctional Chaplain– Healthcare Chaplain	-24.850	18.781	-1.323	.186	.557

ECLC9: Demonstrate the ability to listen carefully to what someone else is saying

A Kruskal-Wallis H test was run to determine whether differences existed in ECLC9 scores between three groups of chaplains: corrections ($n = 37$), healthcare ($n = 123$), and military ($n = 218$). The distribution shape of ECLC9 scores was not similar for all groups, as

assessed by visual inspection of a boxplot. The ECLC9 scores significantly differed between groups, $H(2) = 20.882$, $p = <.001$.

Subsequently, pairwise comparisons were performed using Dunn's (1964) procedure with a Bonferroni correction for multiple comparisons. The post hoc test showed a statistically significant difference in the ECLC9 between Military Chaplain and Healthcare Chaplain, $p < .0005$, and Correctional Chaplain–Healthcare Chaplain, $p = .041$. The mean ranks were Military Chaplain (172.86), Healthcare Chaplain (222.69), and Correctional Chaplain (177.20). No significant difference was reported between Military Chaplain and Correctional Chaplain (see table 21).

Table 21. Pairwise Comparisons of ECLC9

Sample 1–Sample 2	Test statistic	Std. error	Std. test statistic	Sig.	Adj. sig.
Military Chaplain– Correctional Chaplain	4.340	17.462	.249	.804	1.000
Military Chaplain– Healthcare Chaplain	49.825	11.075	4.499	< .001	< .0005
Correctional Chaplain– Healthcare Chaplain	-45.484	18.414	-2.470	.014	.041

SC11: I go out of my way to serve and meet people's needs.

A Kruskal-Wallis H test was run to determine whether differences existed in SC11 scores between three groups of chaplains: corrections ($n = 37$), healthcare ($n = 123$), and military ($n = 218$). The distribution shape of SC11 scores was not similar for all groups, as assessed by

visual inspection of a boxplot. The SC11 scores were significantly different between groups, $H(2) = 9.101$, $p = .011$.

Pairwise comparisons were performed using Dunn's (1964) procedure with a Bonferroni correction for multiple comparisons. The post hoc test showed a statistically significant difference in the SC11 scores between Correctional Chaplain and Healthcare Chaplain, $p = .036$, and Military Chaplain and Healthcare Chaplain, $p = .037$ (see table 22). The mean ranks were Correctional Chaplain (162.84), Healthcare Chaplain (210.78), and Military Chaplain (182.02). 210.78 , $p = .037$. No significant difference was reported between Military Chaplain and Correctional Chaplain.

Table 22. Pairwise Comparisons of SC11

Sample 1–Sample 2	Test statistic	Std. error	Std. test statistic	Sig.	Adj. sig.
Correctional Chaplain– Military Chaplain	-19.183	18.087	-1.061	.289	.867
Correctional Chaplain– Healthcare Chaplain	-47.939	19.073	-2.513	.012	.036
Military Chaplain– Healthcare Chaplain	28.756	11.471	2.507	.012	.037

SC12: I evaluate work and the use of resources in accomplishing the task.

A Kruskal-Wallis H test was run to determine whether differences existed in SC12 scores between three groups of chaplains: corrections ($n = 37$), healthcare ($n = 123$), and military ($n = 218$). The distribution shape of SC12 scores was not similar for all groups, as assessed by

visual inspection of a boxplot. The SC12 scores were significantly different between groups, $H(2) = 6.191$, $p = .045$, indicating that the mean rank of SC12 was significantly different between the levels of chaplain groups

Pairwise comparisons were performed using Dunn's (1964) procedure with a Bonferroni correction for multiple comparisons. The post hoc test showed a statistically significant difference in the SC12 scores between Military Chaplain and Healthcare Chaplain, $p = .040$ (see table 23). The mean ranks were Military Chaplain (179.64), Healthcare Chaplain (208.17), and Correctional Chaplain (185.54). No significant difference was reported between Military Chaplain and Correctional Chaplain, and Correctional Chaplain and Healthcare Chaplain.

Table 23. Pairwise Comparisons of SC12

Sample 1–Sample 2	Test statistic	Std. error	Std. test statistic	Sig.	Adj. sig.
Military Chaplain– Correctional Chaplain	5.905	18.175	.325	.745	1.000
Military Chaplain– Healthcare Chaplain	28.539	11.528	2.476	.013	.040
Correctional Chaplain– Healthcare Chaplain	-22.634	19.167	-1.181	.238	.713

SC15: I articulate a clear vision.

A Kruskal-Wallis H test was run to determine whether differences existed in SC15 scores between three groups of chaplains: corrections ($n = 37$), healthcare ($n = 123$), and military ($n = 218$). The distribution shape of SC15 scores was similar for all groups, as assessed by visual

inspection of a boxplot. The results of the Kruskal-Wallis test were significant based on an alpha value of .05, $H(2) = 6.43$, $p = .040$, indicating that the mean rank of SC15 was significantly different between the levels of chaplain groups.

Pairwise comparisons were performed using Dunn's (1964) procedure with a Bonferroni correction for multiple comparisons. The post hoc test showed a statistically significant difference in the SC15 scores between Military Chaplain and Healthcare Chaplain, $p = .034$. The mean ranks were Military Chaplain (179.20), Healthcare Chaplain (208.65), and Correctional Chaplain (186.53). No significant difference was reported between Military Chaplain and Correctional Chaplain, and Correctional Chaplain and Healthcare Chaplain (see table 24).

Table 24. Pairwise Comparisons of SC15

Sample 1–Sample 2	Test statistic	Std. error	Std. test statistic	Sig.	Adj. sig.
Military Chaplain– Correctional Chaplain	7.330	18.360	.399	.690	1.000
Military Chaplain– Healthcare Chaplain	29.457	11.644	2.530	.011	.034
Correctional Chaplain– Healthcare Chaplain	-22.127	19.361	-1.143	.253	.759

Gender—No Significant Difference

The Mann-Whitney U test was run to determine whether a difference existed between the leadership competencies practiced by male and female chaplains. The Mann-Whitney U test is a rank-based nonparametric test that compares two groups; the two groups in this study were Male

($n = 355$) and Female ($n = 23$). The distribution shape of the scores for males and females was similar for all the competencies. Using the Mann-Whitney U test, the p value for nineteen competencies was $> .05$ (see table 25).

Table 25. Mann-Whitney U Test of Accepted Null Hypothesis

Competency	Mann-Whitney U	z score	Sig. ^{a,b}
SC1: I act in honesty.	4239.000	.376	.707
SC2: I am guided by moral values and beliefs when making decisions.	4141.000	.138	.890
SC3: I demonstrate character by being truthful.	4403.500	.750	.453
SC4: I act with integrity.	4842.000	1.725	.085
ECLC2: Interpret and communicate the Bible accurately	3415.000	-1.469	.142
ECLC3: Demonstrate a concern for others	4501.000	1.573	.116
ECLC4: Demonstrate a servant's attitude and leadership	4658.000	1.238	.216
SC6: I focus on the well-being of the followers.	4116.000	.072	.942
ECLC5: Provide moral leadership by modeling and mentoring Christian character and devotion	4510.000	.924	.355
ECLC6: Demonstrate competence in written and oral communication skills	4540.500	.984	.325
ECLC7: Lead by example	3659.000	-.912	.362

Table 25—Continued. Mann-Whitney U Test of Accepted Null Hypothesis

Competency	Mann-Whitney U	z score	Sig. ^{a,b}
ECLC9: Demonstrate the ability to listen carefully to what someone else is saying	4470.000	.849	.396
SC9: I serve through building authentic relationships with followers and stakeholders.	3885.500	-.414	.679
SC10: I demonstrate competency in decision-making.	4734.500	1.437	.151
SC12: I evaluate work and the use of resources in accomplishing the task.	4187.500	.221	.825
SC13: I can identify problems and solve them.	3831.500	-.546	.585
SC14: I assign roles and authority with clarity.	3703.000	-.793	.428
ECLC13: Take good care of his/her own health	3495.500	-1.214	.225
SC15: I articulate a clear vision.	4642.500	1.167	.243

N = 378.

^a The significance level is .050.

^b Asymptotic significance is displayed.

Gender—Significant Difference

The Mann-Whitney U test identified a statistically significant difference between Male and Female categories on two competencies with *p values* < .05. The interpretation of the results will be presented separately for each of the two competencies. The distribution shape across the groups is displayed with a histogram for each competency (see figure 2). The results of the

Mann-Whitney U test are reported as U = Mann-Whitney U, the standardized test statistic (z score), p value. The p value is the asymptotic sig. (2-tailed test). The significance level is .050.

ECLC12: Speak truth to power

A Mann-Whitney U test was run to determine whether differences existed in ECLC12 scores between males and females. The distribution shape of the engagement scores for males and females was similar, as assessed by visual inspection. The ECLC12 score was significantly higher in females (mean rank 242.93 and median 7.00) than in males (mean rank 186.04 and median 6.00), $U = 5311.5$, $z = 2.56$, $p = .012$. The result suggests that the distribution of ECLC12 for the Male category was significantly different from that of ECLC12 for the Female category. Consideration was taken due to the small female sample size ($n = 23$).

SC11: I go out of my way to serve and meet people's needs.

A Mann-Whitney U test was run to determine whether differences existed in SC11 scores between males and females. The distribution shape of the engagement scores for males and females was similar, as assessed by visual inspection. The SC11 score was significantly higher in females (mean rank 232.52 and median 6.00) than in males (mean rank 186.71 and median 6.00), $U = 5072$, $z = 2.09$, $p = .036$. The result suggests that the distribution of SC11 for the Male category was significantly different from the distribution of SC11 for the Female category. Consideration was taken due to the small female sample size ($n = 23$).

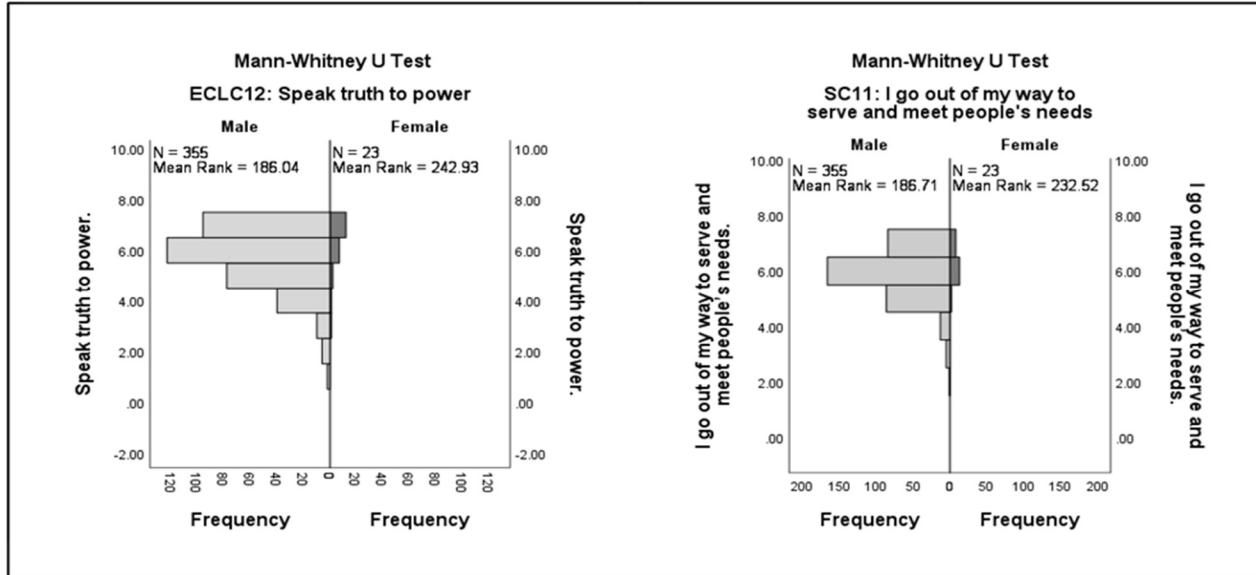


Figure 2. Mann-Whitney U for ECLC12 and SC11

Summary—RQ1 Analysis

The purpose of RQ1 was to determine whether a difference existed between leadership competencies practiced among SBC chaplains in various contextualized settings. The study considered SBC chaplains serving in correctional, healthcare, and military ministry settings. This section included an analysis of the leadership competencies with a Kruskal-Wallis H test $p < .05$.

The results indicated significant differences in nine competencies across the chaplain groups. Post hoc pairwise comparisons using Dunn's (1964) procedure with Bonferroni correction identified specific group differences, particularly highlighting that Healthcare Chaplain often reported higher than Military Chaplain and Correctional Chaplain. Gender differences in the practice of leadership competencies were analyzed using the Mann-Whitney U test, revealing two competencies with a significant difference between the Male and Female categories. The small Female sample size ($n = 23$) should be considered.

The hypothesis for RQ1 included the null hypothesis, $H1_0$: There is not a statistically significant difference between leadership competencies and chaplains serving in various contextualized settings, and the alternative hypothesis, $H1_A$: There is a statistically significant difference between leadership competencies and chaplains serving in various contextualized settings. The Kruskal-Wallis H test results indicated that nine leadership competencies had a significant difference; the null hypothesis $H1_0$ is rejected, and the alternative hypothesis $H1_A$ is accepted.

In most cases, Healthcare Chaplain ranked higher than Military Chaplain and Correctional Chaplain groups, with significant differences between Healthcare Chaplain and Military Chaplains in multiple competencies. No significant differences were found between Military Chaplain and Correctional Chaplain groups. Considering the Female sample size ($n = 23$), gender did not significantly impact leadership competency scores, as tested using the Mann-Whitney U test. These findings suggest that the practice of chaplain leadership competencies varies by chaplain group but not by gender.

Association between Competencies and Characteristics—RQ2

The purpose of RQ2 was to determine whether a relationship existed between leadership competencies and steward leader characteristics. Kendall's tau-b (τ_b) was performed on the chaplain leadership competencies ($n = 21$) and steward leader characteristic ($n = 13$) variables. Table 26 shows the steward leader characteristics (SLC) ranked by mean scores. Kendall's tau-b correlation results are reported as whether the relationship is positive or negative, with the

correlation coefficient, τ_b , and the significance, $p =$ value. The closer the τ_b coefficient is to 1 or -1, the stronger the relationship. Significance is at the .050 level.

Table 26. Steward Leader Characteristics

Characteristic	Mean	<i>SD</i>
SLC1: (Accountable to God) God calls every person to be a steward of the resources He provides.	4.7804	0.66111
SLC2: (Consecrated life) The resources God gives us to manage or steward go well beyond money to include almost every aspect of life.	4.7513	0.44491
SLC3: (Steward) A biblical model of leadership is the steward leader.	4.2989	0.76602
SLC4: (Cultivator) A major reason God gives us resources to steward or manage is to make them grow.	3.9365	0.94192
SLC5: (Accountable to organization) The stakeholders of an organization have the right to determine the direction and goals of the organization.	3.6376	0.84525
SLC6: (Motivated) People generally like work, are self-motivated, and accept and seek responsibility.	3.3889	0.92394
SLC7: (Accountable to stakeholders) Steward leaders of organizations have the right to make decisions contrary to the wishes of stakeholders (reverse scored).	3.0529	0.98926
SLC8: (Non-owner) When leading an organization, one has to act like he/she owns the organization to be effective (reverse scored).	2.7778	1.25664
SLC9: (Accountable for resources) The leader of an organization should not take risks with the organization's resources (reverse scored).	2.6931	1.00714
SLC10: (Motivator) People generally dislike work, need to be directed, and want security instead of responsibility (reverse scored).	2.5556	1.00309

Table 26—Continued. Steward Leader Characteristics

Characteristic	Mean	<i>SD</i>
SLC11: (Vision focused) A leader’s own personal vision and goals are more important than the vision and goals of the organization’s stakeholders (reverse scored).	2.2302	0.93697
SLC12: (Responsible) When one leads with the mindset of a steward, he/she gives up all authority and power (reversed score).	1.8730	0.93262
SLC13: (Servant) A leader cannot be effective if he/she sees himself/herself as a servant of others (reverse scored).	1.5397	1.00912

N = 378.

Relationships—Not Statistically Significant

Kendall’s tau-b was performed on the 273 relationship pairs between the two variables to determine the relationship between SLC and CLC among 378 SBC chaplains. Weak and negligible relationships existed among 226 pairs (83%) that were not statistically significant; eighty-one pairs (36%) were negatively correlated. Rick Wicklin suggested an interpretation of Kendall’s tau-b association scale of $\geq .71$ very strong, .49–.70 strong, .26–.48 moderate, .06–.25 weak, and $< .06$ negligible.¹³ The following section will present the results of Kendall’s tau-b for the statistical significance pairs.

¹³ Rick Wicklin, “Weak or Strong? How to Interpret a Spearman or Kendall Correlation,” SAS (blog), April 5, 2023, <https://blogs.sas.com/content/iml/2023/04/05/interpret-spearman-kendall-corr.html>.

Relationships—Statistically Significant

The results of Kendall's tau-b identified forty-seven relationships (17%) statistically significant between ten steward leader characteristics and chaplain leadership competencies. Three SLC items failed to exhibit statistically significant relationships with CLC. The interpretation of the results will be presented separately for the ten SLC items.

SLC1: (Accountable to God)

A Kendall's tau-b correlation was run to determine the relationship between SLC1 and the twenty-one leadership competencies. Six relationship pairs emerged between SLC1 and the competencies: SC1, SC2, SC3, SC4, SC6, and SC9. Weak, positive associations were statistically significant (see table 27). The results suggest that as SLC1 increases, SC1, SC2, SC3, SC4, SC6, and SC9 tends to increase.

Table 27. Kendall's Tau-b Correlation of SLC1

Competency	Strength	Association	τ_b	Sig.
SC1: I act in honesty.	Weak	Positive	.105 ^a	.036
SC2: I am guided by moral values and beliefs when making decisions.	Weak	Positive	.186 ^b	< .001
SC3: I demonstrate character by being truthful.	Weak	Positive	.122 ^a	.015
SC4: I act with integrity.	Weak	Positive	.142 ^b	.004
SC6: I focus on the well-being of the followers.	Weak	Positive	.101 ^a	.039

Table 27—Continued. Kendall’s Tau-b Correlation of SLC1

Competency	Strength	Association	τ_b	Sig.
SC9: I serve through building authentic relationships with followers and stakeholders.	Weak	Positive	.138 ^a	.004

^a Correlation is significant at the 0.05 level (2-tailed).

^b Correlation is significant at the 0.01 level (2-tailed).

SLC2: (Consecrated life)

A Kendall’s tau-b correlation was run to determine the relationship between SLC2 and the twenty-one leadership competencies. Nine relationship pairs emerged between SLC2 and the competencies: SC2, SC3, SC6, ECLC3, ECLC5, ECLC7, SC9, ECLC13, and SC15. Weak, positive associations were statistically significant (see table 28).

Table 28. Kendall’s Tau-b Correlation of SLC2

Competency	Strength	Association	τ_b	Sig.
SC2: I am guided by moral values and beliefs when making decisions.	Weak	Positive	.183 ^b	< .001
SC3: I demonstrate character by being truthful.	Weak	Positive	.130 ^b	.010
SC6: I focus on the well-being of the followers.	Weak	Positive	.143 ^b	.004
ECLC3: Demonstrate a concern for others	Weak	Positive	.104 ^a	.036

Table 28—Continued. Kendall’s Tau-b Correlation of SLC2

Competency	Strength	Association	τ_b	Sig.
ECLC5: Provide moral leadership by modeling and mentoring Christian character and devotion	Weak	Positive	.120 ^a	.015
ECLC7: Lead by example	Weak	Positive	.104 ^a	.034
SC9: I serve through building authentic relationships with followers and stakeholders.	Weak	Positive	.141 ^b	.003
ECLC13: Take good care of his/her own health	Weak	Positive	.095 ^a	.043
SC15: I articulate a clear vision.	Weak	Positive	.095 ^a	.046

^a Correlation is significant at the 0.05 level (2-tailed).

^b Correlation is significant at the 0.01 level (2-tailed).

SLC3: (Steward)

A Kendall’s tau-b correlation was run to determine the relationship between SLC3 and the twenty-one leadership competencies. One relationship pair emerged between SLC3 and the competency SC2. A weak, positive, statistically significant association existed (see table 29).

Table 29. Kendall’s Tau-b Correlation of SLC3

Competency	Strength	Association	τ_b	Sig.
SC2: I am guided by moral values and beliefs when making decisions.	Weak	Positive	.119 ^a	.014

^a Correlation is significant at the 0.05 level (2-tailed).

SLC4: (Cultivator)

A Kendall's tau-b correlation was run to determine the relationship between SLC4 and the twenty-one leadership competencies. Seven relationship pairs emerged between SLC4 and the competencies: SC2, SC4, ECLC3, ECLC7, SC11, ECLC12, and SC15. Weak, positive associations were statistically significant (see table 30).

Table 30. Kendall's Tau-b Correlation of SLC4

Competency	Strength	Association	τ_b	Sig.
SC2: I am guided by moral values and beliefs when making decisions.	Weak	Positive	.145 ^b	.002
SC4: I act with integrity.	Weak	Positive	.099 ^a	.035
ECLC3: Demonstrate a concern for others	Weak	Positive	.101 ^a	.029
ECLC7: Lead by example	Weak	Positive	.144 ^b	.002
SC11: I go out of my way to serve and meet people's needs.	Weak	Positive	.114 ^a	.011
ECLC12 Speak truth to power	Weak	Positive	.135 ^b	.002
SC15: I articulate a clear vision.	Weak	Positive	.155 ^b	< .001

^a Correlation is significant at the 0.05 level (2-tailed).

^b Correlation is significant at the 0.01 level (2-tailed).

SLC5: (Accountable to organization)

A Kendall's tau-b correlation was run to determine the relationship between SLC5 and the twenty-one leadership competencies. Nine relationship pairs emerged between SLC5 and the competencies: SC1, SC2, SC3, ECLC5, SC11, SC12, ECLC12, SC14, and SC15. Weak, positive associations were statistically significant (see table 31).

Table 31. Kendall's Tau-b Correlation of SLC5

Competency	Strength	Association	τ_b	Sig.
SC1: I act in honesty.	Weak	Positive	.121 ^a	.011
SC2: I am guided by moral values and beliefs when making decisions.	Weak	Positive	.104 ^a	.028
SC3: I demonstrate character by being truthful.	Weak	Positive	.122 ^a	.010
ECLC5: Provide moral leadership by modeling and mentoring Christian character and devotion	Weak	Positive	.124 ^b	.007
SC11: I go out of my way to serve and meet people's needs.	Weak	Positive	.106 ^a	.018
SC12: I evaluate work and the use of resources in accomplishing the task.	Weak	Positive	.127 ^b	.005
ECLC12: Speak truth to power	Weak	Positive	.095 ^a	.031

Table 31—Continued. Kendall’s Tau-b Correlation of SLC5

Competency	Strength	Association	τ_b	Sig.
SC14: I assign roles and authority with clarity.	Weak	Positive	.113 ^a	.011
SC15: I articulate a clear vision.	Weak	Positive	.118 ^b	.008

^a Correlation is significant at the 0.05 level (2-tailed).

^b Correlation is significant at the 0.01 level (2-tailed).

SLC6: (Motivated)

A Kendall’s tau-b correlation was run to determine the relationship between SLC6 and the twenty-one leadership competencies. Five relationship pairs emerged between SLC6 and the competencies: SC3, SC4, ECLC5, SC11, and ECLC13. Weak, positive associations were statistically significant (see table 32).

Table 32. Kendall’s Tau-b Correlation of SLC6

Competency	Strength	Association	τ_b	Sig.
SC3: I demonstrate character by being truthful.	Weak	Positive	.117 ^a	.013
SC4: I act with integrity.	Weak	Positive	.122 ^b	.009
ECLC5: Provide moral leadership by modeling and mentoring Christian character and devotion	Weak	Positive	.109 ^a	.017
SC11: I go out of my way to serve and meet people’s needs.	Weak	Positive	.131 ^b	.003

Table 32—Continued. Kendall’s Tau-b Correlation of SLC6

Competency	Strength	Association	τ_b	Sig.
ECLC13: Take good care of his/her own health	Weak	Positive	.089 ^a	.042

^a Correlation is significant at the 0.05 level (2-tailed).

^b Correlation is significant at the 0.01 level (2-tailed).

SLC7: (Accountable to stakeholder)

A Kendall’s tau-b correlation was run to determine the relationship between SLC7 and the twenty-one leadership competencies. One relationship emerged between SLC7 and the competency SC11. A weak, negative, statistically significant association existed (see table 33). The result suggests that as SLC7 increases, SC11 tends to decrease.

Table 33. Kendall’s Tau-b Correlation of SLC7

Competency	Strength	Association	τ_b	Sig.
SC11: I go out of my way to serve and meet people’s needs.	Weak	Negative	-.093 ^a	.036

^a Correlation is significant at the 0.05 level (2-tailed).

SLC8: (Non-owner)

A Kendall’s tau-b correlation was run to determine the relationship between SLC8 and the twenty-one leadership competencies. Six relationship pairs emerged between SCL8 and the competencies: ECLC4, ECLC6, ECLC7, SC12, ECLC12, and SC14. Five weak, positive associations and one weak, negative relationship were statistically significant (see table 34).

Table 34. Kendall's Tau-b Correlation of SLC8

Competency	Strength	Association	τ_b	Sig.
ECLC4: Demonstrate a servant's attitude and leadership	Weak	Positive	.103 ^a	.020
ECLC6: Demonstrate competence in written and oral communication skills	Weak	Negative	-.088 ^a	.047
ECLC7: Lead by example	Weak	Positive	.133 ^b	.003
SC12: I evaluate work and the use of resources in accomplishing the task.	Weak	Positive	.104 ^a	.017
ECLC12: Speak truth to power	Weak	Positive	.106 ^a	.013
SC14: I assign roles and authority with clarity.	Weak	Positive	.112 ^b	.009

^a Correlation is significant at the 0.05 level (2-tailed).

^b Correlation is significant at the 0.01 level (2-tailed).

SLC9: (Accountable for resources)

A Kendall's tau-b correlation was run to determine the relationship between SLC9 and the twenty-one leadership competencies. Two weak, positive associations existed between SLC9 and the competencies, ECLC2 and SC12, which were statistically significant (see table 35).

Table 35. Kendall's Tau-b Correlation of SLC9

Competency	Strength	Association	τ_b	Sig.
ECLC2: Interpret and communicate the Bible accurately	Weak	Positive	.103 ^a	.024
SC12: I evaluate work and the use of resources in accomplishing the task.	Weak	Positive	.096 ^a	.029

^a Correlation is significant at the 0.05 level (2-tailed).

SC10: (Motivator)

A Kendall's tau-b correlation was run to determine the relationship between SLC10 and the twenty-one leadership competencies. One relationship pair emerged between SCL10 and the competency, SC3; a weak, negative association existed, which was statistically significant (see table 36).

Table 36. Kendall's Tau-b Correlation of SLC10

Competency	Strength	Association	τ_b	Sig.
SC3: I demonstrate character by being truthful.	Weak	Negative	-.097 ^a	.039

^a Correlation is significant at the 0.05 level (2-tailed).

Summary—RQ2 Analysis

The purpose of RQ2 was to determine whether a relationship existed between chaplain leadership competencies and steward leader characteristics using Kendall's tau-b correlation.

Among 273 relationship pairs, 226 (83%) showed weak or negligible relationships that were not statistically significant, while 47 (17%) had statistically significant correlations.

The test identified significant relationships across ten steward leader characteristics, with most showing weak, positive associations with specific leadership competencies:

1. SLC1 (Accountable to God): six weak, positive associations
2. SLC2 (Consecrated Life): nine weak, positive associations
3. SLC3 (Steward): one weak, positive association
4. SLC4 (Cultivator): seven weak, positive associations
5. SLC5 (Accountable to Organization): nine weak, positive associations
6. SLC6 (Motivated): five weak, positive associations
7. SLC7 (Accountable to Stakeholder): one weak, negative association
8. SLC8 (Non-owner): five weak, positive and one weak, negative association
9. SLC9 (Accountable for Resources): two weak, positive associations
10. SLC10 (Motivator): one weak, negative association

The hypothesis for RQ2 included the null hypothesis, H_{20} : There is not a statistically significant relationship between the identified essential leadership competencies and steward leader characteristics, and the alternative hypothesis, H_{2A} : There is a statistically significant relationship between the identified essential leadership competencies and steward leader characteristics. Considering Kendall's tau-b results indicate statistically significant correlations between steward leader characteristics and various leadership competencies, the null hypothesis H_{20} is rejected, and the alternative hypothesis H_{2A} is accepted. While some statistically

significant correlations were found, all relationships were weak, suggesting limited connections between steward leader characteristics and chaplain leadership competencies.

Predictive Analysis—RQ3

The third research question asked to what extent steward leader characteristics predict leadership competencies. The result of the statistical test selector indicated that the ordinal logistic regression test was appropriate to test Research Question 3.¹⁴ The goal of the ordinal regression test is to predict an ordinal dependent variable given one or more independent variables. The assumptions to be considered for the ordinal logistic regression test are as follows: (1) one ordinal dependent variable (2) one or more independent variables, including ordinal treated as continuous or categorical (3) no multicollinearity and (4) proportional odds, tested with a full likelihood ratio test.¹⁵ The dependent variables were the chaplain leadership competencies, and the independent variables were the steward leader characteristics.

The dependent variables of chaplain leadership competencies were ordinal. The ordinal independent variables, steward leader characteristics, were treated as categorical. Thus, the data met the first and second assumptions of the ordinal logistic regression test.

The third assumption of ordinal logistic regression states that there should be no multicollinearity, which occurs when two or more independent variables are highly correlated.

¹⁴ Laerd, *Statistical Test*, <https://statistics.laerd.com/premium/sts/prediction-o.php>. The two study design parameters were prediction and ordinal dependent variables.

¹⁵ “Ordinal Logistic Regression,” Laerd Statistics, 2015, <https://statistics.laerd.com/premium/spss/olr/ordinal-logistic-regression-in-spss.php>.

Determining whether multicollinearity exists involves evaluating the collinearity statistics coefficient values. A tolerance value $> .10$ indicates the likelihood of no collinearity problems.¹⁶ The tolerance values for all the variables were $> .10$ (the lowest was .639), thus confidence that no collinearity problems exist. See appendix M for the collinearity statistics.

The fourth assumption, proportional odds, expects that the independent variable has an identical effect on each cumulative split of the ordinal dependent variable. SPSS Statistics uses a full likelihood ratio test comparing the fit proportional odds model with varying location parameters. The full likelihood ratio test results are presented in a test of a parallel lines matrix (see table 37). The assumption of proportional odds is met when the difference in model fit between the two models is small and not statistically significant ($p > .05$).¹⁷ The log-likelihood ratio test indicated that the dependent variable SC2 did not meet the proportional odds assumption $\chi^2(98) = 139.622, p = .004$. A separate binomial logistic regression was run on SC2 to investigate whether proportional odds existed. The dependent variable, SC2, also failed the second test. Thus, SC2 was not considered in further analysis.

¹⁶ “Testing the Assumption of Multicollinearity,” Laerd Statistics, 2015, <https://statistics.laerd.com/premium/spss/olr/ordinal-logistic-regression-in-spss-9.php>.

¹⁷ “Assumptions II,” Laerd Statistics, 2015, <https://statistics.laerd.com/premium/spss/olr/ordinal-logistic-regression-in-spss-16.php>.

Table 37. Test of Parallel Lines

Dependent variable	Model	-2 log likelihood	χ^2	df	Sig.
SC1	Null hypothesis	502.587	60.464 ^b	98	.999
	General	442.123 ^a			
SC2	Null hypothesis	498.605	139.622 ^b	98	.004
	General	358.983 ^a			
SC3	Null hypothesis	523.068	71.644 ^b	98	.979
	General	451.423 ^a			
SC4	Null hypothesis	535.779	86.266 ^b	98	.796
	General	449.513 ^a			
ECLC2	Null hypothesis	675.275	165.284 ^b	196	.946
	General	509.991 ^a			
ECLC3	Null hypothesis	678.457	75.246 ^b	147	1.000
	General	603.211 ^a			
ECLC4	Null hypothesis	740.975	117.140 ^b	147	.967
	General	623.835 ^a			
SC6	Null hypothesis	713.431	108.797 ^b	147	.992
	General	604.634 ^a			
ECLC5	Null hypothesis	729.388	142.253 ^b	196	.999
	General	587.136 ^a			
ECLC6	Null hypothesis	756.864	116.800 ^b	147	.969
	General	640.065 ^a			
ECLC7	Null hypothesis	740.378	133.335 ^b	147	.783
	General	607.043 ^a			
ECLC9	Null hypothesis	747.859	134.128 ^b	147	.769
	General	613.731 ^a			
SC9	Null hypothesis	905.234	115.988 ^b	196	1.000
	General	789.246 ^a			

Table 37—Continued. Test of Parallel Lines

Dependent variable	Model	-2 log likelihood	χ^2	df	Sig.
SC10	Null hypothesis	768.943	148.230 ^b	147	.456
	General	620.713 ^a			
SC11	Null hypothesis	502.587	60.464 ^b	98	.999
	General	442.123 ^a			
SC12	Null hypothesis	887.306	165.793 ^b	245	1.000
	General	721.513 ^a			
SC13	Null hypothesis	819.390	116.173 ^b	147	.971
	General	703.217 ^a			
ECLC12	Null hypothesis	1068.579	224.355 ^b	245	.824
	General	844.224 ^a			
SC14	Null hypothesis	980.129	235.495 ^b	245	.657
	General	744.634 ^a			
ECLC13	Null hypothesis	1022.709	167.697 ^b	196	.929
	General	855.012 ^a			
SC15	Null hypothesis	975.300	194.747 ^b	196	.512
	General	780.553 ^a			

^a The log-likelihood value cannot be further increased after a maximum number of step-halving.

^b The chi-square statistic is computed based on the log-likelihood value of the last iteration of the general model. Validity of the test is uncertain.

Note: The logit function was used in the test. The null hypothesis states that the location parameters (slope coefficients) are the same across response categories.

Two main objectives for using an ordinal logistic regression are identifying an independent variable with a statistically significant effect on the dependent variable and determining whether and how well the model predicts the dependent variable. The process of reaching these objectives and interpreting the results begins with assessing the covariate patterns

and the overall model fit.¹⁸ The expected cell size and zero frequencies were considered before considering the overall model fit. When an ordinal logistics regression is conducted, and a problem emerges, the test output provides a warning.

SPSS Statistics provides two ordinal logistics regression procedures: PLUM and GENLIN. Both procedures were used to produce test outputs, make an assessment, and interpret the results. The PLUM output generated a warning for all of the competencies. The warning message included the numbers and percentage of cells by observed combinations of predictor variable values with zero frequencies. All dependent variables displayed a high percentage. The percentage range for cells with zero frequencies was 74.9%–85.7%. The presence of a large percentage of cells with zero frequencies casts suspicion of the goodness-of-fit values when assessing the overall model fit. A goodness-of-fit test measures how well the observed data fits the model. SPSS Statistics conducts two tests of the goodness-of-fit: Pearson and deviance. Since the design of these tests measures how poorly the model fits the data, a non-statistically significant result ($p > .05$) in the Sig. column is desired to indicate a good model fit. However, Pearson and deviance tests will not provide a reliable goodness-of-fit when many cells with zero frequencies are present (see table 38).¹⁹

¹⁸ “Interpreting Results,” Laerd Statistics, 2015, <https://statistics.laerd.com/premium/spss/olr/ordinal-logistic-regression-in-spss-17.php>.

¹⁹ “Overall Model Fit,” Laerd Statistics, 2015, <https://statistics.laerd.com/premium/spss/olr/ordinal-logistic-regression-in-spss-19.php>.

Six dependent variables—SC3, ECLC5, ECLC9, SC9, SC10, and ECLC13—had mixed results when considering the PLUM Pearson and deviance *p values*. According to the GENLIN Pearson and deviance *p values*, the results were not significant, thus suggesting good model fit. However, the goodness-of-fit is suspect due to the high percentage of zero frequencies.

Table 38. Overall Model Fit

Dependent variable		PLUM			GENLIN		
		χ^2	df	Sig.	χ^2	df	Sig.
SC1	Pearson	900.050	1076	1.000	900.050	1076	.836
	Deviance	501.201	1076	1.000	501.201	1076	.466
SC3	Pearson	1357.137	1076	<.001	1357.137	1076	1.261
	Deviance	521.681	1076	1.000	521.681	1076	.485
SC4	Pearson	952.931	1076	.997	952.931	1076	.886
	Deviance	534.393	1076	1.000	534.393	1076	.497
ECLC2	Pearson	1681.607	1826	.993	1681.607	1826	.921
	Deviance	675.275	1826	1.000	675.275	1826	.370
ECLC3	Pearson	1512.261	1451	.128	1512.261	1451	1.042
	Deviance	678.457	1451	1.000	678.457	1451	.468
ECLC4	Pearson	1458.736	1451	.438	1458.736	1451	1.005
	Deviance	740.975	1451	1.000	740.975	1451	.511
SC6	Pearson	1089.630	1451	1.000	1089.630	1451	.751
	Deviance	713.431	1451	1.000	713.431	1451	.492
ECLC5	Pearson	4196.608	1826	<.001	4196.608	1826	2.298
	Deviance	729.388	1826	1.000	729.388	1826	.399
ECLC6	Pearson	1398.337	1451	.836	1398.337	1451	.964
	Deviance	756.864	1451	1.000	756.864	1451	.522

Table 38—Continued. Overall Model Fit

Dependent variable		PLUM			GENLIN		
		χ^2	df	Sig.	χ^2	df	Sig.
ECLC7	Pearson	1462.607	1451	.410	1462.607	1451	1.008
	Deviance	740.378	1451	1.000	740.378	1451	.510
ECLC9	Pearson	4615.201	1451	<.001	4615.201	1451	3.181
	Deviance	747.859	1451	1.000	747.859	1451	.515
SC9	Pearson	2057.341	1826	<.001	2057.341	1826	1.127
	Deviance	902.461	1826	1.000	902.461	1826	.494
SC10	Pearson	1541.387	1451	.049	1541.387	1451	1.062
	Deviance	767.557	1451	1.000	767.557	1451	.529
SC11	Pearson	900.050	1076	1.000	1679.917	1826	.920
	Deviance	501.201	1076	1.000	851.768	1826	.466
SC12	Pearson	2268.310	2201	.155	2268.310	2201	1.031
	Deviance	885.920	2201	1.000	885.920	2201	.403
SC13	Pearson	1407.209	1451	.791	1407.209	1451	.970
	Deviance	816.617	1451	1.000	816.617	1451	.563
ECLC12	Pearson	2028.748	2201	.996	2028.748	2201	.922
	Deviance	1067.193	2201	1.000	1067.193	2201	.485
SC14	Pearson	2303.778	2201	.062	2303.778	2201	1.047
	Deviance	978.743	2201	1.000	978.743	2201	.445
ECLC13	Pearson	2010.360	1826	.002	2010.360	1826	1.101
	Deviance	1021.323	1826	1.000	1021.323	1826	.559
SC15	Pearson	1925.790	1826	.051	1925.790	1826	1.055
	Deviance	972.528	1826	1.000	972.528	1826	.533

A better measurement is the likelihood-ratio test indicated by the model fitting information. The likelihood-ratio test compares the intercept-only model with the final, which includes all independent variables. A lower final value indicates an improvement in the fit of the model relative to the intercept-only model. A model fitting information *p value*, $p < .05$, indicates that at least one independent variable adds statistical significance to the model. If the *p value* was $p > .05$, the independent variable does not add to the prediction of the dependent variable.²⁰

The formula to report the model fit is $\chi^2(df) = X, p \text{ value}$. The value of X is the difference between the intercept-only and final models. For example, the model fit for SC4 is reported as $\chi^2(49) = 80.863, p < .003$. Table 39 displays a statistically significant better fit for nine dependent variables.

Table 39. Model Fitting Information

Dependent variable	Model	-2 log likelihood	χ^2	<i>p</i>
SC4	Intercept only	616.642	80.863	.003
	Final	535.779		
ECLC2	Intercept only	750.948	75.672	.009
	Final	675.275		
ECLC3	Intercept only	746.717	68.260	.036
	Final	678.457		
ECLC4	Intercept only	824.019	83.044	.002
	Final	740.975		
SC6	Intercept only	783.919	70.489	.024
	Final	713.431		

²⁰ Ibid.

Table 39—Continued. Model Fitting Information

Dependent variable	Model	-2 log likelihood	χ^2	<i>p</i>
ECLC5	Intercept only	803.289	73.900	.012
	Final	729.388		
ECLC7	Intercept only	819.773	79.395	.004
	Final	740.378		
SC12	Intercept only	958.894	71.588	.019
	Final	887.306		
SC14	Intercept only	1063.855	83.726	.001
	Final	980.129		

Note. df = 49.

An ordinal logistics regression was run using *Intellectus Statistics* on the nine dependent variables with a statistically significant better fit to investigate whether a predictive relationship existed between the dependent and the independent or predictor variables.²¹ All models were evaluated based on an alpha of .05.

SC4: I act with integrity.

An ordinal logistic regression was conducted to determine whether the odds of observing each response category of SC4 (dependent variable) could be explained by the variation in SLC1, SLC2, SLC3, SLC4, SLC5, SLC6, SLC7, SLC8, SLC9, SLC10, SLC11, SLC12, and SLC13. The results of the model were significant, $\chi^2(49) = 80.86$, $p = .003$, suggesting the observed effects of these characteristics on SC4 were unlikely to occur under the null hypothesis.

²¹ Intellectus Statistics Team, *Intellectus Statistics* [Online computer software]. Intellectus Statistics, <https://statistics.intellectus360.com>. 2023.

The regression coefficient for the 5 category of SLC8 was significant, suggesting that observing the 5 category of SLC8 would increase the odds of observing a higher category of SC4. All other predictor variables did not significantly affect observing a higher category of SC4. Table 40 summarizes the results of the ordinal regression model.

Table 40. Significant Ordinal Logistics Regression—SC4

Predictor	<i>B</i>	SE	χ^2	Sig.	OR	95.00% CI	
						Lower	Higher
(Intercept):1	-60.23	26,603.89	0.00	.998			
(Intercept):2	-57.52	26,603.89	0.00	.998			
(Intercept):3	-54.20	26,603.89	0.00	.998			
SLC8-5	1.23	0.60	4.18	.041	3.41	1.05	11.04

ECLC2: Interpret and communicate the Bible accurately

An ordinal logistic regression was conducted to determine whether the odds of observing each response category of ECLC2 (dependent variable) could be explained by the variation in SLC1, SLC2, SLC3, SLC4, SLC5, SLC6, SLC7, SLC8, SLC9, SLC10, SLC11, SLC12, and SLC13. The results of the model were significant, $\chi^2(49) = 75.67, p = .009$, suggesting the observed effects of these characteristics on ECLC2 were unlikely to occur under the null hypothesis.

The regression coefficient for the 2, 3, and 4 categories of SLC8: (Non-owner) was significant, suggesting that observing these categories would increase the odds of observing a higher category of ECLC2. The regression coefficient for the 5 category of SLC11 was significant, suggesting that observing the 5 category of SLC11 would increase the odds of

observing a higher category of ECLC2. All other predictor variables did not significantly affect observing a higher category of ECLC2. Table 41 summarizes the results of the ordinal regression model.

Table 41. Significant Ordinal Logistics Regression—ECLC2

Predictor	<i>B</i>	SE	χ^2	Sig.	OR	95.00% CI	
						Lower	Higher
(Intercept):1	-63.45	410,804.92	0.00	1.000			
(Intercept):2	-62.75	410,804.92	0.00	1.000			
(Intercept):3	-61.21	410,804.92	0.00	1.000			
(Intercept):4	-59.75	410,804.92	0.00	1.000			
(Intercept):5	-57.20	410,804.92	0.00	1.000			
SLC8-2	1.12	0.36	9.80	.002	3.05	1.52	6.14
SLC8-3	1.01	0.43	5.59	.018	2.76	1.19	6.40
SLC8-4	1.14	0.40	8.18	.004	3.12	1.43	6.82
SLC11-5	2.49	1.21	4.24	.040	12.04	1.13	128.61

ECLC3: Demonstrate a concern for others

An ordinal logistic regression was conducted to determine whether the odds of observing each response category of ECLC3 (dependent variable) could be explained by the variation in SLC1, SLC2, SLC3, SLC4, SLC5, SLC6, SLC7, SLC8, SLC9, SLC10, SLC11, SLC12, and SLC13. The results of the model were significant, $\chi^2(49) = 68.26$, $p = .036$, suggesting the observed effects of these characteristics on ECLC3 were unlikely to occur under the null hypothesis.

The regression coefficient for the 2 category of SLC6 was significant, suggesting that observing the 2 category of SLC6 would decrease the odds of observing a higher category of ECLC3. The regression coefficient for the 5 category of SLC8 was significant, suggesting that

observing the 5 category of SLC8 would increase the odds of observing a higher category of ECLC3. The regression coefficient for the 2 category of SLC10 was significant, suggesting that observing the 2 category of SLC10 would decrease the odds of observing a higher category of ECLC3. All other predictor variables did not significantly affect observing a higher category of ECLC3. Table 42 summarizes the results of the ordinal regression model.

Table 42. Significant Ordinal Logistics Regression—ECLC3

Predictor	<i>B</i>	SE	χ^2	Sig.	OR	95.00% CI	
						Lower	Higher
(Intercept):1	-65.42	462,734.01	0.00	1.000			
(Intercept):2	-63.60	462,734.01	0.00	1.000			
(Intercept):3	-61.65	462,734.01	0.00	1.000			
(Intercept):4	-59.10	462,734.01	0.00	1.000			
SLC6-2	-3.11	1.47	4.45	.035	0.04	.002	0.80
SLC8-5	1.24	0.54	5.37	.020	3.47	1.21	9.95
SLC10-2	-0.97	0.43	4.98	.026	0.38	0.16	0.89

ECLC4: Demonstrate a servant's attitude and leadership

An ordinal logistic regression was conducted to determine whether the odds of observing each response category of ECLC4 (dependent variable) could be explained by the variation in SLC1, SLC2, SLC3, SLC4, SLC5, SLC6, SLC7, SLC8, SLC9, SLC10, SLC11, SLC12, and SLC13. The results of the model were significant, $\chi^2(49) = 83.04$, $p = .002$, suggesting the observed effects of these characteristics on ECLC4 were unlikely to occur under the null hypothesis.

The regression coefficient for the 4 category of SLC1 was significant, suggesting that observing the 4 category of SLC1 would decrease the odds of observing a higher category of ECLC4. The regression coefficient for the 4, 5 categories of SLC8 was significant, suggesting that observing these categories of SLC8 would increase the odds of observing a higher category of ECLC4. The regression coefficient for the 5 category of SLC10 was significant, suggesting that observing the 5 category of SLC10 would decrease the odds of observing a higher category of ECLC4. The regression coefficient for the 3 category of SLC11 was significant, suggesting that observing the 3 category of SLC11 would decrease the odds of observing a higher category of ECLC4. The regression coefficient for the 3 category of SLC12 was significant, suggesting that observing the 3 category of SLC12 would increase the odds of observing a higher category of ECLC4. All other predictor variables did not significantly affect observing a higher category of ECLC4. Table 43 summarizes the results of the ordinal regression model.

Table 43. Significant Ordinal Logistics Regression—ECLC4

Predictor	<i>B</i>	SE	χ^2	Sig.	OR	95.00% CI	
						Lower	Higher
(Intercept):1	-120.63	556,941.25	0.00	1.000			
(Intercept):2	-119.69	556,941.25	0.00	1.000			
(Intercept):3	-117.76	556,941.25	0.00	1.000			
(Intercept):4	-115.56	556,941.25	0.00	1.000			
SLC1-4	-2.77	1.19	5.45	.020	0.06	.006	0.64
SLC8-4	0.96	0.39	6.15	.013	2.61	1.22	5.57
SLC8-5	1.73	0.53	10.89	< .001	5.66	2.02	15.84
SLC10-5	-2.54	0.98	6.69	.010	0.08	0.01	0.54
SLC11-3	-0.82	0.38	4.72	.030	0.44	0.21	0.92
SLC12-3	1.34	0.59	5.23	.022	3.81	1.21	12.01

SC6: I focus on the well-being of the followers.

An ordinal logistic regression was conducted to determine whether the odds of observing each response category of SC6 (dependent variable) could be explained by the variation in SLC1, SLC2, SLC3, SLC4, SLC5, SLC6, SLC7, SLC8, SLC9, SLC10, SLC11, SLC12, and SLC13. The results of the model were significant, $\chi^2(49) = 70.49$, $p = .024$, suggesting the observed effects of these characteristics on SC6 were unlikely to occur under the null hypothesis.

The regression coefficient for the 5 category of SLC1 was significant, suggesting that observing the 5 category of SLC1 would increase the odds of observing a higher category of SC6. The regression coefficient for the 2, 3, 4, and 5 categories of SLC6 was significant, suggesting that observing these categories of SLC6 would decrease the odds of observing a higher category of SLC6. The regression coefficient for the 5 category of SLC8 was significant, suggesting that observing the 5 category of SLC8 would increase the odds of observing a higher category of SC6. The regression coefficient for the 4 category of SLC12 was significant, suggesting that observing the 4 category of SLC12 would decrease the odds of observing a higher category of SC6. All other predictor variables did not significantly affect observing a higher category of SC6. Table 44 summarizes the results of the ordinal regression model.

Table 44. Significant Ordinal Logistics Regression—SC6

Predictor	<i>B</i>	SE	χ^2	Sig.	OR	95.00% CI	
						Lower	Higher
(Intercept):1	-94.35	533,809.28	0.00	1.000			
(Intercept):2	-93.40	533,809.28	0.00	1.000			
(Intercept):3	-90.94	533,809.28	0.00	1.000			
(Intercept):4	-88.44	533,809.28	0.00	1.000			
SLC1-5	1.55	0.75	4.29	.038	4.73	1.0900	20.570

Table 44—Continued. Significant Ordinal Logistics Regression—SC6

Predictor	<i>B</i>	SE	χ^2	Sig.	OR	95.00% CI	
						Lower	Higher
SLC6-2	-4.09	1.49	7.57	.006	0.02	0.0009	0.310
SLC6-3	-3.34	1.48	5.06	.024	0.04	0.0020	0.650
SLC6-4	-3.53	1.48	5.65	.017	0.03	0.0020	.054
SLC6-5	-2.95	1.48	3.97	.046	0.05	0.0030	0.950
SLC8-5	1.38	0.51	7.21	.007	3.96	1.4500	10.810
SLC12-4	-1.18	0.59	4.03	.045	0.31	0.1000	0.970

ECLC5: Provide moral leadership by modeling and mentoring Christian character and devotion

An ordinal logistic regression was conducted to determine whether the odds of observing each response category of ECLC5 (dependent variable) could be explained by the variation in SLC1, SLC2, SLC3, SLC4, SLC5, SLC6, SLC7, SLC8, SLC9, SLC10, SLC11, SLC12, and SLC13. The results of the model were significant, $\chi^2(49) = 73.90$, $p = .012$, suggesting the observed effects of these characteristics on ECLC5 were unlikely to occur under the null hypothesis.

The regression coefficient for the 2 and 5 categories of SLC8 was significant, suggesting that observing these categories of SLC8 would increase the odds of observing a higher category of ECLC5. All other predictor variables did not significantly affect observing a higher category of ECLC5. Table 45 summarizes the results of the ordinal regression model.

Table 45. Significant Ordinal Logistics Regression—ECLC5

Predictor	<i>B</i>	SE	χ^2	Sig.	OR	95.00% CI	
						Lower	Higher
(Intercept):1	-94.35	533,809.28	0.00	1.000			
(Intercept):2	-93.40	533,809.28	0.00	1.000			
(Intercept):3	-90.94	533,809.28	0.00	1.000			
(Intercept):4	-88.44	533,809.28	0.00	1.000			
SLC8-2	0.69	0.35	4.05	.044	2.00	1.02	3.94
SLC8-5	1.76	0.52	11.46	< .001	5.80	2.10	16.05

ECLC7: Lead by example

An ordinal logistic regression was conducted to determine whether the odds of observing each response category of ECLC7 (dependent variable) could be explained by the variation in SLC1, SLC2, SLC3, SLC4, SLC5, SLC6, SLC7, SLC8, SLC9, SLC10, SLC11, SLC12, and SLC13. The results of the model were significant, $\chi^2(49) = 79.40$, $p = .004$, suggesting the observed effects of these characteristics on ECLC7 were unlikely to occur under the null hypothesis.

The regression coefficient for the 2, 3, 4, and 5 categories of SLC4 was significant, suggesting that observing these categories of SLC4 would increase the odds of observing a higher category of ECLC7. The regression coefficient for the 2, 3, and 4 categories of SLC6 was significant, suggesting that observing these categories of SLC6 would decrease the odds of observing a higher category of ECLC7. The regression coefficient for the 2, 4, and 5 categories of SLC8 was significant, suggesting that observing these categories of SLC8 would increase the odds of observing a higher category of ECLC7. The regression coefficient for the 2 and 3 categories of SLC11 was significant, suggesting that observing these categories of SLC11 would

decrease the odds of observing a higher category of ECLC7. All other predictor variables did not significantly affect observing a higher category of ECLC7. Table 46 summarizes the results of the ordinal regression model.

Table 46. Significant Ordinal Logistics Regression—ECLC7

Predictor	<i>B</i>	SE	χ^2	Sig.	OR	95.00% CI	
						Lower	Higher
(Intercept):1	-35.28	378,637.68	0.00	1.000			
(Intercept):2	-34.21	378,637.68	0.00	1.000			
(Intercept):3	-32.45	378,637.68	0.00	1.000			
(Intercept):4	-29.92	378,637.68	0.00	1.000			
SLC4-2	3.10	1.11	7.82	.005	22.13	2.53	193.85
SLC4-3	3.37	1.07	9.96	.002	29.20	3.59	237.46
SLC4-4	3.34	1.05	10.09	.001	28.30	3.60	222.77
SLC4-5	3.58	1.06	11.43	< .001	36.00	4.51	287.46
SLC6-2	-3.41	1.49	5.25	.022	0.03	0.002	0.61
SLC6-3	-3.14	1.49	4.42	.036	0.04	0.002	0.81
SLC6-4	-3.01	1.49	4.08	.043	0.05	0.003	0.92
SLC8-2	0.98	0.34	8.16	.004	2.67	1.36	5.22
SLC8-4	1.48	0.39	14.26	< .001	4.39	2.04	9.45
SLC8-5	1.73	0.51	11.52	< .001	5.67	2.08	15.43
SLC11-2	-0.70	0.31	5.08	.024	0.50	0.27	0.91
SLC11-3	-1.13	0.38	8.88	.003	0.32	0.15	0.681

SC12: I evaluate work and the use of resources in accomplishing the task.

An ordinal logistic regression was conducted to determine whether the odds of observing each response category of SC12 (dependent variable) could be explained by the variation in SLC1, SLC2, SLC3, SLC4, SLC5, SLC6, SLC7, SLC8, SLC9, SLC10, SLC11, SLC12, and SLC13. The results of the model were significant, $\chi^2(49) = 71.59$, $p = .019$, suggesting the

observed effects of these characteristics on SC12 were unlikely to occur under the null hypothesis.

The regression coefficient for the 2 and 4 categories of SLC7 was significant, suggesting that observing this category of SLC7 would increase the odds of observing a higher category of SC12. The regression coefficient for the 5 category of SLC8 was significant, suggesting that observing the 5 category of SLC8 would increase the odds of observing a higher category of SC12. The regression coefficient for the 4 category of SLC13 was significant, suggesting that observing the 4 category of SLC13 would decrease the odds of observing a higher category of SC12. All other predictor variables did not significantly affect observing a higher category of SC12. Table 47 summarizes the results of the ordinal regression model.

Table 47. Significant Ordinal Logistics Regression—SC12

Predictor	<i>B</i>	SE	χ^2	Sig.	OR	95.00% CI	
						Lower	Higher
(Intercept):1	-7.84	3.56	4.84	.028			
(Intercept):2	-7.14	3.49	4.18	.041			
(Intercept):3	-6.22	3.45	3.25	.072			
(Intercept):4	-4.42	3.43	1.66	.197			
(Intercept):5	-2.58	3.42	0.57	.451			
(Intercept):6	-0.27	3.42	0.01	.937			
SLC7-2	1.45	0.61	5.71	.017	4.28	1.30	14.09
SLC7-4	1.31	0.63	4.33	.038	3.71	1.08	12.77
SLC8-5	1.30	0.48	7.20	.007	3.65	1.42	9.41
SLC13-4	-1.91	0.79	5.79	.016	0.15	0.03	0.70

SC14: I assign roles and authority with clarity.

An ordinal logistic regression was conducted to determine whether the odds of observing each response category of SC14 (dependent variable) could be explained by the variation in SLC1, SLC2, SLC3, SLC4, SLC5, SLC6, SLC7, SLC8, SLC9, SLC10, SLC11, SLC12, and SLC13. The results of the model were significant, $\chi^2(49) = 83.73$, $p = .001$, suggesting the observed effects of these characteristics on SC14 were unlikely to occur under the null hypothesis. The regression coefficient for the 4 and 5 categories of SLC1 was significant, suggesting that observing these categories of SLC1 would increase the odds of observing a higher category of SC14). The regression coefficient for the 5 category of SLC8 was significant, suggesting that observing the 5 category of SLC8 would increase the odds of observing a higher category of SC14. All other predictor variables did not significantly affect observing a higher category of SC14. Table 48 summarizes the results of the ordinal regression model.

Table 48. Significant Ordinal Logistics Regression—SC14

Predictor	<i>B</i>	SE	χ^2	Sig.	OR	95.00% CI	
						Lower	Higher
(Intercept):1	-7.19	3.43	4.39	.036			
(Intercept):2	-6.38	3.42	3.49	.062			
(Intercept):3	-5.74	3.41	2.84	.092			
(Intercept):4	-4.82	3.41	2.00	.157			
(Intercept):5	-3.19	3.40	0.88	.348			
(Intercept):6	-0.79	3.40	0.05	.817			
SLC1-4	2.73	0.77	12.57	< .001	15.34	3.39	69.44
SLC1-5	2.32	0.71	10.67	.001	10.13	2.53	40.63
SLC8-5	1.46	0.48	9.13	.003	4.30	1.67	11.06

Summary—RQ3 Analysis

The third research question explored whether steward leader characteristics can predict leadership competencies. Ordinal logistic regression was chosen as the tool to predict an ordinal dependent variable based on one or more independent variables. The analysis ensured compliance with key assumptions, including ordinal dependent variables, independent variables treated as categorical, absence of multicollinearity, and proportional odds.

The model fit was assessed using various statistical tests, including multicollinearity diagnostics, proportional odds assumptions, and goodness-of-fit measures. Initial tests revealed that SC2 did not meet the proportional odds assumption and was excluded from further analysis. A high percentage of zero frequencies (74.9%–85.7%) raised concerns about the reliability of the goodness-of-fit values and, thus, the reliability of the model fit. Despite mixed results and concern, the likelihood-ratio test identified nine dependent variables with statistically significant model fit.

The ordinal logistic regression analysis suggested that SLC8 (Non-owner) would increase the odds of observing a higher category in each of the nine leadership competencies. Conversely, the results showed that the odds of observing a change in ECLC7: Lead by example were influenced by more steward leader characteristics than any other. The findings suggested that specific steward leader characteristics can significantly predict certain leadership competencies. However, further refinement of model fit and additional analysis are necessary for a clearer understanding.

The hypothesis for RQ3 included the null hypothesis, H_{3_0} : Steward leader characteristics are not a statistically significant predictor of leadership competencies among SBC chaplains., and the alternative hypothesis, H_{3_A} : Steward leader characteristics are a statistically significant predictor of leadership competencies among SBC chaplains. Ordinal logistic regression indicated that nine steward characteristics were statistically significant predictors in nine leadership competencies; the null hypothesis H_{3_0} is rejected, and the alternative hypothesis H_{3_A} is accepted.

CHAPTER 5

DISCUSSION

Recognizing the complexity and opportunity chaplains experience in various contextualized settings, simultaneously sacred and secular, undergirded this study to advance the knowledge of leadership competencies and steward leadership. Chaplains in the twenty-first century navigate a complex and shifting environment, delivering spiritual care and leadership while addressing contemporary challenges and opportunities. Their role involves contextualized leadership and stewardship of the influence God has entrusted to them. This study assessed the relationship between leadership competencies and steward leader characteristics among SBC chaplains.

Research Purpose

The quantitative correlational research aimed to determine whether and to what extent a relationship existed between leadership competencies and steward leader characteristics among SBC chaplains endorsed by the BGCT and NAMB. A growing need to understand chaplaincy leadership is present due to increased interest in chaplain-specific education programs and expanding ministry settings. While research exists on leadership in nonprofit organizations, chaplaincy, and local churches, a gap remains in studies focusing on SBC chaplain leadership competencies.

Research Questions

Three research questions using correlation and regression analysis examined multiple aspects of leadership and leader characteristics among SBC chaplains:

RQ1: To what extent is there a difference between leadership competencies practiced among SBC chaplains serving in various contextualized settings?

RQ2: To what extent is there a relationship between essential leadership competencies and steward leader characteristics among SBC chaplains?

RQ3: To what extent do steward leader characteristics predict leadership competencies among SBC chaplains?

Statistical tests examined the hypothesis of each research question for significance and to determine whether to reject or accept the hypothesis.

Summary of the Study

Chapter 1 introduced the purpose of the study and included a summary of the gap and need for the study of chaplaincy leadership competencies among Southern Baptist chaplains. The null hypotheses and alternative hypotheses for the research questions were delineated. Chapter 2 examined the precedent literature regarding Christian leadership, considering a theology of leadership and theoretical approaches, which included transformational, servant, and steward leadership. Numerous leadership competencies were explored. Chapter 3 focused on the methodology of developing a leadership competency profile for chaplains using the Delphi method.

Additionally, the process of collecting and analyzing the data was explained. Chapter 4 reported the research results concerning the research questions. The results suggested the rejection of each null hypothesis. This chapter contains an examination of the data analysis results from the previous chapter, including summarization and interpretation regarding the importance of the findings.

Implications of Research

The research questions and the associated hypotheses provided the organizational framework for the study. The same framework will guide the discussion. Before analyzing the data pertaining to the three research questions, the contribution of the Delphi panel will be discussed.

Essential Chaplaincy Leadership Competencies

Identifying leadership competencies considered essential for chaplains required a panel of experts involved in educating and training chaplains. Three chaplains, three educators, and four endorsers comprised the Delphi panel. Initially, a profile with eighty-one competencies was created from the literature review. The panel was presented with the initial list, and following the second round of the Delphi method, the panel arrived at a consensus identifying essential chaplaincy leadership competencies. The final competency profile contained fourteen competencies. These competencies were one of the four sections of the research questionnaire.

The highest-ranked competency determined by the Delphi panel was “lead by example,” which was ranked seventh by the chaplains. The chaplain’s highest-ranked competency was the Delphi panel’s second-highest-ranked, “demonstrate integrity and honesty. The second highest-ranked competency selected by the chaplains, “interpret and communicate the Bible accurately,” was ranked fifth by the Delphi panel. Three of the Delphi panel’s lowest four ranked competencies were ranked the lowest by the chaplains. The research applies to chaplaincy training by providing insights into the essential chaplaincy leadership competencies. It emphasizes the importance of understanding the experiences and perspectives of these chaplains, thereby informing the training and development efforts undertaken by educators and endorsers. This knowledge can enhance the effectiveness of chaplaincy programs and support the professional growth of chaplains within their ministry contexts.

Research Question 1 Analysis

Research Question 1 explored the differences in the leadership competencies practiced by SBC chaplains. Analysis of RQ1 examined twenty-nine competencies: fourteen essential chaplaincy leadership competencies and fifteen steward competencies. Three categories of vocational chaplains were included in the research: correctional, healthcare, and military.

A principal component analysis (PCA), also considered factor analysis, identified three components by which the competencies were thematically grouped. Through the PCA process, eight competencies were removed from further analysis. Of the remaining twenty-one competencies, nine loaded on the component *competence*; eight loaded on the component

spiritual leadership. The least number of competencies, four, loaded on the component *character*. The mean character score was the highest, followed by spiritual leadership and competence. These results suggest that SBC chaplains embrace and practice competencies that reflect Southern Baptists while serving in secular contextualized institutions.

Utilizing a Kruskal-Wallis H test, differences were identified in nine competencies—SC3, ECLC3, ECLC4, ECLC5, ECLC6, ECLC9, SC11, SC12, and SC15—among the chaplain groups, particularly healthcare chaplains, who reported higher competencies than military and correctional chaplains. Gender analysis revealed two competencies—ECLC12 and SC11—with significant differences, though the limited female sample size should be noted. The results suggested rejecting the null hypothesis, affirming that leadership competencies vary significantly among chaplains in different contexts.

Research Question 2 Analysis

The objective of RQ2 was to assess whether a statistically significant relationship existed between leadership competencies and characteristics of steward leaders. Kendall's tau-b analysis was conducted on the twenty-one chaplain leadership competencies and the thirteen steward leader characteristics.

A descriptive analysis of the steward leader characteristics showed that the top three characteristics reflected accountability to God, SLC1; a consecrated life, SLC2; and steward, SLC3. Kendall's tau-b indicated that the top-ranked SLC1 had a statistically significant weak,

positive relationship with six leadership competencies, SLC2 had nine, whereas SLC3 had only one. SLC5 also had nine statistically significant weak, positive relationships.

The hypothesis for RQ2 comprised a null hypothesis, H_{20} : There is no statistically significant relationship between the identified essential leadership competencies and steward leader characteristics, and an alternative hypothesis, H_{2A} : There is a statistically significant difference in leadership competencies among chaplains serving in various contextualized settings. Given that the results from Kendall's tau-b indicate statistically significant correlations between steward leader characteristics and various leadership competencies, the null hypothesis H_{20} is rejected, leading to the acceptance of the alternative hypothesis H_{2A} . Although several statistically significant correlations were observed, all these relationships were weak, implying limited connections between steward leader characteristics and chaplain leadership competencies. One possible reason for the weak relationships found in the study could be attributed to the limited number of statistically significant relationships identified (only 17%).

The weakness of the relationships limited the confidence in interpreting the relationships between the steward leader characteristics and chaplain leadership competencies. The top-ranked characteristic was SLC1: (Accountable to God) God calls every person.

Three of the forty-seven relationships were negative; SLC8 had five positive and one negative. The two negative relationships were attributed to SLC7 and SLC10. The negative direction implies that higher values of one variable are associated with lower values of the other variable. The tests cannot determine causal relationships. Caution must precede any efforts to

infer or explain the relationship. The results only indicate whether a statistically significant relationship exists, as well as the strength and direction of the relationship. The characteristic SLC7 (Accountable to stakeholders)—steward leaders of organizations have the right to make decisions contrary to the wishes of the stakeholders, which was reverse-scored, implying that steward leaders are characterized as being accountable to stakeholders. SLC7 had a negative relationship with SC11: I go out of my way to serve and meet people's needs. The assumption may be that a leader focused on the stakeholders will be less likely to serve followers or subordinates. Any assumption would be purely conjecture. Whether the identified statistically significant relationships within this study are positive or negative, the weak relationships limit any confidence in conclusions or explanations.

Research Question 3 Analysis

The third research question examined whether steward leader characteristics can predict leadership competencies. The study design indicated that ordinal logistic regression was suitable for this investigation. The dependent variables (chaplain leadership competencies) were ordinal, while the independent variables (steward leader characteristics) were treated as categorical. The analysis confirmed that the first two assumptions of ordinal logistic regression were met. However, the proportional odds assumption was not satisfied for one variable (SC2), leading to its exclusion from further analysis. High zero frequency percentages raised concerns regarding model reliability. Further analysis indicated that nine leadership competencies had a statistically significant better model fit despite these issues. Subsequent analysis was conducted on these nine

dependent variables, SC4, ECLC2, ECLC3, ECLC4, SC6, ECLC5, ECLC7, SC12, and SC14, and the predictor variables, steward leader characteristics to determine whether a predictive relationship existed.

The hypothesis for RQ3 included the null hypothesis, H_{3_0} : Steward leader characteristics do not significantly predict leadership competencies among SBC chaplains, and the alternative hypothesis, H_{3_A} : Steward leader characteristics significantly predict leadership competencies among SBC chaplains. The results from ordinal logistic regression revealed that nine steward characteristics were significant predictors of nine leadership competencies, leading to the rejection of the null hypothesis H_{3_0} and acceptance of the alternative hypothesis H_{3_A} .

The ordinal logistic regression considered the multiple responses available in the Likert scale for each competency and characteristic as categories. The results indicated that a specific characteristic category could predict the dependent variable. For example, the test showed that if the fourth category of the characteristic, Accountable to God, is observed to increase, the results suggest an increase in SC14: I assign roles and authority with clarity would be observed.

The test suggested that ECLC7: Lead by example has more categories, twelve, in a predictive relationship. The characteristics identified in this relationship are SLC4: (Cultivator), SLC6: (Motivated), SLC8: (Non-owner), and SLC11: (Vision focused). Although the high percentage of zero frequencies raises reliability concerns, developing these four characteristics could predict an increase in a leader's competence to lead by example.

Seeing the predictive relationship from the opposite direction, SLC8: (Non-owner) was identified in the most predictive relationships, fifteen categories among nine competencies. The largest group of SLCL8 categories had a relationship with ECLC7: Lead by example. While SLC8 relates to leading from a steward posture, the SLC3: (Steward) did not have a predictive relationship with ECLC7; SLC3 did not have a predictive relationship with any leadership competency. The steward leader characteristics identified as a predictor were SLC1 (Accountable to God), SLC4: (Cultivator), SLC6: (Motivated), SLC7: (Accountable to stakeholders), SLC8: (Non-owner), SLC:10 (Motivator), SLC11: (Vision focused), SLC12: (Responsible), and SLC13: (Servant).

The findings indicate that specific steward leader characteristics can statistically have a significant predictive association with specific leadership competencies. However, the high percentage of zero frequencies limits the confidence level of any asserted predictive relationship. Further refinement of the model fit and additional analyses are needed for better clarity.

Further Research

This study was the first among Southern Baptist chaplains to determine the extent of any relationships between steward leader characteristics and chaplaincy leadership competencies. The following suggestions for further research present opportunities to expand on this current study.

1. This study considered the influence of steward leader characteristics on the leadership of SBC chaplains. The correlation between steward leader characteristics and

leadership competencies can be expanded to pastors, denomination leaders, and leaders in secular contexts.

2. The concept of leading from a steward posture was introduced. A posture from which servant and transformational leadership are projected was introduced. Further research is needed to develop the concept that other leadership approaches find a stable anchor from being a steward. Steward leadership offers considerable contributions to leadership beyond Christian ministry.
3. The study produced a list of essential chaplaincy leadership competencies from leaders engaged in chaplain education, training, and development. The study results can be used to inform, enhance, or guide a chaplain training program. More research could explore developing a training life cycle and when and how to provide the training.
4. Research could explore a 360 approach to identifying steward characteristics and leadership competencies rather than self-reporting.

Conclusion

This study aimed to examine the relationship between chaplain leadership competencies and the characteristics of a steward leader. The goal was achieved. The competency list developed by the Delphi panel identified essential competencies for SBC chaplains from a Southern Baptist perspective. The results stemming from RQ1 are encouraging; the indication is that SBC chaplains continue to embrace and practice ministry that reflects biblical truth and Southern Baptist convictions. However, while the goal was achieved regarding RQ2 and RQ3, the findings do not warrant strong confidence in the relationships between leadership competencies and steward leader characteristics. The findings indicate some statistically significant associations and even predictive relationships. However, the weak association in all

the relationships and the concern for model fitness give cause for a lack of confidence to draw conclusions.

APPENDIX A

COMPILATION OF LEADERSHIP COMPETENCIES

Samuel Blizzard

- Preacher
- Pastor
- Teacher
- Priest
- Administrator
- Organizer

Stephen Boersma

Factor I: Pathfinding

Strategic

- Develop measurable statements of goals and objectives that translate into action the "mission" of the church
- Develop with staff and leadership a statement of values that identify the important constraints on the planning process
- Have a thorough knowledge of the planning process along with the ability to implement it to assess the planning needs of the church
- Develop a set of policies and procedures
- Develop a staffing plan based upon the church's goals and objectives
- Plan and implement a "needs" assessment analysis with the congregation to identify the strengths and weaknesses of the church
- Develop and maintain a mission statement that identifies the church's reason for existence
- Identify and prioritize key activities or programs to help accomplish the church's stated goals and objective
- Develop and maintain a philosophy statement that supports his/her position on ministry and the role of the pastor in the local church

Operational

- Develop a reporting system for monitoring the implementation of the plan
- Determine how critical data will be gathered to monitor overall progress
- Develop an organizational plan/structure to fit the church's strategic plan

- Use techniques such as MBO as part of a control or evaluation program
- Develop a church-wide organization chart
- Develop/set individual performance criteria
- Develop written job descriptions for staff and leadership positions
- Help other staff and leadership in the development of personal, specific goals and objectives
- Conduct consistent staff evaluations
- Apply standards of evaluation that are consistent with the church's management plan
- Make use of well-planned information systems to communicate with staff and leadership

Factor II: Interpersonal Skills

- Create an environment where independent thought is encouraged
- Understand and apply skills of conflict management to resolve differences
- Develop and practice group leadership skills
- Build and maintain staff morale
- Understand and use knowledge of power and authority effectively
- Involve staff and lay leadership in the development of performance standards
- Use knowledge and skills of leadership techniques in managing the activities of staff
- Apply knowledge of appropriate communication techniques in directing staff and congregation toward achievement of goals
- Participate in continuing education programs to broaden personal growth and understanding
- Develop and use evaluation standards that are accurate and mirror church's org. structure
- Design or modify individual positions to fit capabilities and/or motivation of the existing staff
- Work to create harmony of all activities to facilitate achieving goals and objectives

Factor III: Implementing and Decision Making

Staffing

- Participate in defining individual qualifications for staff and leadership positions
- Modify the organizational plan to take into account available staff and leadership
- Assist in recruiting, selecting, training and developing staff, lay leadership, and others

Directing

- Group activities to facilitate communication, decision making, and problem solving
- Plan and initiate change effectively
- Harmonize personal goals of individuals with goals of the church
- Apply policies, procedures, and rules uniformly
- Make decisions and clear, concise directions

Controlling

- Adjust plans and take corrective action to keep projects on track
- Maintain an evaluation program that provides ongoing feedback on major activities
- Budget the allocation of resources required to support approved plans

Barbara Hopwood

- | | |
|---------------------------------------|---------------------------------------|
| • Holiness/Righteous Living | • Relating Faith to Modern World |
| • Spiritual Disciplines | • Community Building |
| • Love/Compassion | • Including Lay Persons in Leadership |
| • Humility | • Encourages Missions Outreach |
| • Theocentric-Biblical Ministry | • Effective Worship Leader |
| • Personal Integrity | • Perseverance |
| • Familiarity with Bible Content | • Competent Conflict Resolution |
| • Mutuality in Family Commitments | • Rapport with Young People |
| • Recognition of Personal Limitations | • Resiliency |
| • Pastoral Guidance | • Intentional Evangelism |
| • Affirmation of God's Influence | • Theological-Sociological Awareness |
| • Communicates Reality of God | • Social Activism |
| • Exegetical Ability | • Awareness of Church History |
| • Critical Thinking | • Public Advocacy of Christian Ethics |
| • Commitment to Spiritual Formation | • Sensitivity to Gender Issues |
| • Theological Proficiency | • Use of Biblical Languages |
| • Unpretentious | • Strong Emphasis Evangelistic Goals |
| • Empathetic | |

Leighton Ford**Leads like Jesus**

- Can articulate and demonstrate a Christ-centered leadership philosophy
- Servant attitude
- Understands the importance of team ministry
- Raises up leaders
- Empowers followers
- Develops strategies for ministry
- Grasps the role of suffering in leadership
- Communicates vision and purpose effectively

Manages well

- Manages priorities and self
- Knows how to strategize, plan, organize, control, and evaluate
- Knows how to staff, build a team, and supervise
- Can administratively manage systems
- Can budget, raise funds, and control them responsibly

Leads skillfully

- Understands his/her leadership style and can adapt it to meet the group's need
- Can engage conflict constructively and lead groups to reconciliation
- Has an effective strategy for problem-solving and decision making
- Communicates well verbally and in writing throughout the organization
- Continually questions followers and others for feedback

James Coggins

Character

- Strong faith
- Assurance of calling
- Being a personal disciple
- Being authentic, exhibiting the fruit of the Spirit
- Showing perseverance
- If married, has a healthy and growing marriage
- Possessing integrity
- Having a love for people
- Being cooperative with colleagues and peers
- Being dependable
- Leading by example
- Being a responsible person
- Showing humility
- Possessing a servant attitude
- Patience with others and situations
- Gentleness
- Being compassionate
- Exhibiting trustworthiness
- Guiding an emotionally stable family
- Being accountable to others

Knowledge

- Knowledge of God's word
- Philosophy of ministry
- Spiritual disciplines
- Theocentric-Biblical ministry
- His personal limitations
- Critical thinking skills
- Theological proficiency
- How to relate faith to the modern world
- Church history
- Biblical languages
- Knowledge of the people being served
- Knowledge of self
- Denominational distinctives
- Leadership principles and theory
- History of the denomination
- The process of leading change
- Team ministry dynamics

Behavioral

- Developing and leading from a shared vision
- Relationship skills
- Communicating effectively
- Applying the practical components of leadership theory
- Being evangelistic
- Developing others for ministry
- Preaching
- Having exegetical ability
- Practicing conflict resolution
- Skills of interpretation of biblical material
- Performing regular strategic planning
- Being an agent for change
- Being a motivator of others
- Being able to identify needed resources for ministry
- Utilizing resources appropriately
- Objectively evaluating ministry effectiveness
- Building an effective ministry team
- Leading by serving others

Transfer of skills

- Being a self-starter
- Being flexible
- Being a motivator
- Being involved in social activities
- Being adaptable to varying situations
- Being cooperative with others
- Possessing healthy self-confidence
- Being willing to assume responsibility
- Being creative
- Being a problem-solver
- Being a critical thinker
- Having technological skills
- Possessing management skills
- Possessing administrative skills
- Having a teachable spirit
- Being a willing team member instead of a team leader

Christopher Meade

Head

- Semiotic Awareness
- Visioneering
- Imagineering
- Lifelong Learning

Hand

- Exempling
- Biblical Translating
- Cultural Architecting
- Relational Skills
- Filtering Mechanisms
- Clear Communicating
- Team Building

Heart

- Character
- Spiritual Passion
- Integrity

Brian Flahardy

- | | |
|---------------------------------|---------------------------------------|
| • Understanding self and others | • Planning and organizing |
| • Communication | • Delegating |
| • Developing others | • Motivating |
| • Teamwork | • Managing time and stress |
| • Managing conflict | • Managing change |
| • Monitoring | • Problem-solving and decision making |
| • Managing projects | • Administrating volunteers |
| • Vision | |

Dondi Costin

- Leads from the perspective of the wing's senior pastor
- Leads as a primary means of glorifying God
- Leads as an act of stewardship to God and Country
- Leads as a primary means of serving others
- Is more concerned with others than himself/herself
- Models Air Force core values
- Is an example others would like to follow
- Serves regularly as preacher/worship leader for the chapel community
- Is a competent preacher
- Is a competent worship leader/liturgist
- Has reputation as a competent counselor
- Carries fair share of counseling load
- Is highly visible around the wing
- Proactive involvement with wing leadership
- Proactive involvement with higher headquarters
- Proactive involvement with wing Integrated Delivery System (IDS)/Community Action Information Board (CAIB)
- Provides sound advice to wing leadership
- Practices spiritual disciplines (prayer, Scripture study, etc.)

- Models life-changing faith and spiritual passion
- Meets suspenses [deadlines] as assigned by wing leadership and higher headquarters
- Has a clear vision for the chapel team
- Communicates vision to the chapel staff and worshipping community
- Involves staff in developing a written mission statement
- Leads staff in developing measurable goals and objectives
- Implements strategic planning process in leading chapel team
- Conducts needs assessments to determine chapel action plan
- Identifies/prioritizes key programs to accomplish the mission
- Evaluates ministry needs using Doing Global Ministry (DGM) processes
- Determines ministry plan using Doing Global Ministry (DGM) processes
- Monitors progress of ministry plan using Doing Global Ministry (DGM) processes
- Adjusts plans and takes corrective actions to keep projects on track
- Encourages chapel community to meet base needs before their own
- Encourages continuous improvement to best meet base needs
- Encourages creativity, innovation, and risk taking to meet base needs
- Sets and maintains high expectations for individual and team performance
- Is a self-starter who gets things done
- Balances the needs of people and mission
- Takes appropriate risks to accomplish the mission
- Prepares budgets to meet needs identified in ministry planning process
- Budgets and develops financial plans for Chapel Tithes and Offering Funds (CTOF)
- Budgets and develops financial plans for appropriated funds
- Balances parish ministry and industrial ministry involvement in planning ministry
- Understands and skillfully employs Air Force manpower standards
- Applies Air Force contracting procedures to meet the mission
- Organizes chapel staff to make wisest use of motivation/ability of assigned personnel
- Plans and prioritizes effective use of Reserve personnel
- Plans and prioritizes effective use of civilian personnel
- Ensures written job descriptions accurately reflect duties of assigned personnel
- Ensures local policies and procedures are consistent with Air Force standards
- Conducts meaningful performance evaluations with appropriate rewards/punishment
- Administers corrective actions and military discipline to maintain military standards
- Assists staff develop and achieve personal/professional goals to advance their careers
- Encourages chapel congregational members to take ownership of the chapel mission
- Expects chapel volunteers to take responsibility for their fair share of the ministry
- Provides training for chapel volunteers to accomplish assigned responsibilities
- Administers a leadership training program for chapel volunteers

- Applies conflict management skills to resolve differences as soon as possible
- Builds and maintains staff morale
- Delegates authority and responsibility to chapel staff and volunteers
- Empowers chapel staff and volunteers to accomplish assigned responsibilities
- Holds chapel staff and volunteers accountable for assigned responsibilities
- Plans and initiates effective change processes affecting the chapel community
- Makes effective, timely decisions
- Leads with calm in times of crisis
- Gives clear, concise directions
- Develops written readiness and contingency support plans

John Zenger and Joe Folkman

Character

- Character

Personal capabilities

- Technical/professional acumen
- Problem-analysis and problem-solving skills
- Innovation
- Learning agility.

Focus on results

- Results driven
- Stretch goals
- Initiative
- Making decisions
- Risk-taking

Interpersonal skills

- Communicating powerfully and prolifically
- Inspiring others to high-performance
- Building positive relationships
- Developing others
- Collaborating and teamwork
- Valuing diversity

Leading organizational change

- Develops strategic perspective
- Champions change
- Has customer and external focus

Richard Hughes, Katherine Beatty, and David Dinwoodie

Strategic thinking

- Scanning
- Visioning
- Reframing
- Making common sense
- Systems Thinking

Strategic acting

- Acting decisively in the face of uncertainty
- Fostering agility
- Creating alignment by setting clear strategic priorities

Strategic influence

- building trust
- managing the political landscape
- boundary spanning
- involving others
- connecting at an emotional level
- building and sustaining momentum

Farai Katsande

Stewardship

- My team serves through building authentic relationships with followers and stakeholders.
- My team leader demonstrates a servant attitude.
- My team leader focuses on the well-being of the followers.
- My team leader serves based on humility.
- My team leader goes out of his/her way to serve and meet people's needs.

Competency

- My team leader articulates a clear vision.
- My team leader demonstrates competency in decision-making.
- My team leader assigns roles and authority with clarity.
- My team leader can identify problems and solve them.
- My team leader evaluates work and use of resources in accomplishing the task.

Character

- My team leader acts with integrity.
- My team leader acts in honesty.
- My team leader demonstrates authentic character.
- My team leader is guided by moral values and beliefs when making decisions.
- My team leader demonstrates character by being truthful.

APPENDIX B

IRB APPROVAL LETTER



NEW ORLEANS

BAPTIST THEOLOGICAL SEMINARY

March 16, 2023

Mr. Thomas Edwards
[REDACTED]
[REDACTED]

Dear Mr. Edwards:

I have been informed that your supervisor has approved your prospectus, and I have received a copy of the revised document. In addition, the Institutional Review Board has approved your IRB request. You may now proceed with dissertation research and writing. I encourage you to work closely with your supervisor throughout this process.

According to Section II.14.3B of the *Manual for Research Doctoral Programs*, "Any changes in the project after approval by the IRB must be resubmitted for review by the IRB before approval is granted. IRB approval is granted for a maximum of two years and may be subject to review at any time during that period." Therefore, your protocol approval expires on March 10, 2025. If your research has not been completed by that date, you will need to resubmit a request for IRB review along with an update regarding the research you have completed.

Attached is a sheet describing the work of the Doctoral Form and Style Consultant. Because the review of a chapter of the dissertation is optional at the discretion of the supervisor, you will need to ask your supervisor whether he will require you to have a chapter reviewed. However, you can choose to request a chapter review to alert you to any problems with form, style, and grammar. The review should be completed no later than one month before submission of the dissertation. Be sure to contact Mrs. Pam Cole at [REDACTED] to schedule the review well in advance, as slots tend to fill quickly.

As a reminder, a review of your program indicates that your graduation deadline is December 2026. I encourage you to be diligent to make consistent progress in order to submit your dissertation by your September 14, 2026 program deadline.

Yours in Christ,

Alan S. Bandy, Associate Dean
Director of PhD Studies

APPENDIX C

COSTIN AND FLAHARDY PERMISSIONS

Dr. Costin,

December 31, 2022

Intrigued by steward leadership and leadership competencies, I am contacting you to request permission to use select items from your Ph.D. dissertation's "Wing Chaplain Leadership Survey," as part of my doctoral dissertation research.

As we have previously discussed, I am a Ph.D. candidate at the New Orleans Baptist Theological Seminary in New Orleans, LA. My dissertation focuses on the leadership of Southern Baptist chaplains. The research on chaplain leadership competencies and characteristics will contribute to the broader study of chaplaincy and steward leadership.

I intend to use select items from your instrument with minor changes to the language to account for the various contextualized ministry settings within chaplaincy. In conjunction with other leadership competencies lists derived from a substantial literature review, the compiled list will be presented to a Delphi panel. The final list of competencies that emerges through consensus will be used to survey SBC chaplains.

With your signature, this letter indicates your permission.

Thank you for your consideration and for allowing me to use your instrument in my research.

Blessings,

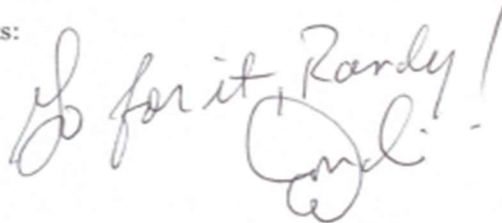

Thomas R. "Randy" Edwards




Dr. Donti Costin

31 December 2022
Date

Comments:



Dr. Flahardy,

December 5, 2022

I recently spoke to you on the phone about the possibility of using your instrument, the Ministerial Leadership Competencies Questionnaire (MLCQ), as part of my doctoral dissertation research.

I am a Ph.D. candidate at the New Orleans Baptist Theological Seminary in New Orleans, LA. My dissertation focuses on the leadership competencies essential for Southern Baptist Convention (SBC) chaplains.

I intend to use your instrument in its original form without changes to the language in conjunction with other leadership competencies lists derived from a substantial literature review. The compiled list will be presented to a Delphi panel and the final list of competencies that emerges through consensus will be used to survey SBC chaplains.

With your signature, this letter shows your permission to use the MLCQ for this study.

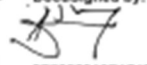
Thank you for your consideration and for allowing me to use your instrument in my research.

Blessings,


Thomas R. "Randy" Edwards

██████████
██████████
██████████

DocuSigned by:


36090931861743E

Dr. Brian A. Flahardy

12/5/2022

Date

Comments:

APPENDIX D

EMAILS TO PANEL EXPERTS

Delphi Panel – Chaplaincy Leadership Competencies

Greetings,

I am a PhD Candidate in Christian Leadership at New Orleans Baptist Theological Seminary in New Orleans, Louisiana. For my dissertation research, I am working to assess the relationship between chaplaincy leadership competencies and steward leader characteristics. One element of my research is to conduct a Delphi study to identify the essential chaplaincy leadership competencies. My supervisor for this study is Dr. Reggie Ogea ([REDACTED]).

You have been selected to participate in this study, along with other chaplains, educators, and endorsers, due to your expertise and your role in preparing Christian leaders and chaplains for ministry leadership. The time involved in participating in this study will be minimal. It is difficult to predict the time individuals may take to evaluate survey items. However, I believe it will take no more than thirty minutes. Your identity will remain anonymous and access to the data collected only will be granted to the researcher, my dissertation committee, and my statistics advisor.

Identifying a relevant list of leadership competencies is vital to developing a survey instrument and achieving the research goal. Currently serving vocational chaplains will receive the final instrument. This process of reaching the desired outcome begins with the work of a panel of experts. As a panel member, you will be provided with a preliminary list of competencies derived from my review of extant literature and asked to rate the importance of the competencies. Collectively the panel will identify 10-15 essential leadership competencies. Analysis of the study's results will be unique to Christian leadership exhibited through chaplaincy ministry from a distinctively Southern Baptist theological framework and Christian worldview. The analysis may provide helpful insight for chaplains, educators, and endorsers regarding the preparation and training of chaplains.

After the panel completes the initial rating, Round One, I will provide you with the results, including statistical analysis. The researcher expects consensus following no more than two additional rounds.

I hope to receive your initial responses by **April 26, 2023** with the second round of assessment sent out shortly after. You will be asked to provide some demographic information during the initial round that will not appear in subsequent rounds.

Thank you for your assistance in this study. After my dissertation, a final study summary will be available to you upon request. Please feel free to contact me if you have any questions. My contact information is listed below.

Sincerely,
Thomas R. Edwards / "Randy"

[REDACTED]
[REDACTED]

Ph.D. Supervisor's contact information:

Dr. Reggie Ogea, [REDACTED]

[Begin the Delphi Study](#)

Please do not forward this email as its survey link is unique to you.

[Privacy](#) | [Unsubscribe](#)

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Round Two Delphi Panel - Chaplaincy Leadership Competencies

[FirstName]

Greetings,

I appreciate your participation in Round One. As a reminder, my dissertation research explores and assesses the relationship between chaplaincy leadership competencies and steward leader characteristics. This Delphi study is one element of my research.

You and other chaplains, educators, and endorsers have been selected to participate in this study due to your expertise and role in preparing Christian leaders and chaplains for ministry leadership. The time involved in participating in this study will be minimal. It is difficult to predict the time individuals may take to evaluate survey items. However, Round Two will take at most fifteen-twenty minutes. Your identity will remain anonymous, and access to the data collected only will be granted to the researcher, my dissertation committee, and my statistics advisor.

Collectively the panel will identify 10-15 essential leadership competencies.

I hope to receive your second-round responses by **May 12, 2023**.

Thank you for your assistance in this study. After my dissertation, a final study summary will be available to you upon request. Please feel free to contact me if you have any questions. My contact information is listed below.

Sincerely,
Thomas R. Edwards / "Randy"

[Redacted]
[Redacted]

Ph.D. Supervisor's contact information:
Dr. Reggie Ogea, [Redacted]

[Begin the Round Two](#)

Please do not forward this email as its survey link is unique to you.

[Privacy](#) | [Unsubscribe](#)

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APPENDIX E

PRELIMINARY LIST OF LEADERSHIP COMPETENCIES

1. Try to put himself/herself in the position of others in an effort to understand their perspective.
2. Help other people see how their efforts contribute to the vision of their area of ministry and the vision of the church.
3. Understand how his/her work relates to the church's long-range strategy and goals.
4. Inspire commitment, high energy, and a positive attitude.
5. Adjust quickly and positively to changes that are unplanned, even unwelcomed.
6. Take good care of his/her own health.
7. Act decisively to implement solutions to resolve important problems or crises.
8. Understand and account for the unique nature of volunteer organizations, such as the church.
9. Be willing to listen to someone's complaints or problems.
10. Demonstrate the ability to listen carefully to what someone else is saying.
11. Give individuals an appropriate balance of positive and corrective feedback.
12. Encourage the participation of everyone within his/her ministry area.
13. Check on the progress and quality of work within his/her area of ministry.
14. Be able to mediate between conflicting individuals.
15. Be able to provide oversight to ensure tasks are completed correctly.
16. Communicate the vision to inspire others to give their best.
17. Encourage subordinates to use their own discretion in handling problems and making decisions.

18. Translate the church's vision and objectives into challenging and meaningful goals for his/her own area of ministry.
19. Provide praise and recognition for effective performance, significant achievements, and special contributions.
20. Make good use of his/her time.
21. Understand and sympathize with those who are resistant to change.
22. Provide training and support for volunteers in his/her area of ministry.
23. Be able to analyze problems, look for solutions, and evaluate their consequences.
24. Help people understand why their work is important and how it contributes to broader mission objectives.
25. Possess a good understanding of his/her own strengths and weaknesses.
26. Ensure that his/her area of ministry works well with other areas of ministry.
27. Take interest in the work of others.
28. Facilitate the constructive resolution of conflicts.
29. Set measurable standards of excellence for himself/herself and others within his/her area of ministry.
30. Relate the vision for his/her area of ministry to the overall vision for the church.
31. Coordinate people and resources to ensure that projects are completed on time and within budget.
32. Provide subordinates with appropriate support to do their work.
33. Map out long-term objectives and strategies for his/her area of ministry.
34. Plan and initiate change effectively so as to minimize alienating others.
35. Keep problems and challenges in perspective.
36. Be able to identify and recruit effective volunteers based upon their gifts, talents, and passions.

37. Be willing to incorporate the ideas and suggestions of others in making decisions.
38. Be able to give clear explanations and directions for assignments.
39. Support other people's development and success.
40. Work well with people who have different backgrounds and perspectives.
41. Handle difficult situations constructively and tactfully.
42. Seek feedback from others to improve and develop himself/herself.
43. Be able to break large projects down into smaller, definable, assignable tasks.
44. Allow subordinates to have substantial responsibility.
45. Lead by example.
46. Scan the environment for internal and external influences that may impact ministry effectiveness.
47. Consider all necessary information to make effective decisions.
48. Develops new insights into situations; questions conventional approaches; encourages new ideas and innovations; designs and implements cutting-edge programs/processes.
49. Set clear strategic priorities.
50. Seek to learn from mistakes (personal and team) rather than apportion fault.
51. Learn appropriate lessons from your personal and organizational actions.
52. Understand your impact on others and how that affects the quality of collective work.
53. Build a network of relationships with people who are not part of the routine structure of your work.
54. Inspires and fosters team commitment, spirit, pride, and trust.
55. Assess and navigate the political landscape without limiting your credibility.
56. Build bridges across diverse groups.

57. Understand the needs, styles, and motivations of others, and use that information to communicate with them and influence them.
58. Demonstrate integrity and honesty.
59. Interpret and communicate the Bible accurately.
60. Celebrate and advertise successes to build and sustain momentum.
61. Demonstrate a passion for evangelism.
62. Committed to equipping and mobilizing God's people for ministry.
63. Lead from the perspective of a pastor.
64. Demonstrate a servant's attitude and leadership.
65. Demonstrate a concern for others.
66. Model the organization's values.
67. Engage in disciple-making.
68. Provide moral leadership by modeling and mentoring Christian character and devotion.
69. Provide sound advice to the organization's leadership.
70. Effectively judge between competing ideas and apply theological truth.
71. Speak truth to power.
72. Facilitate worship effectively.
73. Demonstrate proficiency in preaching.
74. Practice spiritual disciplines (prayer, Bible study, etc.).
75. Possess a clear vision for the ministry team or office staff.
76. Balance the needs of people and mission.
77. Take appropriate risks to accomplish the mission.

- 78. Delegate authority and responsibility.
- 79. Hold self and others accountable for high-quality results and behavior.
- 80. Lead with a calm presence.
- 81. Demonstrate proficiency in counseling.

APPENDIX F

FEEDBACK FOR DELPHI PANEL

Preliminary List of Leadership Competencies—Delphi Panel

Competency statement	Criteria	Value	Action taken
1. Try to put oneself in the position of others in an effort to understand their perspective.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.0909 2.00 72.70	Eliminated
2. Help other people see how their efforts contribute to the vision of their (the chaplain's) area of ministry.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.3636 1.00 90.90	Round 2 Revised
2. REVISED = Help stakeholders see how their efforts contribute to the vision of their (the chaplain's) area of ministry.			
3. Understand how his/her work relates to the organization's strategy and goal.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.0909 2.00 72.70	Eliminated
4. Inspire commitment, high energy, and a positive attitude.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.0909 1.00 81.80	Round 2
5. Adjust quickly and positively to changes that are unplanned, even unwelcomed.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.0909 1.00 81.80	Round 2
6. Take good care of his/her own health.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.8182 0.00 100.00	Round 2
7. Act decisively to implement solutions to resolve important problems or crises.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.3636 1.00 90.90	Round 2

Note: The **bold** value indicates the reason for elimination from Round 2.

Competency statement	Criteria	Value	Action taken
8. Understand and account for the unique nature of volunteer organizations, such as chapel or chaplaincy department programs.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	3.9091 2.00 63.60	Eliminated
9. Be willing to listen to and understand someone's complaints or problems	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.4545 1.00 81.80	Round 2 Revised
9. REVISED = Be willing and available to listen to and understand someone's complaints or problems.			
10. Demonstrate the ability to listen carefully to what someone else is saying.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.5455 1.00 72.70	Round 2
11. Give individuals an appropriate balance of positive and corrective feedback.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.1818 1.00 90.90	Round 2
12. Encourage the participation of everyone within his/her (the chaplain's) ministry area/program.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	3.9091 1.00 72.70	Eliminated
13. Check on and assess the progress and quality of work within his/her area of ministry.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.000 1.00 81.80	Eliminated
14. Be able to mediate between conflicting individuals.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	3.9091 2.00 63.60	Eliminated

Competency statement	Criteria	Value	Action taken
15. Be able to provide oversight to ensure tasks are completed correctly.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.000 2.00 72.20	Eliminated
16. Communicate the vision to inspire others to give their best.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.2727 1.00 81.80	Round 2
17. Encourage subordinates to use their own discretion in handling problems and making decisions.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.000 0.00 81.80	Eliminated
18. Translate the organization's vision and objectives into challenging and meaningful goals for his/her own area of ministry.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.000 2.00 63.60	Eliminated
19. Provide praise and recognition for effective performance, significant achievements, and special contributions.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.2727 1.00 81.80	Round 2
20. Make good use of his/her time.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.2727 1.00 90.90	Round 2 Revised
20. REVISED = Maintain and assess time management proficiency			
21. Understand and sympathize with those who are resistant to change.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70		Eliminated
22. Provide training and support for volunteers in his/her area of ministry.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.0909 2.00 72.70	Eliminated

Competency statement	Criteria	Value	Action taken
23. Be able to analyze problems, look for solutions, and evaluate their consequences.	Mean > 4.00	4.1818	Round 2
	Interquartile Range ≤ 1.00	1.00	
	VI + EI Responses ≥ 70	90.90	
24. Help people understand why their work is important and how it contributes to broader mission objectives.	Mean > 4.00	3.9091	Eliminated
	Interquartile Range ≤ 1.00	0.00	
	VI + EI Responses ≥ 70	81.80	
25. Possess a good understanding of his/her own strengths and weaknesses.	Mean > 4.00	4.5455	Round 2 Revised
	Interquartile Range ≤ 1.00	1.00	
	VI + EI Responses ≥ 70	90.90	
25. REVISED = Possess a good understanding of his/her own strengths and weaknesses (Self-Awareness).			
26. Ensure that his/her area of ministry works well with the chaplaincy department's areas of ministry.	Mean > 4.00	3.9091	Eliminated
	Interquartile Range ≤ 1.00	2.00	
	VI + EI Responses ≥ 70	63.60	
27. Take interest in the work of others.	Mean > 4.00	3.8182	Eliminated
	Interquartile Range ≤ 1.00	2.00	
	VI + EI Responses ≥ 70	72.70	
28. Facilitate the constructive resolution of conflicts.	Mean > 4.00	4.0909	Round 2
	Interquartile Range ≤ 1.00	1.00	
	VI + EI Responses ≥ 70	90.90	
29. Set measurable standards of excellence for himself/herself and others within his/her area of ministry.	Mean > 4.00	4.1818	Round 2
	Interquartile Range ≤ 1.00	1.00	
	VI + EI Responses ≥ 70	81.80	

Competency statement	Criteria	Value	Action taken
30. Relate the vision for his/her area of ministry to the vision and mission of the local church and the chaplain's denomination/faith group	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	3.6364 1.00 54.50	Eliminated
31. Coordinate people and resources to ensure that projects are completed on time and within budget.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	3.9091 2.00 72.70	Eliminated
32. Provide subordinates with appropriate support to do their work.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.3636 1.00 90.90	Round 2
33. Map out long-term objectives and strategies for his/her area of ministry.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.000 2.00 63.60	Eliminated
34. Plan and initiate change effectively so as to minimize alienating others.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	3.7273 1.00 63.60	Eliminated
35. Keep problems and challenges in perspective.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.000 2.00 72.70	Eliminated
36. Be able to identify and recruit effective volunteers based upon their gifts, talents, and passions.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.000 1.00 81.80	Eliminated

Competency statement	Criteria	Value	Action taken
37. Weigh the value of and incorporate the ideas and suggestions of others in making decisions. Be able to communicate why ideas and suggestions can be incorporated or must be excluded.	Mean > 4.00	3.6364	Eliminated
	Interquartile Range $\leq$ 1.00	1.00	
	VI + EI Responses $\geq$ 70	54.50	
38. Be able to give clear explanations and directions for assignments.	Mean > 4.00	4.0909	Round 2
	Interquartile Range $\leq$ 1.00	1.00	
	VI + EI Responses $\geq$ 70	81.80	
39. Support other people's development and success.	Mean > 4.00	4.0000	Eliminated
	Interquartile Range $\leq$ 1.00	0.00	
	VI + EI Responses $\geq$ 70	81.80	
40. Work well with people who have different backgrounds and perspectives.	Mean > 4.00	4.0000	Eliminated
	Interquartile Range $\leq$ 1.00	2.00	
	VI + EI Responses $\geq$ 70	63.60	
41. Handle difficult situations constructively and tactfully.	Mean > 4.00	3.9091	Eliminated
	Interquartile Range $\leq$ 1.00	0.00	
	VI + EI Responses $\geq$ 70	81.80	
42. Seek feedback from others to improve and develop himself/herself.	Mean > 4.00	3.9091	Eliminated
	Interquartile Range $\leq$ 1.00	1.00	
	VI + EI Responses $\geq$ 70	72.70	
43. Be able to break large projects down into smaller, definable, assignable tasks.	Mean > 4.00	3.6364	Eliminated
	Interquartile Range $\leq$ 1.00	1.00	
	VI + EI Responses $\geq$ 70	54.50	
44. Allow subordinates to have substantial responsibility.	Mean > 4.00	3.5455	Eliminated
	Interquartile Range $\leq$ 1.00	1.00	
	VI + EI Responses $\geq$ 70	45.50	

Competency statement	Criteria	Value	Action taken
45. Lead by example.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	5.000 0.00 100.00	Round 2
46. Scan the environment for internal and external influences that may impact ministry effectiveness; assess to leverage or mitigate.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	3.7273 2.00 54.50	Eliminated
47. Cull necessary information to make effective decisions.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	3.6364 1.00 54.50	Eliminated
48. Develop, design, and implement innovative programs/processes and encourage others to do the same.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	3.7273 1.00 63.60	Eliminated
49. Set clear strategic priorities.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.4545 1.00 81.80	Round 2
50. Seek to learn from mistakes (personal and team) rather than assign fault.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.3636 1.00 90.90	Round 2
51. Learn appropriate lessons from your personal and organizational actions.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	3.9091 0.00 81.80	Eliminated
52. Understand your impact on others and how that affects the quality of collective work.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.0909 0.00 90.90	Round 2

Competency statement	Criteria	Value	Action taken
53. Build a network of relationships with people who are not part of the routine structure of your work.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	3.5455 1.00 45.50	Eliminated
54. Inspires and fosters team commitment, spirit, pride, and trust.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.4545 1.00 90.90	Round 2
55. Assess and navigate the political landscape without limiting your credibility.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	3.5455 1.00 45.50	Eliminated
56. Build bridges across diverse groups.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	3.8182 2.00 63.60	Eliminated
57. Understand the needs, styles, and motivations of others, and use that information to communicate with them and influence them	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	3.9091 1.00 72.20	Eliminated
58. Demonstrate integrity and honesty.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.9091 0.00 100.00	Round 2
59. Interpret and communicate the Bible accurately.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.8182 0.00 100.00	Round 2
60. Celebrate and advertise successes to build and sustain momentum.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	3.6364 1.00 72.70	Eliminated
61. Demonstrate a passion for evangelism.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.0000 2.00 72.70	Eliminated

Competency statement	Criteria	Value	Action taken
62. Committed to equipping and mobilizing God's people for ministry.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.5455 1.00 90.90	Round 2
63. Lead from the perspective of a pastor.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	3.5455 1.00 36.40	Eliminated
64. Demonstrate a servant's attitude and leadership.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.9091 0.00 100.00	Round 2
65. Demonstrate a concern for others.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.7273 0.00 90.90	Round 2
66. Model the organization's values.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.0000 1.00 81.80	Eliminated
67. Engage in disciple-making.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.2727 1.00 90.90	Round 2
68. Provide moral leadership by modeling and mentoring Christian character and devotion.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.5455 1.00 100.00	Round 2
69. Provide sound advice to the organization's leadership.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.5455 1.00 100.00	Round 2
70. Effectively judge between competing ideas and apply theological truth.	Mean > 4.00 Interquartile Range $\leq$ 1.00 VI + EI Responses $\geq$ 70	4.0909 2.00 72.70	Eliminated

Competency statement	Criteria	Value	Action taken
71. Speak truth to power.	Mean > 4.00	4.4545	Round 2
	Interquartile Range $\leq$ 1.00	1.00	
	VI + EI Responses $\geq$ 70	81.80	
72. Facilitate worship effectively.	Mean > 4.00	3.8182	Eliminated
	Interquartile Range $\leq$ 1.00	2.00	
	VI + EI Responses $\geq$ 70	54.50	
73. Demonstrate proficiency in preaching.	Mean > 4.00	3.9091	Eliminated
	Interquartile Range $\leq$ 1.00	2.00	
	VI + EI Responses $\geq$ 70	63.60	
74. Practice spiritual disciplines (prayer, Bible study, etc.).	Mean > 4.00	4.7273	Round 2
	Interquartile Range $\leq$ 1.00	0.00	
	VI + EI Responses $\geq$ 70	90.90	
75. Possess a clear vision for the ministry team or office staff.	Mean > 4.00	4.3636	Round 2
	Interquartile Range $\leq$ 1.00	1.00	
	VI + EI Responses $\geq$ 70	100.00	
76. Balance the needs of people and mission.	Mean > 4.00	4.0909	Round 2
	Interquartile Range $\leq$ 1.00	0.00	
	VI + EI Responses $\geq$ 70	100.00	
77. Take appropriate risks to accomplish the mission.	Mean > 4.00	3.4545	Eliminated
	Interquartile Range $\leq$ 1.00	1.00	
	VI + EI Responses $\geq$ 70	45.50	
78. Delegate authority and responsibility.	Mean > 4.00	3.7273	Eliminated
	Interquartile Range $\leq$ 1.00	1.00	
	VI + EI Responses $\geq$ 70	63.60	
79. Hold self and others accountable for expected results and behavior.	Mean > 4.00	4.3636	Round 2
	Interquartile Range $\leq$ 1.00	1.00	
	VI + EI Responses $\geq$ 70	90.90	

Competency statement	Criteria	Value	Action taken
80. Lead with a calm presence.	Mean > 4.00	4.3636	Round 2
	Interquartile Range ≤ 1.00	1.00	
	VI + EI Responses ≥ 70	81.80	
81. Demonstrate proficiency in counseling.	Mean > 4.00	3.4545	Eliminated
	Interquartile Range ≤ 1.00	1.00	
	VI + EI Responses ≥ 70	54.50	

Panel Recommended Competencies

Competency statement	Comments	Action take
PRC 1. Integrity.	See Competency 58.	Not included in Round 2
PRC 2. Be a good leader and a good follower.		Round 2
PRC 3. Possess an awareness of nonverbal communication cues.		Round 2
PRC 4. Being courageous.		Round 2
PRC 5. Sets the example of the professional military ethic.	Does not apply to all.	Not included in Round 2
PRC 6. Sees and communicates what others do not see...prophetic leadership.		Round 2
PRC 7. Serving others.	See Competency 64.	Not included in Round 2
PRC 8. Leading by example.	See Competency 45.	Not included in Round 2
PRC 9. Be a team player and do what is best for the team rather than what is good for self.		Round 2
PRC 10. Articulate how your faith is integrated into your practice of chaplaincy ministry.		Round 2
PRC 11. Being comfortable with uncomfortable situations.		Round 2

Competency statement	Comments	Action take
PRC 12. Demonstrate competence in written and oral communication skills.		Round 2
PRC 13. Listening... A lot of chaplains like to talk. We learn more by listening.	See Competencies 9, 10.	Not included in Round 2
PRC 14. Instituting change.	See Competencies 5, 21, 34.	Not included in Round 2
PRC 15. Servanthood.	See Competency 64.	Not included in Round 2
PRC 16. Be able to assess situations from different points of view or frames of reference.	See Competencies 1, 40.	Not included in Round 2
PRC 17. Awareness of how one handles stress (stress tolerance).		Round 2
PRC 18. Walking in the unknown.		Round 2
PRC 19. Mentors and coaches subordinate chaplains.		Round 2
PRC 20. Building relationships.	See Competency 53, 56.	Not included in Round 2

APPENDIX G

FINAL SURVEY

Chaplaincy Leadership Competencies & Steward Leadership

Welcome

Greetings, I am asking you to participate in a study of chaplain leadership competencies and steward leadership. This study is for my Ph.D. dissertation in Christian Leadership from the New Orleans Baptist Theological Seminary in New Orleans, Louisiana. I seek to assess the relationship between chaplaincy leadership competencies and steward leader characteristics, as identified by BGCT and NAMB-endorsed chaplains.

This expected time commitment is ten minutes. The data collected will provide helpful insight for chaplains, educators, and endorsers regarding the preparation and training of chaplains and contribute to the study of steward leadership. The study's results will be unique to Christian leadership exhibited through chaplaincy ministry from a distinctive theological framework and Christian worldview.

Chaplaincy Leadership Competencies & Steward Leadership

Consent

Although all studies have some degree of risk, the potential in this study is relatively minimal. All activities are similar to routine survey procedures, and all responses are anonymous. You will not incur any costs due to your participation in this study. All participants who complete the survey will receive an entry to win one of two \$50.00 Amazon gift cards.

Your participation is voluntary. If you wish to withdraw your participation in this study, you are free to do so. If you have questions before participating or during the study, please do not hesitate to contact me or my Ph.D. supervisor, Dr. Reggie Ogea, at [REDACTED] at any time.

AUTHORIZATION: I have read the above and understand the nature of this study. By agreeing to participate in this study, I understand that I have not waived any legal or human rights and that I may contact the researcher at New Orleans Baptist Theological Seminary (Randy Edwards, [REDACTED] anytime. Therefore, I agree to participate in this study. I understand that I may refuse to participate or, at any time, withdraw from the study. In addition, I know that if I have any concerns about

my treatment during the study, I can contact the Chair of the Internal Review Board at any time at New Orleans Baptist Theological Seminary (504) 282-4455).

*** 1. I consent to participate:**

☐ Yes

☐ No

Chaplaincy Leadership Competencies & Steward Leadership

Instructions

Thank you are participating!

The purpose of this survey is to seek your assistance in assessing the relationship between chaplaincy leadership competencies and steward leadership characteristics as reported by Baptist chaplains. The fourteen essential leadership competencies included in this survey emerged from a consensus of a Delphi panel of chaplains, educators, and endorsers. The steward leadership sections of this survey arose from an extensive literature review.

This survey includes a set of non-identifying demographic questions followed by a list of statements related to specific leadership competencies, steward leader characteristics, and leadership role/style. Please read each section's specific instructions.

Press *Next* to begin the survey.

Chaplaincy Leadership Competencies & Steward Leadership

Demographic Information

* 2. What is your gender?

☐ Female

☐ Male

* 3. How many years have you served as a Chaplain?

☐ 1 - 5

☐ 6 - 10

☐ 11 - 15

☐ 16 - 20

☐ 21 - 25

☐ >25

* 4. What is the highest level of education you have completed?

☐ MDiv or Equivalent

☐ ThM

☐ DMin

☐ ThD/EdD/PhD

☐ Other (please specify)

* 5. How many years have you served as a pastor or church staff member?

☐ 1 - 5

☐ 6 - 10

☐ 11 - 15

☐ 16 - 20

☐ 21 - 25

☐ >25

* 6. Please select primary category.

☐ Correctional Chaplain

☐ Healthcare Chaplain

☐ Military Chaplain

Chaplaincy Leadership Competencies & Steward Leadership

Demographic Information - Military

* 7. Select branch of service.

☐ Air Force

☐ Army

☐ Navy

Chaplaincy Leadership Competencies & Steward Leadership

Essential Chaplaincy Leadership Competencies

Instructions: As you read each competency statement, choose the frequency that the competency describes your leadership.

Never	None at all
Rarely	< 10% of the opportunities
Occasionally	About 30% of the opportunities
Sometimes	About 50% of the opportunities
Frequently	About 70% of the opportunities
Usually	About 90% of the opportunities
Always	Every opportunity

* 8. Lead by example.

[illegible]

* 9. Take good care of his/her own health.

[illegible]

* 10. Mentors and coaches subordinate chaplains.

[illegible]

* 11. Demonstrate integrity and honesty.

[illegible]

* 12. Demonstrate competence in written and oral communication skills.

[illegible]

* 13. Demonstrate a servant's attitude and leadership.

[illegible]

As you read each following statement, choose the frequency that describes your leadership.

[illegible][illegible][illegible][illegible][illegible][illegible]

Chaplaincy Leadership Competencies & Steward Leadership

Leadership Role

For each of the following potential roles of leadership, indicate the degree to which each role describes your style of organizational leadership.

1 = This role does not describe my leadership style at all

2 = This role only slightly describes my leadership style

3 = This role somewhat describes my leadership style

4 = This role generally describes my leadership style

* 37. Manager

	1 Does not describe	2 Slightly describes	3 Somewhat describes	4 Generally describes
Description	☐	☐	☐	☐

* 38. Administrator

	1 Does not describe	2 Slightly describes	3 Somewhat describes	4 Generally describes
Description	☐	☐	☐	☐

* 39. Steward

	1 Does not describe	2 Slightly describes	3 Somewhat describes	4 Generally describes
Description	☐	☐	☐	☐

* 40. Delegator

	1 Does not describe	2 Slightly describes	3 Somewhat describes	4 Generally describes
Description	☐	☐	☐	☐

* 41. Servant

	1 Does not describe	2 Slightly describes	3 Somewhat describes	4 Generally describes
Description	☐	☐	☐	☐

* 42. Shepherd

	1 Does not describe	2 Slightly describes	3 Somewhat describes	4 Generally describes
Description	☐	☐	☐	☐

Chaplaincy Leadership Competencies & Steward Leadership

Steward Leadership

Indicate your level of agreement with the following statements that best express your opinion.

- * 46. When leading an organization, one has to act like he/she owns the organization to be effective.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Agreement	☐	☐	☐	☐	☐

- * 47. God calls every person to be a steward of the resources He provides.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Agreement	☐	☐	☐	☐	☐

- * 48. A leader's own personal vision and goals are more important than the vision and goals of the organization's stakeholders.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Agreement	☐	☐	☐	☐	☐

- * 49. A major reason God gives us resources to steward or manage is to make them grow.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Agreement	☐	☐	☐	☐	☐

- * 50. The leader of an organization should not take risks with the organization's resources.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Agreement	☐	☐	☐	☐	☐

- * 51. The stakeholders of an organization have the right to determine the direction and goals of the organization.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Agreement	☐	☐	☐	☐	☐

- * 52. A leader cannot be effective if he/she sees himself/herself as a servant of others.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Agreement	☐	☐	☐	☐	☐

- * 53. A biblical model of leadership is the steward leader.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Agreement	☐	☐	☐	☐	☐

- * 54. People generally dislike work, need to be directed, and want security instead of responsibility.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Agreement	☐	☐	☐	☐	☐

- * 55. The resources God gives us to manage or steward go well beyond money to include almost every aspect of life.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Agreement	☐	☐	☐	☐	☐

- * 56. When one leads with the mindset of a steward, he/she gives up all authority and power.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Agreement	☐	☐	☐	☐	☐

- * 57. Steward-leaders of organizations have the right to make decisions contrary to the wishes of stakeholders.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Agreement	☐	☐	☐	☐	☐

- * 58. People generally like work, are self-motivated, and accept and seek responsibility.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Agreement	☐	☐	☐	☐	☐

Chaplaincy Leadership Competencies & Steward Leadership

Thank you for participating.

Your participation in the research is greatly appreciated and will in part contribute to the academic studies of Christian Leadership, Chaplaincy Leadership, and Steward Leadership.

Blessings,

Randy Edwards

APPENDIX H

KATSANDE AND WILSON PERMISSIONS

From: [Farai Katsande](#)
Sent: Tuesday, January 24, 2023 2:28 PM
To: [Randy E](#)
Subject: Re: Transforming Steward Leadership Questionnaire

Dear Randy,

Greetings, thank you for your email. Please go ahead and use the (TSLQ) and amend to suite your context. I would be honoured to read your work.

Blessings,

Farai Katsande (Ph.D.)
Global Vice President for Africa
Campus Crusade for Christ International



On 24 Jan,2023, at 21:12, Randy E <[\[REDACTED\]](#)> wrote:

Dr. Katsande,

Intrigued by steward leadership and leadership competencies, I seek your permission to use the Transforming Steward Leadership Questionnaire (TSLQ) from your Ph.D. dissertation's "Developing Transforming Steward Leadership Scientifically Validated Measurement Instrument" as part of my doctoral dissertation research.

I am a Ph.D. candidate at the New Orleans Baptist Theological Seminary in New Orleans, LA. My dissertation focuses on the leadership of Southern Baptist chaplains. The research on chaplain leadership competencies and steward leader characteristics will contribute to the broader study of chaplaincy and steward leadership.

I intend to use the TSLQ instrument with minor changes to the language to account for the opportunity for self-reporting.

Thank you for your consideration and for allowing me to use your instrument in my research.

Blessings,
Randy



From: [E.L. Wilson](#)

Sent: Wednesday, December 21, 2022 7:48 PM

To: [Randy E](#)

Subject: Re: Permission to use Dr. Wilson's "Christian Nonprofit Leadership Survey"

I give you permission to use my father's work in your work.

Eric Wilson

On Wed. Dec 21, 2022, 12:07 Randy E <[REDACTED]> wrote:

Family of Dr. Kent R. Wilson,

Intrigued by Steward Leadership and Dr. Wilson's work, I am contacting you to request permission to use Dr. Wilson's "Christian Nonprofit Leadership Survey" (CNLS) instrument from his Ph.D. dissertation, "Steward Leadership: Characteristics of the Steward Leader in Christian Nonprofit Organizations," as part of my doctoral dissertation research.

I am a Ph.D. candidate at the New Orleans Baptist Theological Seminary in New Orleans, LA. My dissertation focuses on the leadership of Southern Baptist chaplains. The leadership competencies and characteristics demonstrated by chaplains will contribute to the broader study of Steward Leadership. I intend to use questions 7, 8, 10, 11, 12, and 15 of the CNLS with minor changes to the language to account for the contextualized ministry setting within chaplaincy.

Thank you for considering my use of Dr. Wilson's instrument in my research.

Blessings,



Thomas R. "Randy" Edwards

[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]

APPENDIX I

EMAILS TO PARTICIPANTS

Chaplaincy Leadership Competencies & Steward Leadership

Greetings.

Dear Colleague, I am Randy Edwards, and I have had the pleasure of serving with a few of you as an Army chaplain. Presently, I am a Ph.D. Candidate in Christian Leadership at the New Orleans Baptist Theological Seminary. For my dissertation research, I am working to assess the relationship between chaplaincy leadership competencies and steward leader characteristics.

I am grateful for the BGCT chaplaincy office's permission to contact you. You have been selected for this study due to your chaplaincy experience, leadership, and Baptist perspective. The time involved in participating in this study will be minimal. It is difficult to predict the time individuals may take to evaluate survey items. However, I believe it will take between **five and ten minutes**. Your identity will remain anonymous. Access to the data (non-attributed) collected will only be granted to me, my dissertation committee, and my statistics advisor.

I hope to receive your submission by July 11, 2023. You will be asked to provide some non-identifying demographic information and the completion of the survey. Everyone submitting a completed survey will be entered in a drawing to receive one of two **\$50. Amazon gift cards**.

Thank you for your assistance in this study. Please feel free to contact me if you have any questions. My Ph.D. supervisor's contact information is also listed below.

Sincerely,

Randy Edwards

[Redacted]

[Redacted]

Ph.D. Supervisor's contact information:

Dr. Reggie Ogea, [Redacted]

[Begin Survey](#)

Please do not forward this email as its survey link is unique to you.
[Privacy](#) | [Unsubscribe](#)

Powered by  SurveyMonkey

Chaplaincy Leadership Competencies & Steward Leadership

Greetings.

Dear Colleague, I am Randy Edwards, and I have had the pleasure of serving with many of you as an Army chaplain, member of NAMB Chaplaincy, and endorser. Presently, I am a Ph.D. Candidate in Christian Leadership at the New Orleans Baptist Theological Seminary. For my dissertation research, I am working to assess the relationship between chaplaincy leadership competencies and steward leader characteristics.

I am grateful for the NAMB chaplaincy office's permission to contact you. You have been selected for this study due to your chaplaincy experience, leadership, and Baptist perspective as a vocational chaplain (Corrections, Healthcare, and Military). If you are not currently serving vocational in these three areas, please disregard this request.

The time involved in participating in this study will be minimal. It is difficult to predict the time individuals may take to evaluate survey items. However, I believe it will take between **five and ten minutes**. Your identity will remain anonymous. Access to the data (non-attributed) collected will only be granted to me, my dissertation committee, and my statistics advisor.

I hope to receive your submission by July 11, 2023. You will be asked to provide some non-identifying demographic information and the completion of the survey. Everyone submitting a completed survey will be entered in a drawing to receive one of two **\$50. Amazon gift cards**.

Thank you for your assistance in this study. Please feel free to contact me if you have any questions. My Ph.D. supervisor's contact information is also listed below.

Sincerely,

Randy Edwards

[Redacted Signature]

Ph.D. Supervisor's contact information:

Dr. Reggie Ogea, [Redacted Contact Info]

[Begin Survey](#)

Please do not forward this email as its survey link is unique to you.

[Privacy](#) | [Unsubscribe](#)

Powered by  SurveyMonkey

APPENDIX J

BGCT and NAMB Permissions

Bobby Ray Smith <[REDACTED]>
To: Randy E <[REDACTED]>

Mon, Jul 18, 2022 at 11:00 AM

You have my permission to contact BCR chaplains for your PhD dissertation project.

Bobby R. Smith, D.Min.
Baptist Chaplaincy Relations Director
office [REDACTED] | www.texasbaptists.org/chaplaincy
Texas Baptists | 7557 Rambler Road, Suite 1200 / Dallas, TX 75231-2388

On Mon, Jul 18, 2022 at 8:56 AM Randy E <[REDACTED]> wrote:

Bobby Smith
Director, Chaplaincy Relations
Baptist General Convention of Texas
7557 Rambler Road
Suite 1200
Dallas, TX 75231

Bobby,

Per our previous conversation, I appreciate your willingness to allow me permission to survey chaplains endorsed by BGCT. Again, the overarching research question guiding this study is "What are the essential leadership competencies necessary to provide effective ministry in the twenty-first century as identified by Southern Baptist chaplains?" I recognize that BGCT has an affiliated relationship with the Southern Baptist Convention (SBC). As I continue to prepare for the research, I am asking for an email reply granting permission to be included in my documentation. Thanks again for your support.

Blessings,

Randy

Thomas R. Edwards
PhD Senior Residency
New Orleans Baptist Theological Seminary

From: Carver, Doug
Sent: Tuesday, July 19, 2022 3:02 PM
To: Randy E
Cc: Pacheco, Carmen; Bond, Brent
Subject: Re: Permission to contact NAMB chaplains for PhD research project

Dear Randy,

You have my permission to survey our Southern Baptist/NAMB endorsed chaplains for their voluntary participation in your survey that supports your Ph.D. research project regarding the "essential leadership competencies necessary to provide effective ministry in the twenty-first century." I believe that your research findings can greatly assist us as we recruit, train, and mentor those individuals who feel called into the chaplaincy ministry as well as the ministry they provide within the context of the local church.

I pray the Lord blesses you with wisdom, knowledge, and perseverance towards the successful completion of your Ph.D.

Grace be with you,
Doug



Douglas L. Carver

Chaplain (Major General), US Army, Retired
Executive Director of Chaplaincy
North American Mission Board
Alpharetta, GA 30022 | USA
W: [REDACTED]
NAMB.net

APPENDIX K

PCA ASSUMPTION MATRICES

Chaplain Leadership Competency Correlation Matrix Part 1

Competency	Lead by example.	Take good care of his/her own health.	Mentors and coaches subordinate chaplains.	Demonstrate integrity and honesty.	Demonstrate competence in written and oral communication skills.	Demonstrate a servant's attitude and leadership.
Lead by example.						
Take good care of his/her own health.	0.329					
Mentors and coaches subordinate chaplains.	0.357	0.176				
Demonstrate integrity and honesty.	0.408	0.301	0.236			
Demonstrate competence in written and oral communication skills.	0.308	0.301	0.093	0.401		
Demonstrate a servant's attitude and leadership.	0.556	0.281	0.207	0.462	0.362	
Speak truth to power.	0.401	0.184	0.260	0.331	0.236	0.357

Chaplain Leadership Competency Correlation Matrix Part 1—Continued

Competency	Lead by example.	Take good care of his/her own health.	Mentors and coaches subordinate chaplains.	Demonstrate integrity and honesty.	Demonstrate competence in written and oral communication skills.	Demonstrate a servant's attitude and leadership.
Practice spiritual disciplines (prayer, Bible study, etc.).	0.306	0.358	0.133	0.459	0.375	0.314
Demonstrate a concern for others.	0.390	0.239	0.188	0.455	0.341	0.616
Interpret and communicate the Bible accurately.	0.352	0.284	0.206	0.344	0.405	0.366
Committed to equipping and mobilizing God's people for ministry.	0.381	0.195	0.347	0.304	0.187	0.396
Possess a good understanding of his/her own strengths and weaknesses (Self-Awareness).	0.254	0.261	0.199	0.278	0.377	0.341

Chaplain Leadership Competency Correlation Matrix Part 1—Continued

Competency	Lead by example.	Take good care of his/her own health.	Mentors and coaches subordinate chaplains.	Demonstrate integrity and honesty.	Demonstrate competence in written and oral communication skills.	Demonstrate a servant's attitude and leadership.
Demonstrate the ability to listen carefully to what someone else is saying.	0.248	0.152	0.134	0.312	0.357	0.427
Provide moral leadership by modeling and mentoring Christian character and devotion.	0.477	0.268	0.285	0.464	0.362	0.580
I serve through building authentic relationships with followers and stakeholders.	0.399	0.229	0.276	0.284	0.321	0.369
I articulate a clear vision.	0.354	0.233	0.296	0.254	0.298	0.310
I act with integrity.	0.255	0.225	0.119	0.521	0.266	0.271
I demonstrate a servant attitude.	0.347	0.142	0.086	0.311	0.178	0.557

Chaplain Leadership Competency Correlation Matrix Part 1—Continued

Competency	Lead by example.	Take good care of his/her own health.	Mentors and coaches subordinate chaplains.	Demonstrate integrity and honesty.	Demonstrate competence in written and oral communication skills.	Demonstrate a servant's attitude and leadership.
I demonstrate competency in decision-making.	0.253	0.238	0.147	0.348	0.364	0.292
I act in honesty.	0.192	0.176	0.114	0.478	0.318	0.226
I focus on the well-being of the followers.	0.296	0.144	0.190	0.277	0.251	0.346
I assign roles and authority with clarity.	0.280	0.187	0.416	0.213	0.184	0.240
I demonstrate authentic character.	0.269	0.213	0.136	0.356	0.331	0.279
I serve based on humility.	0.323	0.206	0.156	0.328	0.276	0.483
I can identify problems and solve them.	0.275	0.210	0.232	0.283	0.341	0.258

Chaplain Leadership Competency Correlation Matrix Part 1—Continued

Competency	Lead by example.	Take good care of his/her own health.	Mentors and coaches subordinate chaplains.	Demonstrate integrity and honesty.	Demonstrate competence in written and oral communication skills.	Demonstrate a servant's attitude and leadership.
I am guided by moral values and beliefs when making decisions.	0.156	0.069	0.051	0.302	0.275	0.186
I go out of my way to serve and meet people's needs.	0.297	0.133	0.117	0.253	0.176	0.426
I evaluate work and the use of resources in accomplishing the task.	0.365	0.209	0.210	0.263	0.319	0.333
I demonstrate character by being truthful.	0.303	0.248	0.127	0.531	0.402	0.325

Chaplain Leadership Competency Correlation Matrix Part 2

Competency	Speak truth to power.	Practice spiritual disciplines (prayer, Bible study, etc.).	Demonstrate a concern for others.	Interpret and communicate the Bible accurately.	Committed to equipping and mobilizing God's people for ministry.	Possess a good understanding of his/her own strengths and weaknesses (Self-Awareness).
Practice spiritual disciplines (prayer, Bible study, etc.).	0.298					
Demonstrate a concern for others.	0.309	0.407				
Interpret and communicate the Bible accurately.	0.281	0.394	0.385			
Committed to equipping and mobilizing God's people for ministry.	0.314	0.277	0.346	0.354		
Possess a good understanding of his/her own strengths and weaknesses (Self-Awareness).	0.306	0.274	0.371	0.318	0.277	
Demonstrate the ability to listen carefully to what someone else is saying.	0.233	0.220	0.443	0.260	0.175	0.466

Chaplain Leadership Competency Correlation Matrix Part 2—Continued

Competency	Speak truth to power.	Practice spiritual disciplines (prayer, Bible study, etc.).	Demonstrate a concern for others.	Interpret and communicate the Bible accurately.	Committed to equipping and mobilizing God's people for ministry.	Possess a good understanding of his/her own strengths and weaknesses (Self-Awareness).
Provide moral leadership by modeling and mentoring Christian character and devotion.	0.358	0.407	0.553	0.444	0.378	0.414
I serve through building authentic relationships with followers and stakeholders.	0.328	0.265	0.324	0.300	0.443	0.277
I articulate a clear vision.	0.440	0.292	0.304	0.188	0.425	0.383
I act with integrity.	0.248	0.361	0.348	0.160	0.238	0.220
I demonstrate a servant attitude.	0.268	0.266	0.488	0.162	0.295	0.237
I demonstrate competency in decision-making.	0.371	0.300	0.348	0.262	0.226	0.381
I act in honesty.	0.224	0.305	0.253	0.205	0.188	0.180

Chaplain Leadership Competency Correlation Matrix Part 2—Continued

Competency	Speak truth to power.	Practice spiritual disciplines (prayer, Bible study, etc.).	Demonstrate a concern for others.	Interpret and communicate the Bible accurately.	Committed to equipping and mobilizing God's people for ministry.	Possess a good understanding of his/her own strengths and weaknesses (Self-Awareness).
I focus on the well-being of the followers.	0.350	0.225	0.431	0.262	0.322	0.311
I assign roles and authority with clarity.	0.328	0.177	0.177	0.195	0.326	0.275
I demonstrate authentic character.	0.367	0.338	0.336	0.261	0.258	0.390
I serve based on humility.	0.331	0.290	0.457	0.262	0.364	0.300
I can identify problems and solve them.	0.321	0.252	0.284	0.182	0.235	0.407
I am guided by moral values and beliefs when making decisions.	0.138	0.300	0.246	0.236	0.246	0.180
I go out of my way to serve and meet people's needs.	0.334	0.151	0.407	0.158	0.372	0.252

Chaplain Leadership Competency Correlation Matrix Part 2—Continued

Competency	Speak truth to power.	Practice spiritual disciplines (prayer, Bible study, etc.).		Demonstrate a concern for others.	Interpret and communicate the Bible accurately.	Committed to equipping and mobilizing God's people for ministry.	Possess a good understanding of his/her own strengths and weaknesses (Self-Awareness).
		0.318	0.238	0.331	0.275	0.356	0.350
I evaluate work and the use of resources in accomplishing the task.							
I demonstrate character by being truthful.	0.258	0.389	0.363	0.291	0.212	0.296	235

Chaplain Leadership Competency Correlation Matrix Part 3

Competency	Demonstrate the ability to listen carefully to what someone else is saying.	Provide moral leadership by modeling and mentoring Christian character and devotion.	I serve through building authentic relationships with followers and stakeholders.	I articulate a clear vision.	I act with integrity.	I demonstrate a servant attitude.
Practice spiritual disciplines (prayer, Bible study, etc.).	0.298					
Demonstrate a concern for others.	0.309	0.407				
Interpret and communicate the Bible accurately.	0.281	0.394	0.385			
Committed to equipping and mobilizing God's people for ministry.	0.314	0.277	0.346	0.354		
Possess a good understanding of his/her own strengths and weaknesses (Self-Awareness).	0.306	0.274	0.371	0.318	0.277	

Chaplain Leadership Competency Correlation Matrix Part 3—Continued

Competency	Demonstrate the ability to listen carefully to what someone else is saying.	Provide moral leadership by modeling and mentoring Christian character and devotion.	I serve through building authentic relationships with followers and stakeholders.	I articulate a clear vision.	I act with integrity.	I demonstrate a servant attitude.
Demonstrate the ability to listen carefully to what someone else is saying.	0.233	0.220	0.443	0.260	0.175	0.466
Provide moral leadership by modeling and mentoring Christian character and devotion.	0.480					
I serve through building authentic relationships with followers and stakeholders.	0.344	0.387				
I articulate a clear vision.	0.302	0.355	0.501			
I act with integrity.	0.270	0.368	0.293	0.322		

Chaplain Leadership Competency Correlation Matrix Part 3—Continued

Competency	Demonstrate the ability to listen carefully to what someone else is saying.	Provide moral leadership by modeling and mentoring Christian character and devotion.	I serve through building authentic relationships with followers and stakeholders.	I articulate a clear vision.	I act with integrity.	I demonstrate a servant attitude.
I demonstrate a servant attitude.	0.370	0.436	0.389	0.315	0.378	
I demonstrate competency in decision-making.	0.368	0.350	0.304	0.544	0.362	0.360
I act in honesty.	0.190	0.287	0.281	0.274	0.636	0.355
I focus on the well-being of the followers.	0.352	0.374	0.494	0.374	0.372	0.470
I assign roles and authority with clarity.	0.263	0.352	0.377	0.478	0.270	0.269
I demonstrate authentic character.	0.363	0.421	0.417	0.453	0.498	0.413
I serve based on humility.	0.373	0.455	0.370	0.326	0.353	0.630
I can identify problems and solve them.	0.308	0.371	0.342	0.506	0.323	0.336

Chaplain Leadership Competency Correlation Matrix Part 4

Competency	I demonstrate competency in decision-making.					I serve based on humility.		
	I act in honesty.	I focus on the well-being of the followers.	I assign roles and authority with clarity.	I demonstrate authentic character.				
I am guided by moral values and beliefs when making decisions.	0.159	0.304	0.228	0.214	0.379	0.244		
I go out of my way to serve and meet people's needs.	0.304	0.409	0.403	0.372	0.325	0.524		
I evaluate work and the use of resources in accomplishing the task.	0.272	0.378	0.396	0.441	0.297	0.364		239
I demonstrate character by being truthful.	0.254	0.388	0.341	0.376	0.629	0.399		
I act in honesty.	0.363							
I focus on the well-being of the followers.	0.293	0.306						
I assign roles and authority with clarity.	0.420	0.284	0.411					

Chaplain Leadership Competency Correlation Matrix Part 4

Competency	I demonstrate competency in decision-making.					I focus on the well-being of the followers.	I assign roles and authority with clarity.	I demonstrate authentic character.	I serve based on humility.
	0.432	0.457	0.450	0.370					
I demonstrate authentic character.									
I serve based on humility.	0.317	0.299	0.457	0.321	0.436				
I can identify problems and solve them.	0.559	0.295	0.391	0.452	0.453	0.343			
I am guided by moral values and beliefs when making decisions.	0.233	0.396	0.356	0.223	0.362	0.257			240
I go out of my way to serve and meet people's needs.	0.247	0.279	0.467	0.255	0.345	0.460			
I evaluate work and the use of resources in accomplishing the task.	0.482	0.272	0.380	0.464	0.398	0.379			
I demonstrate character by being truthful.	0.412	0.686	0.377	0.313	0.565	0.387			

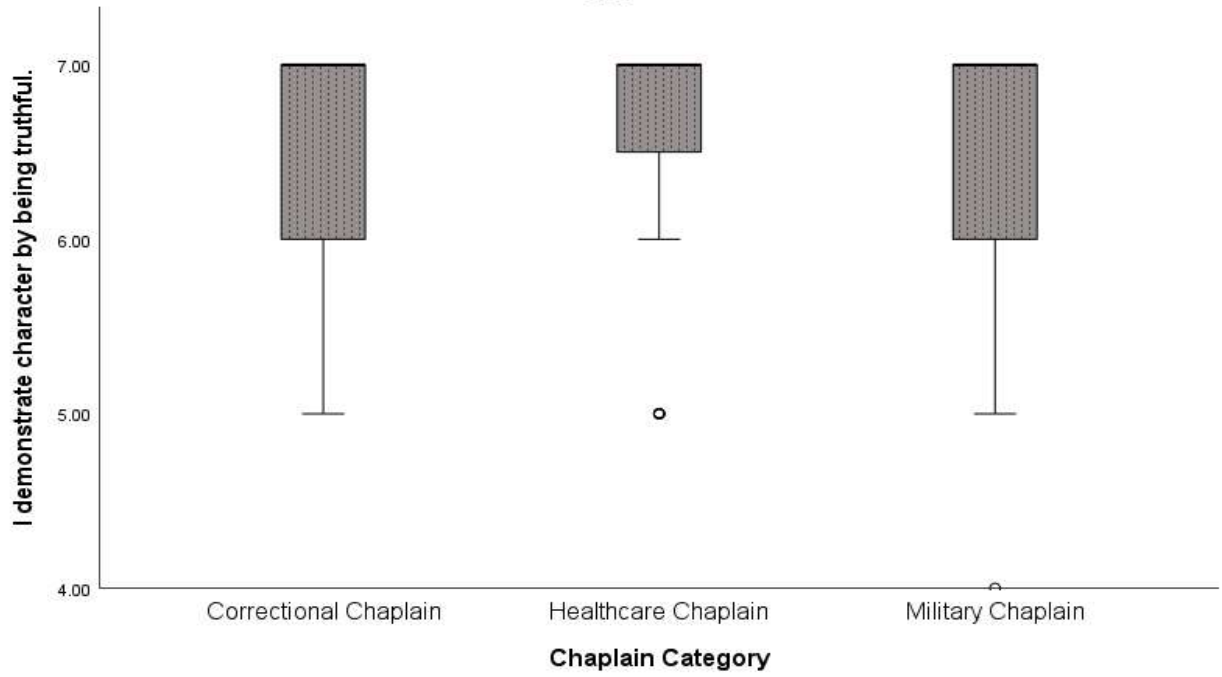
Chaplain Leadership Competency Correlation Matrix Part 4—Continued

Competency	I can identify problems and solve them.	I am guided by moral values and beliefs when making decisions.	I go out of my way to serve and meet people's needs.	I evaluate work and the use of resources in accomplishing the task.
I am guided by moral values and beliefs when making decisions.	0.247			
I go out of my way to serve and meet people's needs.	0.340	0.303		
I evaluate work and the use of resources in accomplishing the task.	0.520	0.331	0.422	241
I demonstrate character by being truthful.	0.320	0.396	0.339	0.401

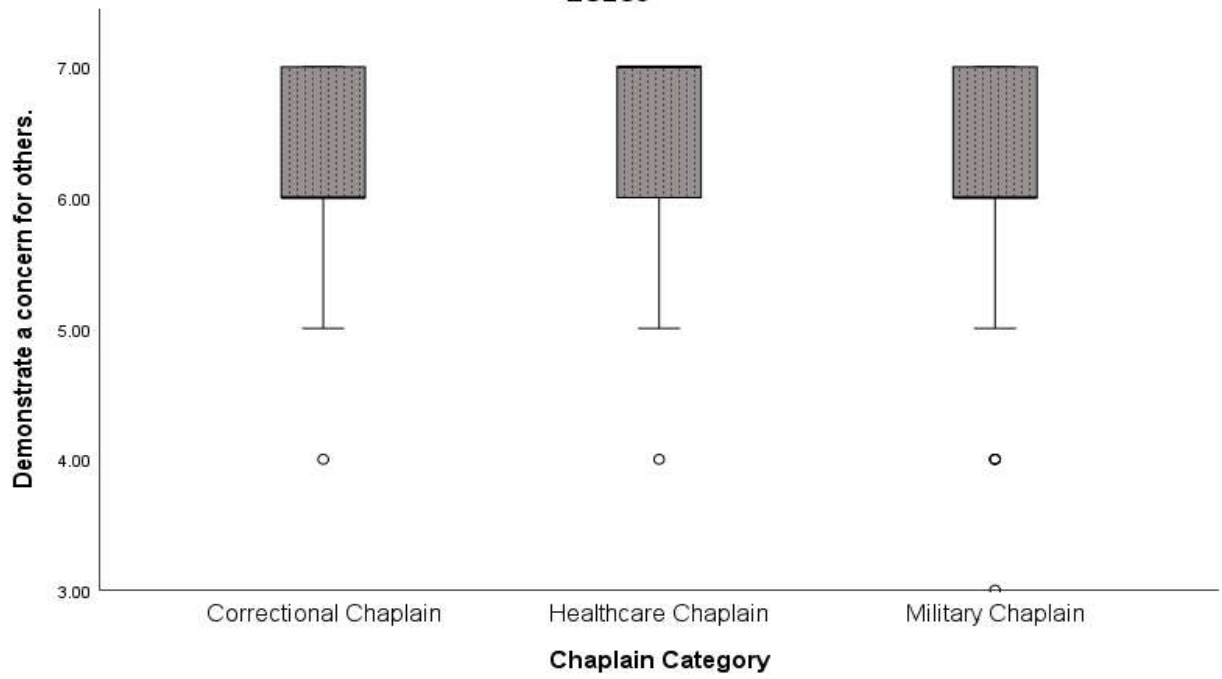
APPENDIX L

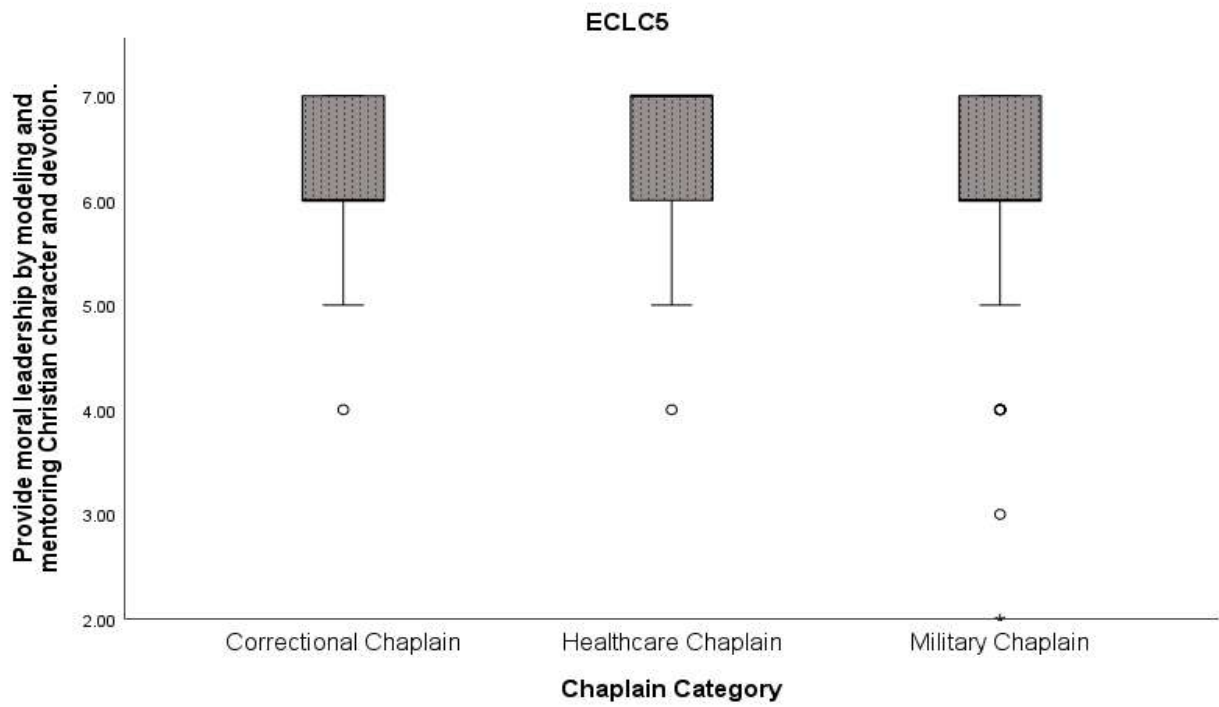
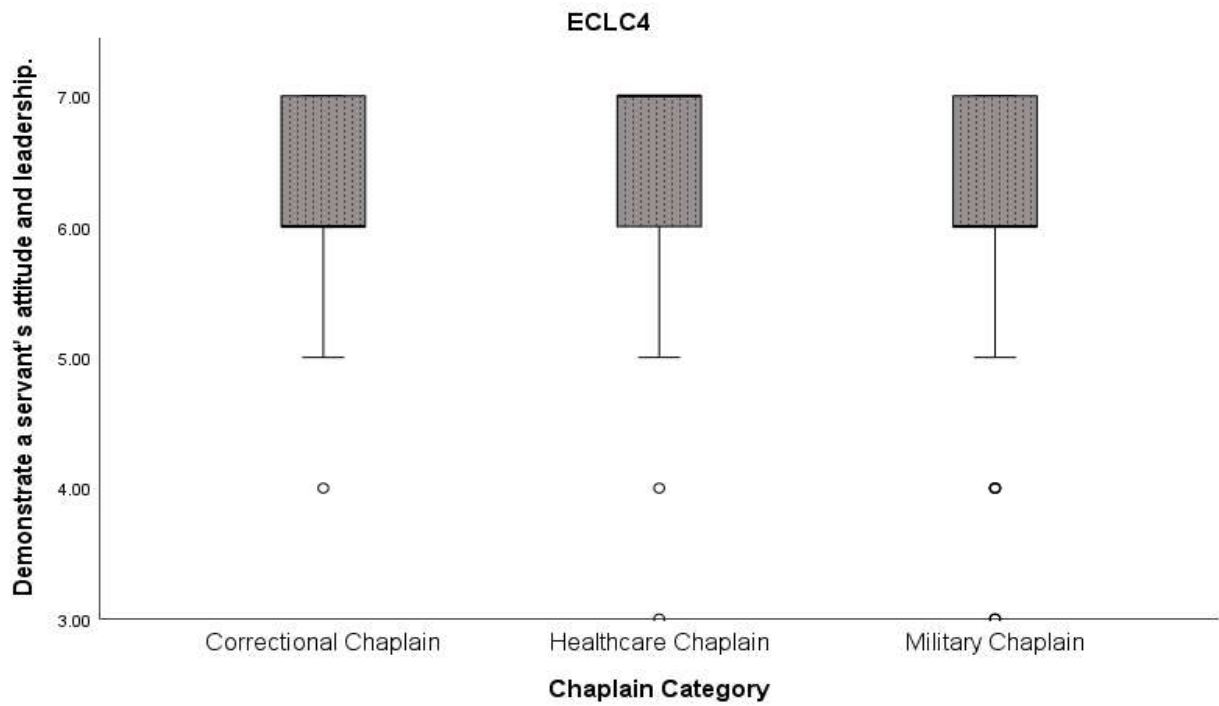
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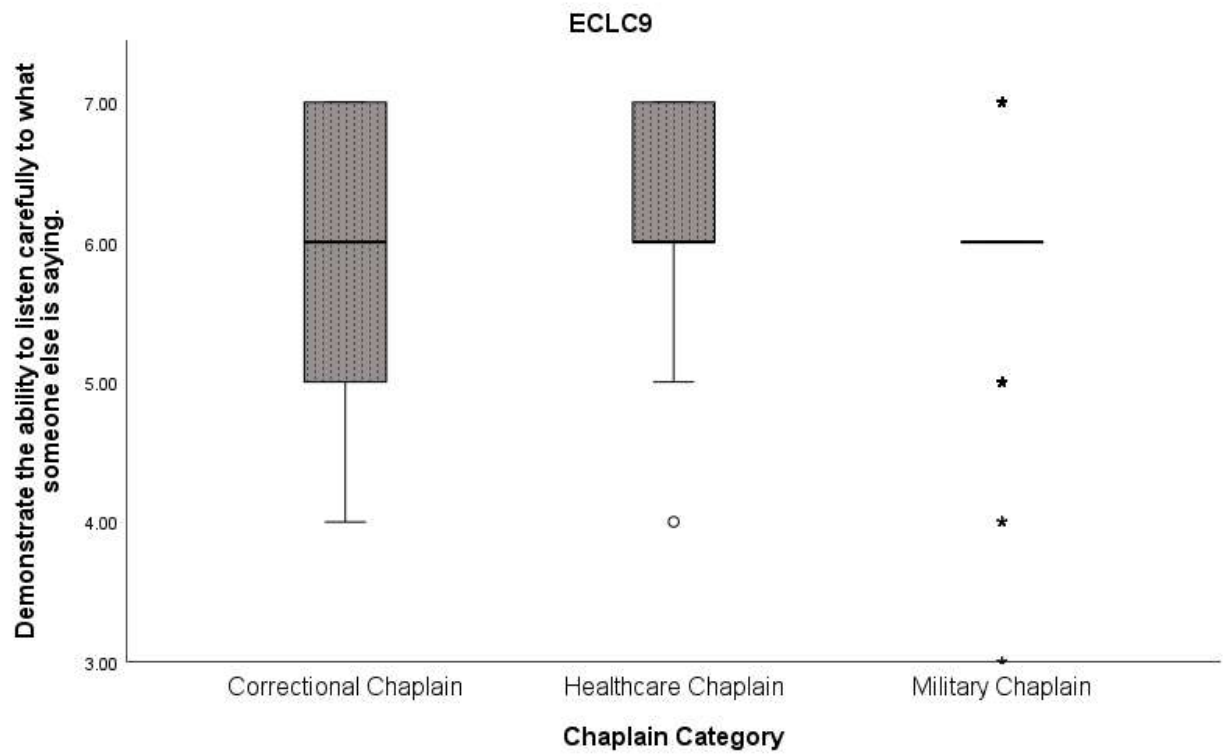
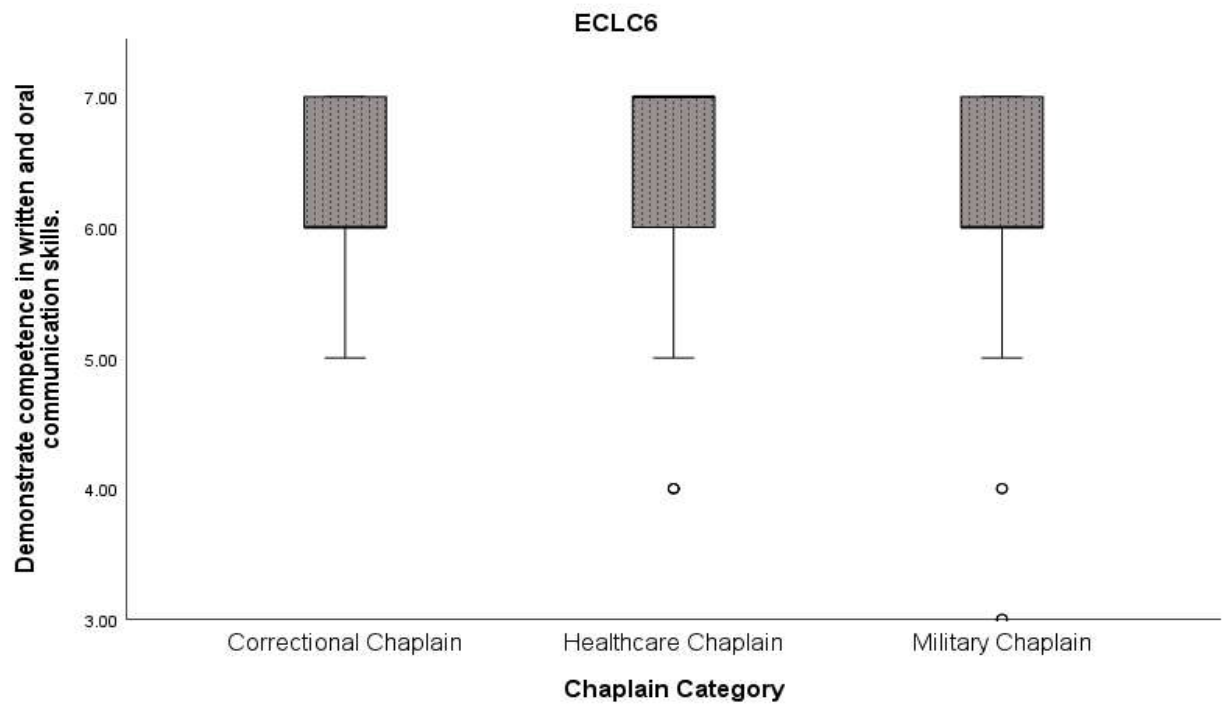
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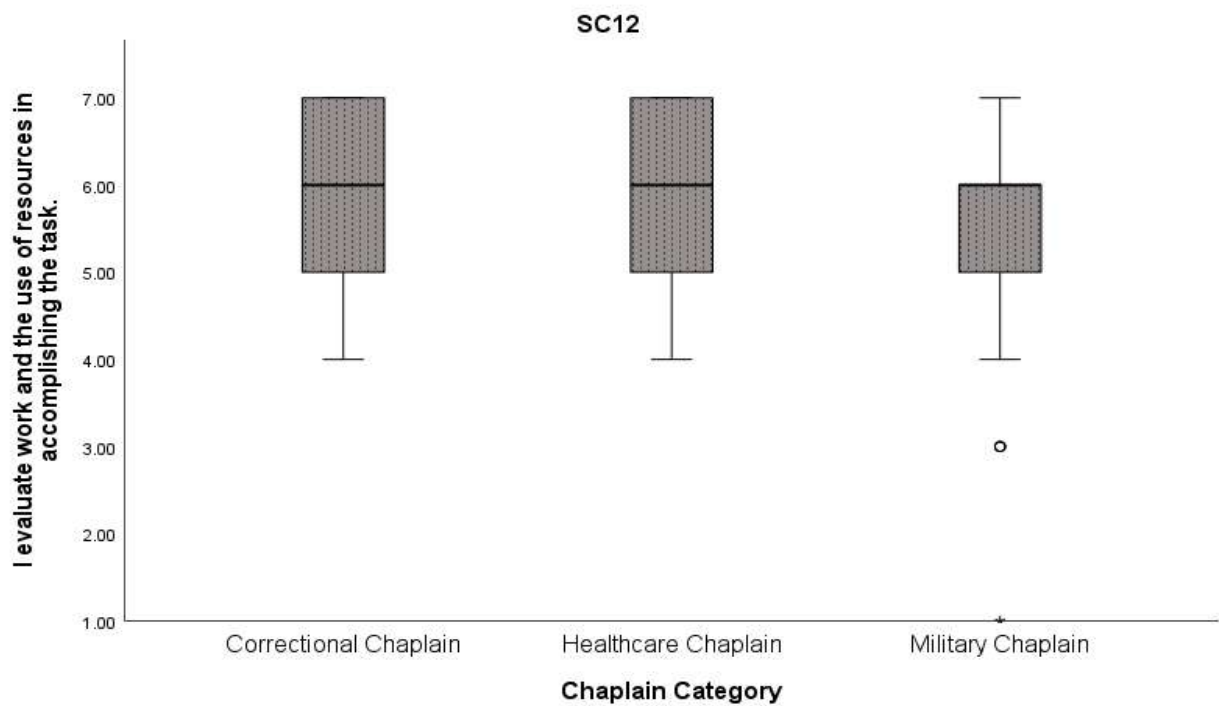
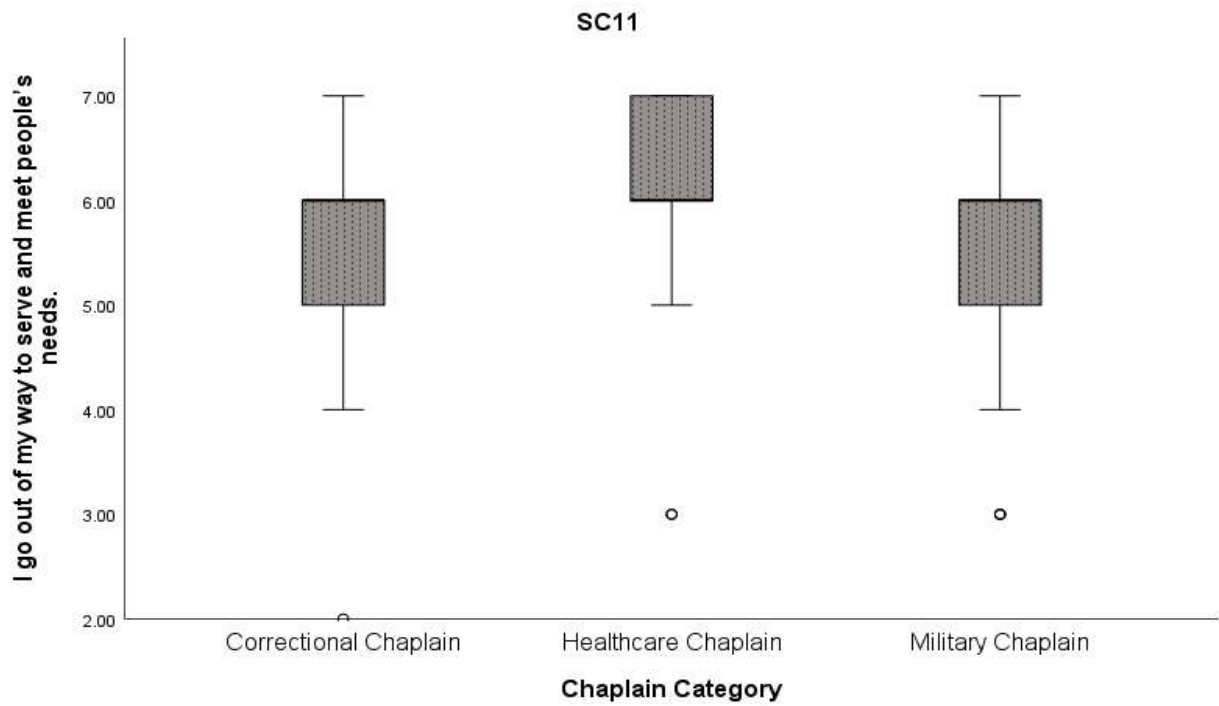


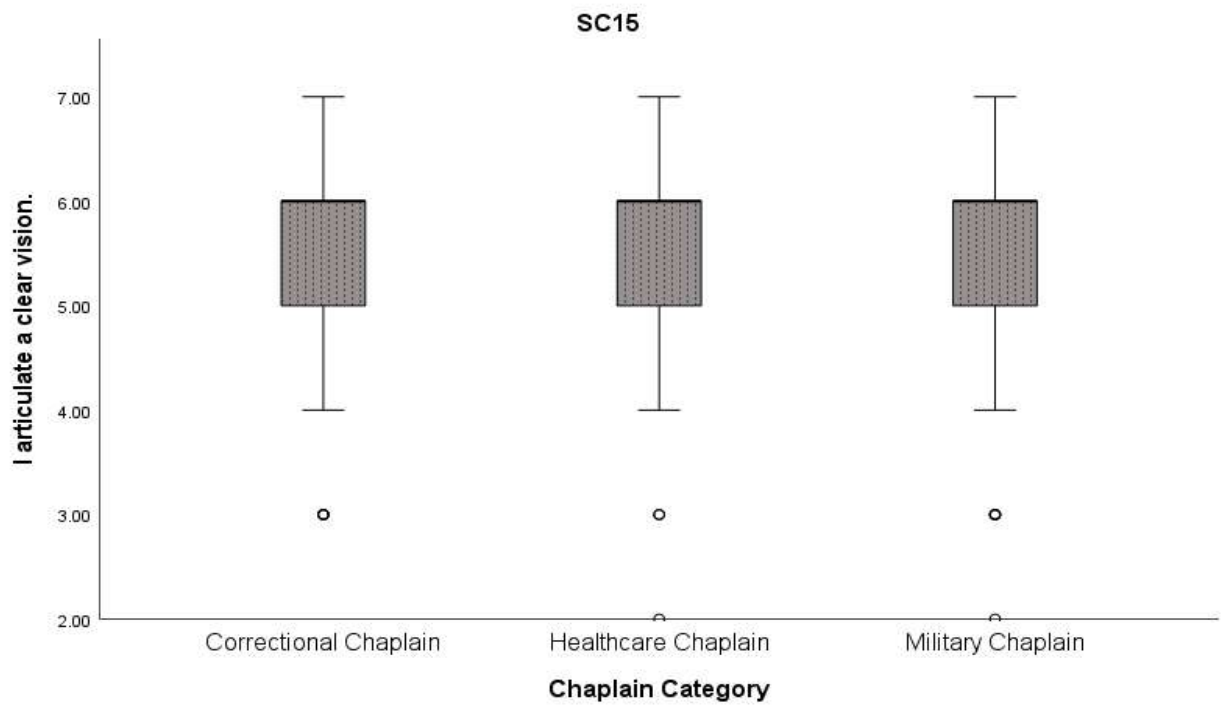
ECLC3











APPENDIX M

COLLINEARITY STATISTICS

Model	Coefficients	
	Collinearity statistics	
	Tolerance	VIF
Categorical - SLC1	.963	1.038
Categorical - SLC2	.950	1.052
Categorical - SLC3	.963	1.038
Categorical - SLC4	.912	1.097
Categorical - SLC5	.918	1.090
Categorical - SLC6	.672	1.488
Categorical - SLC7	.882	1.134
Categorical - SLC8	.771	1.297
Categorical - SLC9	.890	1.124
Categorical - SLC10	.639	1.566
Categorical - SLC11	.810	1.235
Categorical - SLC12	.870	1.150
Categorical - SLC13	.868	1.152

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