THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

Biblically Based Mentorship for Military Chaplains Endorsed by Liberty Baptist Fellowship

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Mentorship in the military context is well known and accepted but seems to be harder to find for military chaplains, as their professional training continuum does not always lend itself toward the spiritual leadership that is needed and desired to succeed in this institutional ministry. This thesis project will focus on the topic of mentorship in the context of military chaplains who are endorsed by Liberty Baptist Fellowship. The goal of the research is to study mentorship from a biblical perspective, define the roles and methods of mentors, survey the biblical background of mentorship, understand the need for mentorship in the broader context of military chaplain ministry, and finally to determine the felt and actual needs of a formal biblically based mentorship program within the Liberty Baptist Fellowship endorsing agency. An anonymous online survey was conducted to determine the felt needs of a formal mentorship program, as well as gauge interest from endorsed chaplains and chaplain candidates as to their desire to participate in chaplain mentorship within their own endorsing agency, and finally to produce a potential framework of a biblically based mentorship program to be implemented in the future.
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## Abbreviations

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<tr>
<td>DoD</td>
<td>Department of Defense</td>
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<td>FMF</td>
<td>Fleet Marine Force</td>
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<td>LBF</td>
<td>Liberty Baptist Fellowship</td>
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<td>MOS</td>
<td>Military Occupational Specialty</td>
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<td>Navy Officer Billet Classifications</td>
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Chapter 1

Introduction

This thesis project will combine research on the process of leadership and relationship development known as mentoring, with the context of military chaplaincy that specifically pertains to chaplains endorsed by Liberty Baptist Fellowship (LBF), the author’s ecclesiastical endorsing agent for military chaplain ministry.

This chapter will discuss the context of military chaplain ministry in order to gain a broad understanding of the role of the chaplain, as well as the role of leadership development both from the branch of service of each respective chaplain, and from their personal endorsing agent. Chapter two, in addition to theological foundations of mentoring, provides an in-depth survey of precedent literature and modern research that has already been conducted on the topics of mentoring, discipleship, and leadership development specific to military chaplaincy and in other domains of leadership as well. Chapter three offers the research methodology used in surveying the problem for chaplains currently serving both on active duty and in the reserves, who are endorsed by LBF, with the goal of finding the need and desire for mentorship within the endorsing agency, as well as desired mentorship practices within LBF. Chapter four offers the results of the intervention process as they pertain to the chaplains surveyed, as well as analysis and correlation with the current ministry context of LBF chaplains and chaplain candidates. Chapter five offers an overall conclusion of the thesis project, the answering of five distinct research questions, and a recommended biblical framework for LBF mentorship that will engage leadership and participating chaplains for future mentoring process implementation options, in order to enhance the effectiveness and strength of LBF chaplains in their respective ministry contexts.
Ministry Context

The ministry context in which this author resides is twofold and is common amongst chaplains who serve within the United States military. Military chaplains are eligible to serve in the United States Military after they meet education, ecclesiastical, and military guidelines for admittance. Post conferral of a qualifying graduate degree, the two regulating authorities that determine eligibility for a Chaplain Candidate are their own ecclesiastical endorsing agents and branch of service in which they desire to serve (Army, Navy or Air Force). The former approves them as a viable candidate for military service and an officer’s commission, and the latter determines their ability to function as a religious ministry professional and representative of their individual faith group or tradition.

Calling and Pluralism

The Navy Chaplaincy’s motto is *Vocati ad Servitum*, which is Latin for “Called to Serve.” It is a ministry that is solely based on going where the people are, and meeting their spiritual needs, often in places that are not comfortable or familiar. Many have referred to this as a “call within a call” because chaplains are called first to Christ and His church, and then outward to minister beyond those walls. Jeff Iorg in his book *Seasons of a Leader’s Life* writes, “God clarifies his call; you understand it more fully; and you respond more definitively. Eventually, you understand God's call clearly enough to leave behind all other options and serve him in your assigned leadership role.”¹ Of this calling, Chaplain Lawrence Greenslit writes of the diversity in a chaplain’s ministry that, “Chaplains have a professional responsibility to two distinct groups within the military. The first is their own faith group, the religious organization that ordained them to their ministries and endorsed them for military service. Chaplains are

called first to represent their own faith groups and to minister to adherents of those groups. The second group, to which all chaplains have an equal responsibility, consists of those who belong to other faith groups.”

The Apostle Paul knew what it meant to carry out the call of ministry in a pluralistic environment. He went from town to town, culture to culture, explaining the Gospel to those with pagan values, animistic beliefs, and even no belief. Even in the midst of all of that he would write to a church plant he loved, “Do all things without grumbling or questioning, that you may be blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation, among whom you shine like lights in the world” (Philippians 2:14).

He understood the difficulty that would face the church in the world, much like Jesus did when he said, “In the world you will have tribulation. But take heart; I have overcome the world” (John 16:33). The purpose and opportunity behind this love for chaplains in the military context, is that there is an enormous opportunity to speak “the truth in love” (Ephesians 4:15) to those of Christian faith, and also to those that are not of the Christian faith. Robert Crick in his book *Outside the Gates* writes, “Chaplaincy is a ministry of service to a diverse and pluralistic world. It is a ministry where preference, inequality, and self-glorification cannot exist.”

In John 13:1-17 as Jesus is recorded to have washed the feet of the disciples as an act of selfless service, chaplains also are called to serve others so that they might know Christ, within an institution that may have no faith of its own. Crick concludes of the pluralistic environment of the military ministry context and writes, “The great task before Christian workers, chaplains in particular, is

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3 Unless otherwise noted, all biblical passages referenced are in the English Standard Version (Wheaton: Crossway Books, 2008).

to find a way to work within the systems of this world in order to redeem and sanctify those systems in the authority of our Lord Jesus Christ, who sends them.”

This author serves as an active duty Fleet Marine Force Qualified (FMF) Navy Chaplain who is both endorsed by Liberty Baptist Fellowship, and commissioned by the United States Navy as a staff officer in the Navy Chaplain Corps. The following will specifically delineate the roles of chaplains within the grand ministry context of institutional military ministry.

Military Branches

The Army, Navy and Air Force are the three branches of the military who offer commissions for chaplains to serve their people, and it is their burden of responsibility to select the most highly qualified applicants to meet the religious needs of their Soldiers, Sailors, Airmen, Marines, and Guardians. Each branch serves a distinct purpose and mission within the Department of Defense, and thus the context of each branch’s chaplain programs does vary from service to service. The basic requirements to serve are very similar across each branch (to include a 72-hour master’s degree, 2 years of professional ministry experience, and various physical and medical requirements). Every branch offers different ministry opportunities that fit the scope of their mission. The Army for example offers chaplains the opportunity to be embedded with units across the range of military operations to include ground, air, and cyber. The Air Force offers similar ministry opportunities, while focusing on chapel and base community ministry at home and abroad. To further narrow the scope of this author’s context, a closer look at Navy Chaplaincy is in order. The Navy Chaplain Corps ministers to more than 680k active and reserve service members and their families in the Navy, Marine Corps, and

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5 Robert Crick, Outside the Gates, chap. 2.
Coast Guard (435k Sailors, 186k Marines, 56k Guardians). Opportunities afforded Navy chaplains vary to include shipboard ministry at sea with the Navy and Coast Guard, ground ministry with Marine infantry units, air domain ministry with all three branches, and a myriad of other local contexts such as cyber and special warfare, logistics, and construction battalions (Seabees) to name a few. A Navy Chaplain’s context of ministry will change from duty station to duty station and will reflect the vast diversity of the population in which they serve. An essential ability to adapt to a culturally agile lifestyle is pertinent and oftentimes used to adapt to a new set of cultural norms in the ministry context, as chaplains are called every two to three years to move from one billet to the next to serve a different population of service members.

Military Leadership Development

Training and leadership development in the military context are drastically different from that of the church and other civilian institutions. As such, the military chaplain must adhere to and become subject to these developmental pipelines in addition to those of their respective sending denominations. Training for a chaplain prior to service in the military will certainly include structured and accredited theological training at a seminary of their choosing, as well as formal and informal ministerial training according to their faith tradition, which may or may not include leadership development and mentorship in addition to pastoral discernment and growth.

Every branch of the military has a standard by which it trains its people to perform the duties and tasks that are placed before them in a range of Military Occupational Specialties (MOS) which define the specific job that a Sailor, Airman, Marine, or Soldier will have. This training begins for enlisted personnel at basic training locations such as Recruit Training Center Great Lakes (Navy), Marine Corps Recruit Depot Parris Island (Marines), or Fort Jackson, South

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Carolina (Army). For officers, this takes place in school such as Officer Development School, Officer Candidate School, or The Basic School. A professional training continuum is in place that extends from these entrance points all the way through a possible career of 25-30 years of service. Further military leadership training can be found at locations such as the Naval War College, Senior Enlisted Academy, Marine Corps Command and Staff College, and Air Command and Staff College to name a few. The intent of this training continuum is not to simply prepare for job productivity, but to develop leaders who can lead at various levels within the institution of military service. Specifically, in the context of a military chaplain, basic instruction will always begin with training at the member’s branch specific chaplain school. Navy chaplains are trained at the Naval Chaplaincy School and Center located in Newport, RI, Army chaplains are trained at the U.S. Army Chaplain Center and School in Fort Jackson, SC, and Air Force chaplains are trained at the Air Force Chaplain Corps College in Maxwell Air Force Base, AL. Advanced development is offered throughout their career at the intermediate and advanced levels dependent upon rank and billet.

All branches have a written doctrine for this type of leadership development continuum that is updated regularly. Within the Navy for example, the Chief of Naval Personnel has defined this in the May 2019 Navy Leader Development Framework 3.0. In this framework, guidance can be found to define how the Navy, “will develop leaders who demonstrate operational excellence, strong character, and resilience through community at every level of seniority.” The focus of this doctrine is on three main leadership areas of character, competence, and connection, which when adhered to throughout a career in the sea services

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ought to shape a senior leader who is worthy of emulation and who will be revered and followed by those in their charge. The framework concludes, “Near the end of the path, a Navy leader comes to embody the Navy’s competence to execute our mission, the Navy’s character to behave consistently with our values, and the Navy’s connections with our Sailors and the American people. A senior leader and the Navy are seen as one.”

A note on mentorship and the key role it plays specifically in Navy leadership development should be mentioned here, as its importance is engrained in every sailor from basic training to assumption of command and beyond. From the earliest of one’s military career, mentorship is encouraged and sometimes forced because to know someone in the ranks who has been through what you are going through or knows what you need to know is paramount to the success of the mission. The Navy Leadership Framework dictates,

“Mentors probe deeply into their protégés’ strengths and weaknesses, challenging them to be more well-rounded and ever better. Mentorship strengthens both the protégé and the mentor. When we mentor, we devote ourselves to our protégés’ growth and success…We form productive mentor-protégé relationships when development comes from loyalty—from mentor to protégé and from protégé to mentor—beyond that of a teaching or coaching relationship.”

Mentorship then is an understood language and practice within the military, that applies to line officers such as pilots and infantry officers, just as much as it does for chaplains and other staff officers as well.

Ecclesiastical Endorsing Agents

According to the Department of Defense (DoD), the role of the ecclesiastical endorsing agent, known to the DoD as a Religious Organization (RO), is to ensure “…that an applicant for

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8 Navy Leadership Framework, 6.

9 Ibid., 12.
the military chaplaincy is fully and professionally qualified and endorsed to perform all offices, functions, sacraments, ordinances, and ceremonies required of a Religious Ministry Professional (RMP) for that religious organization, and is capable and authorized to minister as required within a pluralistic environment.”

Clear division is made between the role of the military branch, who is able to select a chaplain based on their education, physical fitness, and amplifying credentials, and the RO who determines whether a candidate has met all standards of their particular faith tradition, and can act independently as an extension and ambassador of that RO. As of this writing, there are more than 200 different ROs who endorse chaplains for active and reserve service in the five branches of the military, of which Liberty Baptist Fellowship is one.

After selection and accession, it is the continuing role of each chaplain’s RO to maintain ecclesiastical standards of their represented faith group, monitor and continually assess the continuation of a chaplain’s eligibility to serve, and to offer ongoing ministry support to their endorsed chaplains. Military Chaplains endorsed by Liberty Baptist Fellowship serve among all five branches of the armed services and the National Guard, across the country and around the world, in the air, on land, and at sea.

Problem Presented

As noted, the means for a chaplain to serve within the United States military is granted by two very distinct organizations, the branch in which the chaplain will serve (Army, Navy, or Air Force) and the chaplain’s endorsing agent. Each branch of service determines that candidates are fit to serve as military officers and grants the candidate an officer’s commission due to their


education, leadership, and physical fitness abilities. The endorsing agent approves the candidate to serve as an extension of their ministry within the context of the military institution based on their pastoral experience, reputation in the church, and integrity among other things. It is then the individual service’s responsibility to train and grow the chaplain as a commissioned officer, and the endorsing agent’s responsibility to see that the chaplain maintains training and growth as pastoral extensions of their faith tradition. Liberty Baptist Fellowship (LBF) chaplains are “called to bear the presence and message of Jesus Christ around the globe,” and they equip their chaplains to do just that on an annual basis in conference, via quarterly updates, and connection to the endorser leadership as needed. The problem that will be addressed by this thesis project is that active duty and reserve LBF Chaplains and Chaplain Candidates appear disconnected from centralized mentorship relationships within the LBF Religious Organization, that would grow them spiritually and professionally while maintaining discipleship accountability as endorsed chaplains.

**Purpose Statement**

As it is the responsibility of each chaplain’s individual branch of service to train and grow them professionally according to the standards of each branch, it is then the responsibility of each endorsing agent to ensure that their chaplains are growing and being trained according to their doctrinal foundations. This can be lost as early as the first duty station when a chaplain tries to incorporate their doctrinal understanding with the requirements of command advisement, facilitation of religious needs across a pluralistic environment, caring for all in confidential and executive level counseling, all while providing for those of their own faith tradition. LBF, much like other endorsing agencies, maintains annual and semi-annual communication with chaplains in the fleet and field and offers them support as needed, but there is currently no structured
mentorship or discipleship model within the ranks of LBF chaplains that could help effectively maintain LBF doctrinal standards, forge lasting junior to senior chaplain relationships both professionally and spiritually, and serve as a means of personal and professional accountability. A plethora of literature exists on the topics of mentorship, biblical discipleship, and organizational leadership that will all prove to be a great foundation for research alongside background literature in military chaplain history and ministry. The literature gap that this author intends to address in this case will be specific writing on the correlation of mentorship models to chaplains as well as their endorsing agents, leading to the need and purpose of this project. The purpose for this DMIN action research thesis is to determine the desire and need for mentorship within the endorsing agency and address the assumed need for a structured and viable mentorship model for active duty and reserve LBF Chaplains and chaplain candidates who serve in all five branches of the Armed Forces, and the National Guard.

**Basic Assumptions**

Based on the focus population of military chaplains who will comprise this research, it is assumed that all individuals participating will hold the same minimum formal education. All active duty and reserve chaplain participants due to their selection to commission as active and reserve chaplains will hold a minimum of a 120-hour bachelor’s degree, and a minimum 72-hour master’s degree from accredited institutions. However, this requirement cannot be assumed for any chaplain candidates who will take part in the research, as they may or may not have reached this benchmark in their training pipeline. Chaplain candidates will either be current seminary students completing their required graduate education, or post-seminary graduates completing ecclesiastical endorsement requirements for full endorsement to chaplain ministry. Research will
be conducted across the rank spectrum from O1 chaplain candidates to the active and reserve ranks of Captain (Navy) or Colonel (Army, Air Force, and National Guard).

In addition to education, it is assumed that all participants, in light of their ordination and selection as active and reserve chaplains, will have a minimum of two years of professional ministry experience as required, and will have undergone informal and formal periods of discipleship and mentorship in their tenure as Christians and ministers of the gospel ministry. This can be assumed due to LBF’s requirement (and the subsequent DoD requirement for each military branch of service) that two years of professional experience is required to be commissioned as military chaplains. This requirement cannot be assumed for any chaplain candidates who will take part in the research, as they will have not yet reached this benchmark in their training pipeline. This will establish a baseline of understanding across the range of participants as they view the need and desire for formal mentorship from their ecclesiastical endorsing agent.

Finally, it is a foundational assumption to this research that there is a desired need amongst LBF chaplains for formal mentoring relationships to exist as part of the endorsing lifecycle. The military structure of mentoring and coaching lends to this need professionally, and the life of Christian faith does so spiritually. Although each mentoring relationship may look different based on ministry context (differing by branch or career status), it is assumed that the role of a mentor who is a fellow LBF chaplain, and who has professional and spiritual wisdom to impart to their mentee, is highly desired and will impact the individual and the organization with an eternal significance.
Definitions

Billet – A job, position, or assignment that is held by a military service member (officer or enlisted) that may be assigned based on needs of the service or specific experience of the service member. Navy Officer Billet Classifications (NOBCs) for example identify officers of various billets based on occupational experience, education, and classification.¹²

Chaplain – A qualified civilian religious provider who has been endorsed by a DoD-listed Ecclesiastical Endorsing Agent representing a Religious Organization and commissioned as a military officer in their respective branch of military service.¹³ Although the term chaplain is used in other ministry contexts, for this research project, it will primarily describe commissioned military officers who are serving in the Army, Navy, and Air Force.

Ecclesiastical Endorsing Agent – An authorized individual of a religious organization (RO) who can provide Written documentation that a military chaplain is:

- Fully and professionally qualified and endorsed to perform all offices, functions, sacraments, ordinances, and ceremonies required of an RMP for that religious organization and is capable and authorized to minister as required within a pluralistic environment.¹⁴

Pluralism – “A state of society in which members of diverse ethnic, racial, religious, or social groups maintain and develop their traditional culture or special interest within the confines of a

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¹⁴ Department of Defense, “Department of Defense Instruction 1304.28: Guidance for the Appointment of Chaplains for the Military Departments.”
common civilization.”15 The context of pluralism in this research is clarified more specifically per Navy doctrine with the requirement that all religious professionals (chaplains and assistants) have the “ability to function within the DON’s pluralistic environment in a manner that supports the free exercise of religion by Service members, their family members, and other persons authorized to be served.”16 There is a plurality of faith groups within the DoD that are represented by service members and their families across branches, and all have the right to worship as they see fit.

Coach – Coaching has distinctive definitions based on context. Sports coaches for example train athletes, “instructs players in the fundamentals of a sport and directs team strategy.”17 With regards to leadership, business, and ministry, “Coaches are usually hired to train an individual, often with respect to interpersonal management or decision-making skills…Coaching is less comprehensive in its approach [than mentoring] and often is subject specific.”18 Maxwell adds that “The coaching process has two crucial components: setting specific objectives and holding frequent progress reviews.”19 Without specific definition, mentoring and coaching can seem interchangeable in the literature, however, they are often delineated in that mentoring is long-term, relationship based growth strategy of the whole person, while coaching is meant to set and achieve achievable goals for a specific skill set or season of life.


16 US Navy, “SECNAV Instruction 1730.7E.”


19 John C. Maxwell, Developing the Leader Within You (Thomas Nelson, 2003), 194.
Mentor – Originating from the Greek word *meno*, which means “to abide or remain”, a mentor is a person who comes alongside another to guide, teach, and grow them across the spectrum of life stages and issues. For the purpose of this research, this term will be used to define a person of an older generation who engages in a mentoring or discipleship relationship with the goal of providing guidance both professionally and spiritually to someone of a younger generation. Ensher and Murphy view mentoring, “as more of a comprehensive relationship that addresses many aspects of one's career, including career strategies.”

**Limitations**

The extent of this research will be limited by several external factors that are outside of the author’s control. Due to the nature of the military chaplain mission that is ever-changing, availability of participants for survey participation will be limited based on deployment schedules and essential mission requirements that limit connectivity (i.e., underway on ship, participating in field exercise, forward overseas deployment). All participants will be geographically separated from the author thus, all correspondence and intake of research will be virtual through an online survey forum, and email communication.

**Delimitations**

The internal restraints of this study have been set to narrow the scope of the study within a very large domain of mentoring practices and participant variables. Because LBF endorses chaplains for military, healthcare, marketplace, and hospice chaplaincy, it is imperative to first limit the participants to those serving as military chaplains. Although some chaplains may have

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21 Ensher and Murphy, *Power Mentoring*, 1426.
dual roles that extend beyond their military responsibilities, for the sake of this research, only their role as a military chaplain will be studied.

Further narrowing the scope, this project will include participants who are endorsed by LBF for active and reserve duty in the Army, Navy, Air Force, and National Guard. It will include chaplains who subsequently serve members of the Marine Corps, Coast Guard, Merchant Marine, National Guard, and Air National Guard due to their parent-branch affiliations (i.e., Navy Chaplains serve in the Navy, Marine Corps, Coast Guard, and Merchant Marines).

Lastly, the research participants will be limited to two categories by ministry and service experience level. This will require chaplain participants who are both senior in rank (i.e., Major/Lieutenant Commander to Colonel/Captain) who have between ten and thirty years of chaplain experience, and those junior (First Lieutenant/Lieutenant Junior Grade to Captain/Lieutenant and Chaplain Candidates) who have between zero and eight years of chaplain experience. This delimitation is forged solely by the make-up of LBF endorsed chaplains and the promotion schedule of each branch that is scheduled and performed by congressional law and oversight pertaining to the selection and promotion officers in the armed forces.

**Thesis Statement**

In view of the military ministry context described and the difficulty to correlate the leadership development roles between respective branches of service and endorsing agencies of chaplains, this research is necessary to discuss the most effective way to grow theologically grounded leaders within this arena. It is the intent of this research project to first discover the felt needs of LBF chaplains and chaplain candidates regarding mentorship relationships, and then to offer LBF a proposed way forward to address the needs and desires of their chaplains to be mentored professionally and spiritually within the organization. Due to the enormous number of
endorsing agencies that span a myriad of religious beliefs and organizations, and to reduce the scope of the problem, this project will look to address specifically the mentorship and development of both active duty and reserve military LBF chaplains and chaplain candidates. If the lack of a formal, professional, and spiritual mentorship model within LBF is addressed, then the endorsing agency will be stronger by retaining healthy, gospel-focused chaplains, who will be more capable and equipped to bear the presence and message of Jesus Christ around the globe.
Chapter 2

Conceptual Framework

This chapter will consist of a comprehensive review of literature in both the historical and modern eras. Additionally, because of the overwhelming evidence of biblical foundations for mentoring and the role of discipleship in the life of Christian leaders, the theological and theoretical frameworks of mentoring, discipleship, and leadership development will also be reviewed and explained.

Literature Review

A review of all precedent literature in the areas of mentoring, leadership development, and discipleship is vital to understanding what processes have already been implemented in various contexts of ministry, and to view how those processes may be applied to the military chaplain context, and specifically to LBF chaplains currently serving. Several themes that have emerged during the review will be discussed that highlight the personal nature of mentorship, mentoring roles in setting and achieving goals and success, what it means to pass the torch of leadership, and how the roles of coaches and mentors interact.

The Personal Nature of Mentorship

Much has been written on the topic of mentorship relationships, and most of this literature discusses the need and inherent personal nature of the mentor/mentee relationship. Thompson and Murchison define this relationship as one that is an “…intimate, committed, continuous, developmental, and reciprocal relationship.” They further describe that the mentor and mentee remain equally available and open to a deep accountability that knows the strengths and weaknesses of both partners, and who are willing to abide with one another during times of
need, growth, and uncertainty. Belcher agrees that this relationship must not only consist of a mentor and a mentee moving ideas from one person to another, but that a relationship would be at the center of such a transaction. He describes the process much like that of a metamorphosis where the traits of the mentor are not only taught but relayed from to mentee in a way that is relational and deeply personal. More specifically, the personal nature of the transaction is solidified in that both mentor and mentee willingly submit to the relationship and both deeply desire the changed outcome. Goleman, Boyatzis, and McKee expound on this thought as they attribute the personal principles of mentoring to that of leadership in general. Emotions that range from mad and scared to happy and sad all play a role in how one is mentored and led, and thus must be taken into consideration when identifying mentor relationships, as well as knowing how these relationships operate. The outcome of this assumption is that a leader or mentor who thrives on and leads from an enthusiastic perspective, will tend to cause those who follow them to do the same. Conversely, a mentor who leads out of fear or anxiousness will breed those same principles in their mentees, thus stifling their growth on emotional connection or lack thereof alone. The premise of their text focuses on leaders who resonate with others, who when they find themselves in line with the emotions and feelings of those whom they are leading, will ultimately lead their followers in a direction that is formed in growth and expectation of future success. It is the attachment at the emotional level then that is the foundation of a mentoring relationship that is productive and life-giving rather than stagnant and rote. In addition to the

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22 Thompson and Murchison, Mentoring, 1.  
25 Ibid., 141.
emotional connection between leader and follower, the point is well-made that teamwork is formed within these relationships that cause individuals to go further together in an endeavor than they would have if they were to strive alone.  

Bolsinger, who writes extensively from a theological perspective on leadership in difficult times for the church, writes, “If…leadership is energizing a community of people toward their own transformation in order to accomplish a shared mission in the face of a changing world, then leadership is always relational.”  

The need then for leaders who relate well and invest deeply are of highest priority in the church today, and the success of a mentor driven organization is dependent upon these deeply intentional relationships.  Naicker agrees on this point that this relationship between mentor and mentee must not be superficial, but real and practical, because mentees are longing to go beyond platitudes to tangible practices of life and leadership.  

Mentees then are looking for a connection that goes beyond the surface conversation that is found in most interview style sessions, and deeper into life-on-life relationships that cause change and growth in ways that one could not achieve on their own.  Gordan MacDonald, in his writing on multi-generational mentoring would argue that none of this can be done without one-on-one, face-to-face contact between mentor and mentee that allows the mentor to see first-hand the growth or decline of the person that they are mentoring.  

Kouzes and Posner would also concur that in order to grow future leaders who will replace those in charge today (the desired outcome of most meaningful

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26 Goleman, Boyatzis, and McKee, Primal Leadership, 21.


mentoring relationships) mentors must be intentionally involved in the life of the mentee and the conversation must be relatable and genuine. Dr. Wendy Axelrod, in her book *10 Steps to Successful Mentoring*, summarizes this process well, as a creation of space, through an intentional relationship between mentor and mentee that allows for the mentee to pursue growth meant for them, that perhaps only comes to light when another person helps them walk there. She writes, “The best mentoring leaves a positive and enduring impact on the mentee. It provides the mentee a secure environment to explore aspirations, think more broadly, and behave with far greater effectiveness.”

Spiritual development in the context of mentoring is thoroughly discussed in much of the literature as well. Although literature of the biblical basis of mentoring will be discussed later, it is important that the spiritual component is clarified here as one that is also personal in nature. In discussing how Jesus formed discipleship relationships with the original 12 disciples, MacArthur describes how he began teaching in large crowds that would reach the masses but then focused on just a few. Luke chapter 6 describes how the 12 were called, and although Jesus would continue to teach, heal, and lead the masses in certain contexts, his ministry from this point forward would be one of intentional, relational formation of his inner-circle. Jeff Iorg discusses the relationship between Peter and Jesus more in depth than the others as Jesus led Peter from uncertain times and a lack of knowledge, to a position of authority and certainty in his calling so that he would be prepared later to lead the church of the New Testament. Jesus’ communication with Peter was direct and intimate like a father to a son, and it was clear that


what he was teaching him would have great impact on the future of the church and the work of the Gospel ministry.\textsuperscript{33} The intentionality of Jesus in this face-to-face, one-on-one relationship built a leader that would direct the other disciples and ultimately form the church for centuries to come. Jesus made it clear in these discipleship relationships that it was not about the numbers (although he did indeed feed 5,000 or more), but that it was about the people and their own transformation. Blackaby clarifies the goal of this type of relationship clearly and states, "The ultimate goal of spiritual leadership is not to achieve numerical results, to accomplish tasks with perfection, or to grow for growth's sake. It is to take their people from where they are to where God wants them to be. God's primary concern for people is not results but relationship."\textsuperscript{34}

In the military leadership context, former Secretary of Defense and Marine Corps General James Mattis discusses the root principles that should govern these intimate and emotional relationships that are found within the mentoring context. He writes, "Leadership means reaching the souls of your troops, instilling a sense of commitment and purpose in the face of challenges so severe that they cannot be put into words."\textsuperscript{35} Principles of knowledge, care, and belief in the mission and people are all foundational to the mentoring relationship both inside and outside of the military context, because they create a space of trust that the follower or mentee can place in the leader or mentor as they are led and grow in their own life. Mattis writes of the responsibility that every officer must accept to develop the Marines and Sailors in their charge, and that the first and foremost victory that must be won is that of the hearts of those that follow. When their hearts are won, they then will follow-through on any lawful order even to

\textsuperscript{33} Iorg, \textit{Seasons of a Leader's Life}, 75.

\textsuperscript{34} Richard Blackaby, \textit{Spiritual Leadership} (Nashville, TN: B&H Publishing Group, 2013), chap. 5.

death, because they know without a doubt that their leader is trustworthy and will protect them to
the greatest extent. Maxwell expounds and describes that it is the leader themselves that draw
those to follow, rather than their specific knowledge or style of leadership. He makes it clear
that it is not the office that is held, but the person that is holding it that will ultimately make a
formidable impact and change in the lives of those that lead and mentor. Crick agrees with the
principle of officer to subordinate care and connection in the context of chaplains as officers
also. This idea is seen most vividly when a chaplain takes the time required to be present with
those who seek their counsel, and to show genuine concern regardless of their connection or non-
connection with the counselee. This point clarifies the role of mentorship from the chaplain to
his or her mentee just as clearly as it would from a chaplain to his or her counselee. The
chaplain role as leader, officer, and mentor then is that of a personal connection that is genuine
and where authentic connection and care is given and reciprocally received.

The Purpose of Mentorship – Goals and Success

Maxwell proclaims that the purpose of mentoring is not to arrive simply at a destination,
but to grow in the process of learning from others. He writes that not everyone will do
extraordinary things, but that by setting goals and looking to what is possible within a
mentoring relationship, that everyone can become not perfect, but better and stronger. The
overarching purpose of mentorship throughout this review of literature is for a mentor to help
their mentee set goals and achieve success whether in their own personal life, or in the life of an

36 James Mattis and Francis West, Call Sign Chaos, 13.
37 Maxwell, Developing the Leader Within You, 118.
38 Crick, Outside the Gates, chap. 2.
organization to which they belong. From the view of the mentor, Maxwell continues and writes that to be a good mentor, you must learn to invest in others and create teams of leaders that can help you carry out your vision. He contends that only then will you be able to expand the growth and effectiveness of an organization and see success in yourself and individuals.\textsuperscript{40} Tony Dungy defines mentorship in an extremely personal way as well, narrowing its focus in that, “Mentoring is about building character into the lives of others, modeling and teaching attitudes and behaviors, and creating a constructive legacy to be passed along to future generations of leaders.”\textsuperscript{41}

A common theme of this topic is the setting of goals and the importance of that process in the mentoring relationship. To reach this great potential, a mentor must help their mentee set goals that belong to the mentee also and not to the mentor alone. Forcing ideals upon a mentee is counter-productive according to Goleman, Boyatzis, and McKee. Goals then should be standards that the mentee desires to reach rather than simply stating what is normal in that leadership context or what is expected in general of all leaders there.\textsuperscript{42} They concluded that if goals were set in a mentor/mentee relationship that were not cohesive with the ideals of the mentee, or if the goals were contrary to the mentees own strengths, that success was often not realized because the lack of ownership demotivated the mentee.\textsuperscript{43} Belanus agrees with Goleman, Boyatzis, and McKee in that there is a distinctive buy-in for the mentee that must take place as they set goals and reach for future success. He writes that it is not the mere activity of creating

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\item \textsuperscript{40} John C. Maxwell, \textit{Developing the Leaders Around You}, 2.
\item \textsuperscript{41} Tony Dungy, \textit{The Mentor Leader: Secrets to Building People and Teams That Win Consistently} (Winter Park, FL: Tyndale House, 2010), III.
\item \textsuperscript{42} Goleman, Boyatzis, and McKee, \textit{Primal Leadership}, 141.
\item \textsuperscript{43} Ibid.
\end{itemize}
goals alone that grows a person, but the vision they see when they own the process and can see the finish line and goal ahead of them is key to that growth.44

The apparent purpose then of mentoring is to change the person by way of helping them realize their own vision and purpose while setting goals and reaching for future success. Maxwell writes, "A Chinese proverb says, if you are planning for one year, grow rice. If you are planning for twenty years, grow trees. If you are planning for centuries, grow men."45 Kouzes and Posner agree on this point that investing not in the process of mentoring, but the people of mentoring are indeed where the greatest success will be found. This investment focuses on increasing the effectiveness of the mentee in making decisions, as well as building them up in how they view themselves as leaders and helping them see what is truly possible.46

Thompson and Murchison focus not solely on the idea of goal setting but expand the topic spiritually to include the purpose of reaching God-given potential in the life of the mentee, which is Blackaby’s premise as well in his view of leadership development as noted. In consideration of man being created in the image of God, they argue that mentoring from one Christian to another brings to life what God has intended for the mentee primarily, and that the potential for future growth is fulfilled in that relationship and with the help of the Holy Spirit both in general wisdom and individual giftedness.47 This argument seems to limit the scope of mentoring in the Christian relationship context to only what God intends for the mentee, whereas others might contend that anything is possible if a person works hard enough or perseveres in

44 Maxwell, Developing the Leader Within You, 121.
any work regardless of calling or God’s plan. Belanus narrowed this focus even more to discuss the role of goal setting in chaplain mentoring relationships and concluded that these interactions not only proved to be good examples to other pastors and clergy, but that the success of Navy Chaplain mentoring relationships specifically grew exponentially when the mentors and mentees alike could effectively share the meaning and genesis of the goals in which they set together.

The Method of Mentorship – Passing the Torch

Mentoring takes on a myriad of different styles and functions depending on the industry, ministry, or organization that one belongs to. However, the general consensus in current literature is that the method of pure mentorship involves, at its core, the passing of the proverbial torch from one person who is older or wiser in a given context, to a younger, less experienced member of that organization. Wakeman agrees with this thought, in that age or experience is the primary indicator or starting point of a mentoring relationship, but also elaborates that this process is often changing due to circumstances, and that the older torch-bearer is not merely passing knowledge for passing knowledge sake, but to enhance the life and/or career progression of their mentee.

Naicker disagrees partially with Thompson and Murchison who look to the historical Torah-driven perspective of passing the torch of wisdom or, “accumulated learning of the community over time that is passed from generation to generation,” as a basis that mentoring is

48 Donald George Belanus, “A Qualitative Case Study: Chaplains Mentoring Chaplains in the Religiously Pluralistic and Multi-Cultural Setting of the United States Sea Services” (Ph.D., Walden University, 1997), 99.

49 Ibid., 96.

50 Thompson and Murchison, Mentoring, 7.

51 Wakeman, “A Christian Perspective on Mentoring,” 278.

52 Thompson and Murchison, Mentoring, 8.
simply the passing of information from one person to another or one generation to the next. He elaborates from that foundation that a better process of mentoring is one that involves personal relationship that is deeply invested from the mentor to the mentee, and then adds knowledge and skills to be passed along.\textsuperscript{53} He describes this commitment as a covenant between the mentor and mentee that is once again deeply personal, and one that fosters a relationship that does not just pass facts to the mentee, but one that increases further potential growth and independent sustainability. Blackaby’s principles dictate the same, as he questions whether an organization can exist and even flourish without the founder or leader, thus rhetorically defining the need for successors.\textsuperscript{54} He too would agree that the premise of mentoring is one that enables and empowers rather than simply memorizing facts or methods.

Kenley Hall agrees here as mentoring pertains specifically to preparing the next generation of ministry leaders, that mentoring must go beyond basic skills of how to preach, teach, marry, and bury. He argues that this is what seminary and pastoral internships are for and only create the very basic understanding of what is required of a pastor, minister, or chaplain. He contends, "While the procurement of these skills is necessary, they do not ensure one’s readiness for ministry. The success or failure of a young minister is ultimately determined not by what they do, but by who they are."\textsuperscript{55} Belcher concludes this point well, that there is a very distinct difference between marketplace mentoring and that inside the realm of ministerial development; that this falls on the immense relational passing of the torch in addition to those skills required to carry out the work of the gospel and the church. His definition also would

\textsuperscript{53} Naicker, “Unlocking the Heart of a Mentor,” 94.

\textsuperscript{54} Blackaby, \textit{Spiritual Leadership}, chap. 5.

include a holistic view of the mentor/mentee relationship that is founded on biblical truth and propelled by sincere relationship and devotion to that work.\textsuperscript{56}

Penfold points specifically to church history as a meter for the effectiveness of mentoring methods in the church. He notes that Scripture is full of examples of follower/leader relationships whose sole premise was to prepare the next generation of church leaders. This takes on the form of discipleship much like Moses to Joshua, Jesus and his disciples, and Paul to Timothy, who did not merely train their mentees to come along side and help, but to replace them when their time on earth was done. He notes that all of these and others were, “highly cognizant of their responsibility to shape and prepare their successors for the future.”\textsuperscript{57} Of these specific biblical relationships, MacArthur confirms the eternal perspective of these spiritual mentoring relationships and adds that they spoke of something much more importance. Moses was telling the nation that Joshua would rise up and lead them after he was gone, Jesus told that disciples would carry his message and be his mouthpiece to the world after he resurrected, and Paul was sending Timothy and others to build and lead the churches all over the world. Not only were skills being passed, but authority was as well.\textsuperscript{58} He concludes that mentoring then is to do just that. For the mentee to carry on what the mentor had started just as they had been trained, but perhaps to take to take it to a new level with the help of the Holy Spirit.\textsuperscript{59}

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\textsuperscript{56} Belcher, “The Relationship of Mentoring to Ministerial Effectiveness,” 139.
\textsuperscript{57} Mark Allen Penfold, “Qualities and Practices of Effective Mentors of Army Chaplains” (Columbia International University Seminary and School of Missions, 2014), 32.
\textsuperscript{58} MacArthur, \textit{Twelve Ordinary Men}, 4.
\textsuperscript{59} Ibid.
\end{flushleft}
Mentorship and Coaching

There is a widely accepted thought throughout the literature that finds a great deal of similarity between mentorship and coaching because of their comparable functions and outcomes, but there are differing views concerning their usefulness in leadership and spiritual development. Coaching and mentorship have some similarities, but much of the literature speaks to the major differences that set them apart from one another. Keith Webb has written a formative book on the topic of coaching in leadership that seems to define the practice of coaching very well specifically within the context of the Christian life. He writes, “Coaching involves listening to others, asking questions to deepen thinking, allowing others to find their own solutions, and doing it all in a way that makes people feel empowered and responsible enough to take action.”\(^{60}\) This broad understanding of what it means to coach informs and supports the definition given earlier in this study, and amplifies the roles of listening, empowering, and questioning from the vantage point of coach to those they are coaching. He more narrowly defines the act of coaching in the context of Christian leadership and living as, “an ongoing intentional conversation that empowers a person or group to fully live out God’s calling.”\(^{61}\) Kouzes and Posner posit that mentors are indeed coaches in their own right and that these roles are synonymous because mentors empower their mentees to make bigger decisions, have more authority, and increased responsibility in their current and future roles. They point out that as leaders and mentors specifically take on roles like these, that they coach just as one would on a court or field to see their mentee to future success.\(^{62}\) Goleman, Boyatzis, and McKee


\(^{61}\) Ibid., 13.

agree that mentors do not always coach, but can become coaches as they grow to understand through relationship, their mentee’s goals, dreams, and means of learning.\textsuperscript{63} Maxwell holds that coaching can be more effective in a superior subordinate role than annual appraisals of work ethic and attainment of goals. This also supports that coaching and mentorship are congruent in that both are day-to-day views of the junior from the superior and are in line with a personal relationship from mentor to mentee.\textsuperscript{64}

In comparison, Ensher and Murphy disagree that mentoring and coaching are the same thing and propose that they have distinctive roles and outcomes. They delineate these roles because mentorship is comprehensive of the whole person’s life and career, while coaching tends to focus on one specific area for improvement at a time.\textsuperscript{65} This view then holds that coaching serves a limited scope of a person’s success and may be used as means of growth only in specific areas, whereas mentoring looks at a 30,000 ft. view and whole person concept of growth and development. Axelrod defines a coach as someone who is brought into an organization, whether paid or unpaid, or into the life of a person to teach them a certain set of skills for a certain time or event such as sports, but then releases them to pursue other skills beyond their mastery. She writes, “The external coach is highly skilled and certified in coaching methods and assessments. Coaches are masters of growth and development…and when the coach’s contract has been fulfilled, although the employee may want to continue the relationship, that relationship will likely end or significantly change.”\textsuperscript{66} As a middle ground, Hall contends that a person can be

\textsuperscript{63} Goleman, Boyatzis, and McKee, \textit{Primal Leadership}, 165.

\textsuperscript{64} Maxwell, \textit{Developing the Leader Within You}, 194.

\textsuperscript{65} Ensher and Murphy, \textit{Power Mentoring}, 1426.

\textsuperscript{66} Axelrod, \textit{10 Steps to Successful Mentoring}, 386.
both coach and mentor by way of illustrating Paul’s effectiveness in the life of Timothy. He writes that it is the spiritual mentor’s job to foster both spiritual grounding in life, as well as the basic and advanced skills necessary to carry out the work. He concludes, “Pastoral formation bereft of spiritual formation creates a pastor without the spiritual insight to apply pastoral skills.”

Webb would agree with this point also, although rather than the direct work of a spiritual mentor like Paul who passes specific knowledge of spiritual traits and foundations, the coach, “…empowers others by helping them to self-discover, gain clarity and awareness, as well as by drawing content from them. A good coach draws out what the Holy Spirit has put in.”

Conclusion

It is evident through the lens of precedent literature that mentorship is deeply personal, and that it must be undertaken with sincerity of both desire and effort from both mentor and mentee alike. It is also clear that the role of the mentor is grounded in seeing their mentee through to future success, and that the goals they set must be achievable and valuable in the eyes of the mentee specifically. Additionally, mentorship is passing the torch from one generation to the next, but according to several models, is not simply limited to knowledge alone, but serves as a means to grow the whole person even beyond the scope of work and leadership. Finally, the literature speaks at length to the comparison and close connection between the roles of coaches and mentors, although some would disagree that they align in every situation. With these themes in view, although there is a great deal of writing on the topic of mentors in church ministry and the pastorate, it is apparent that there is a gap in literature that speaks specifically to the role of mentoring relationships between military chaplains. It is then the goal of this author to pursue

research with that focus to determine the need for such methods, as well as best practices for future military chaplain growth and development within the LBF endorsing family.

**Theological Foundations**

Mentoring as a means of leadership development is prevalent throughout scripture and is supported theologically by the way God uses personal and intimate relationships to lead his people throughout biblical history. Mentoring as a biblical idea is visible in the history of the Bible as well as the lifestyle of its followers. Wakeman for example describes that there is a specific Christian philosophy of mentoring that allows believers to mirror the lives of those in scripture and replicate principles such as speaking truth in love or making disciples the way that Jesus did. He believes that Christian mentoring stems from the format of person-to person discipleship, and that biblically based mentor-mentee relationships fit into the “grand narrative and worldview” of scripture and God’s plan for the world.⁶⁹ Both Old and New Testament examples are given in support of these theological underpinnings, as the history of Israel and the New Testament Church were forged and furthered due in part by mentoring relationships that were God ordained. Ultimately, looking at the life and teaching of Jesus himself to the twelve disciples will prove to be the greatest example of mentoring that Christian leaders can glean from and to which they can ascribe.

**Old Testament Examples of Mentoring**

Although the word mentoring is not seen in the Old Testament, the relationships that are present throughout, which built leaders in Israel, are flush with mentoring characteristics and practical examples that resemble personal times of growth, guidance, and the passing of shared wisdom which is at the heart of the mentoring relationship. Thompson and Murchison discuss

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wisdom as it is referred to in Psalms, Proverbs, and Ecclesiastes as “accumulated learning of the community over time that is passed from generation to generation.” Additionally, Penfold notes that the Old Testament has three classes of leaders (prophet, priest, and king) which all “were sanctioned by God and all show evidence of training or mentoring as a normative method for ministry preparation and development.” The relationships between Jethro and Moses, Moses and Joshua, as well as David and Solomon each resemble these characteristics and offer biblical foundation to the practical application of mentoring future leaders.

**Jethro Mentors Moses**

Exodus chapter 18 tells of the relationship between Moses and his father-in-law Jethro as Moses is in the midst of leading the people of Israel through the wilderness. He led them from the oppressive house of Pharaoh in Egypt, through the ten plagues (Exodus 7-12) and across the Red Sea as God delivered them from Pharaoh’s hand (Exodus 14). Jethro comes alongside Moses in this time as a helper and instructor as Moses navigates not only the new role of national leader, but judge of the people according to God’s law.

The mentoring relationship that is seen between Jethro and Moses is defined by the care that they had for each other’s welfare (v. 7), the sharing of all that God had done through Moses in the life of his people (v. 8), the sharing of advice from the elder to the younger (vs. 17-23), and the practical use of that advice by Moses in his leadership of God’s people (vs. 24-26). After the initial greeting and welfare check of one another, the work of mentor to mentee takes place in the form of advice giving and receiving from the elder to the younger. Durham writes


specifically of the divine origin of this advice and writes, “He [Jethro] then proceeds to give advice that he represents as no less derived from God than the explanations Moses has been giving the people regarding their difficulties: the counsel, Jethro will give, but it is God who will be with Moses if he follows that counsel.”

This divine translation of guidance from mentor to mentee is seen throughout the biblical narrative. Much like modern-day mentoring, this communion was also one that is familial and appeared to be welcomed by Moses the mentee as a help to his process of decision making. This interaction and admonishment to reconsider his role as leader and judge, led Moses to choose for the nation, “able men out of all Israel and made them heads over the people, chiefs of thousands, of hundreds, of fifties, and of tens” (Exodus 18:25) that would create margin for Moses to lead effectively, and ultimately help shape the process by which Moses could lead the nation as a whole. As Moses heeded the advice and warnings of burnout from his Father-In-Law, delegation to trustworthy men, and ability to lead effectively became a reality for the leader of the nation of Israel. Alexander notes, “The example of Moses delegating authority to others is a fitting reminder that within the life of the church we need to share tasks so that no single individual is unduly burdened. Those in positions of leadership should also be prepared to entrust others with meaningful responsibilities.”

As Jennifer and Benjamin Noonan agree, “As he [Moses] humbly submits to Jethro and to God and shares the work of leadership with others, he finds rest and freedom to focus his time and energy on the ministry for which he is most gifted.”


Moses Mentors Joshua

The relationship between Moses and Joshua was one such as a father to a son. The former would lead the nation of Israel out of Egypt, across the Red Sea, and through the wandering wilderness for 40 years. The latter would be his replacement that would lead the nation of Israel across the Jordan into the Promised Land and through the early campaigns of battle in the new land which God had promised to the people of Israel.

In this relationship, the mentoring principle of closeness and availability is made evident as Moses entrusted to Joshua, the most personal of opportunities to be with him as he heard from God and as he led Israel. In Exodus 24-31, Moses is called by God to come up to Mount Sinai to hear from the Lord concerning the rules and regulations that he would use to lead the nation. He ascended the mountain and went in to be with the Lord in a cloud and Joshua his assistant and mentee went with him to the top and waited (Exodus 24:13). Moses would be there with the Lord for 40 days and 40 nights, and although the 70 leaders and Aaron came close with him to Mount Sinai, Joshua was even closer, as he saw firsthand when Moses exited the cloud with tablets in hand.

Additionally, the closeness that Joshua enjoyed with his mentor Moses allowed for him to glean lessons not only from Moses, but from the Lord. Exodus 33 for example speaks of the tent of meeting and Moses’ time there when the Lord would speak to him. Moses, who revered the Lord and his instruction, would see the Lord “face to face, as a man speaks to his friend” (Exodus 33:11) and then he would depart to return to camp. It is recorded in the same verse that whenever Moses would leave the tent, Joshua would remain. Moses was passing along a reverence and love for the Lord that would be invaluable to the leadership that Joshua would
offer the Israelites when the Lord saw fit to use him, and it was the “come and see” teaching style of Moses that prepared him to do so.

Many examples of teaching and growing are on display between Moses and Joshua throughout the books of Exodus, Numbers and Deuteronomy where Joshua learns to lead as a protégé of God’s chosen leader Moses. On one notable occasion, Joshua and Caleb were trusted and sent as spies to Canaan (Numbers 13), where they would be depended upon to bring word and recommendations back to the people. He was being groomed to take the mantle of leadership and would do so in God’s timing, and under the close eye of his mentor Moses. This relationship of growth and leader development concludes in Numbers 27 and Deuteronomy 34 when Joshua is said to have been commissioned by Moses before he died. “And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him. So, the people of Israel obeyed him and did as the Lord had commanded Moses” (Deuteronomy 34:9). This culminating act was indicative of the wisdom and knowledge that had been passed from Moses to Joshua over the many years of mentorship between them. Christensen concludes, “The act of Moses laying “his hands” on Joshua relates to the idea of a transference of authority in a rite of investiture. The fruit of their time together would be seen throughout the book of Joshua where the mentee becomes the leader of a nation and carries on not only the skills and lessons learned, but most importantly in a biblical mentorship, obedience to God’s will as he is led by God himself. That assurance comes as Joshua is reminded, “No man shall be able to stand before you all the days of your life. Just as I was with Moses, so I will be with you. I will not leave you or forsake you” (Joshua 1:5).

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New Testament Examples of Mentoring

The tradition of learning from a single teacher or rabbi continued from the Old Testament through the New Testament, as the ways of Hebrew culture remained in and through the Ministry of Jesus and the early church. MacArthur describes what that may have looked like in this time period as he writes, "It was common, both in the Greek culture and the Jewish culture of Jesus' day, for a prominent rabbi or philosopher to attract students...Most were peripatetic instructors whose disciples simply followed them through the normal course of everyday life." This is most evident in the lives of the Apostle Paul and Jesus, the supreme mentor.

Paul Mentors Titus and Timothy

The Apostle Paul, who wrote the majority of the New Testament, is known most for his ministry to the gentiles that would send him throughout the Middle East and beyond to share the Gospel with those who had not heard. Acts records much of his ministry as he sees conversions and new churches planted at Ephesus, Philippi, Smyrna, Galatia, Pergamum, Thyatira, Sardis, Philadelphia, Laodicea, Colossae just to name a few that were recorded. He writes letters to several of them that are recorded in the epistles of the New Testament. In them, he shows us "how the relationship between mentor and mentee, or between teacher and pupil, or between apostle and congregation, emerged at the beginning of the Christian mission to the Gentiles." In these letters, the mentoring relationship that he had specifically with Titus and Timothy become abundantly clear and useful to trace the attributes Paul instilled in his mentees for the work of the Gospel.

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76 MacArthur, *Twelve Ordinary Men*, 16.

Hall writes of Paul’s conversion on the road to Damascus (Acts 9:1-5) as simply the starting point to his ministry as God called him away from persecuting the church and into grace and a ministry to grow the church. It was God’s idea to use Barnabas however to form Paul into the pastor that he would ultimately become, and even more so, that would serve as a model mentor for Paul to emulate in his mentoring relationships that would follow. He concludes, “One wonders if Paul would have ever made that first missionary journey or planted that first church if not for Barnabas.”

Just as in the Old Testament, there is no use of the word mentor, but the actions taken by Paul in his relationships with Titus and Timothy remarkably resemble that of the modern-day mentor ideal. Mentoring is evident in the life of Titus as Paul addresses the church at Corinth in 2 Corinthians 12:17-18. He is asking the church to confirm that when he sent Titus, that he resembled Paul in his actions. He asked, “Did Titus take advantage of you? Did we not act in the same spirit? Did we not take the same steps?” His test in questioning them pointed to the fact that Titus was acting under the authority of Paul, just as one who is sent as an ambassador or emissary would. This shows that as Titus was mentored by Paul, that he gave him the mantle of authority and passed it to him to go and do the work of the Gospel just as he had taught. Additionally, this passage shows that Titus learned how to be in one accord and of the same spirit of Paul. A biblical mentor shares not just facts and figures with their mentees, but they align themselves with the Holy Spirit so that the mentee can emulate not just the actions of the mentor but the motive and will behind their mission. Lastly, this passage speaks to the ethical guidelines that Paul passed along to Titus, in that he would act rightly when dealing with others just as his mentor had. “Would such upstanding men with unblemished reputations be part of

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some conspiracy to defraud them in any way?\textsuperscript{79} Paul and Titus were of one accord and together as mentor and mentee, they worked for the advancement of the Gospel.

Paul’s relationship to Timothy was much like his relationship with Titus in that it began as they became travel companions in Lystra, during Paul’s second missionary journey to spread the good news of Jesus (Acts 16). His words of mentorship are most clear to his mentee in his second letter addressed in his name, as he is reminding him of their relationship and the coaching that Paul instilled in him along the way. Thompson and Murchison note, “In 2 Timothy, we get a portrait of the relationship of the older and wiser apostle to his younger and earnest student. The relationship is built on imitation, exhortation, and hope.”\textsuperscript{80} Paul admonishes Timothy to remember all that he taught him in the work of the gospel as he writes, “You, however, have followed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness…” (2 Timothy 3:10), and then calls him to live it out as he writes, “But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it” (v. 14). Lastly, and most important in the mentoring relationship of Christian leaders, Paul exhorts Timothy to “preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching” (2 Timothy 4:2). To pass along the word from the Lord to those who follow is essential to the work of Christian ministry, both in the first century church and today. Mounce concludes, “Timothy learned the gospel along with the OT; it is from God and is profitable for his ministry, and therefore Timothy must preach it. Once again Paul is repeating his central theme of the role Scripture and the gospel are to play in Timothy’s


\textsuperscript{80} Thompson and Murchison, Mentoring, 32.
ministry.”81 The Word and the teaching of the Word must also be the forefront of today’s mentoring relationships as it has been shown throughout the history of the church.

**Jesus as Supreme Mentor**

In light of what has already been written concerning the biblical basis for mentorship in the Old and New Testaments, as is the climax of the biblical story, Jesus appears as the “quintessential example of a mentor.”82 His mission is made clear in Matthew 28:19-20 as he declares that the Great Commission for all followers of Christ is to “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded…” This declaration of mission exclaimed that Jesus desired his followers to take what they learned from him, and to pass it along to those who would hear and believe in the salvation that he would offer. Penfold notes of the translation from disciple-maker to mentor in that, "It seems evident from both scripture and Christian tradition that there is a theological and practical connection to the role and practice of "disciple-maker" to the modern concepts of "the coach" and "mentor."83

The greatest end to any mentoring relationship is that the mentee becomes a mentor in their own time and way, but in the wisdom and knowledge of all they have learned from the one who taught them. “Of course, with most mentors one hopes that imitation will be a road to satisfaction and success. With Jesus, imitation is the way to eternal life.”84 Jesus showed this on many occasions throughout his ministry, but none more clearly than with the 12 disciples.

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84 Thompson and Murchison, *Mentoring*, 35.
Unlike most mentoring relationships that begin with a potential mentee requesting the services of an older and wiser person in their industry, Jesus selected the 12 that he would pour into for the remaining time that he had on earth. MacArthur notes, Ordinary men – people like you and me – became the instruments by which Christ’s message was carried to the ends of the earth."85 Much like other mentors to their mentees, Jesus would teach his disciples what it meant to follow and emulate him, he would cultivate intimate friendships with them as he cared not just for their well-being, but their eternal well-being, and he would empower them to carry on the legacy and name of Christ long after he would leave this earth.

Jesus taught his disciples not from another source of wisdom, but from the wisdom of the Father as a direct source of knowledge and life. Jesus epitomized the method of the teacher/learner technique as he taught with authority. He did not simply teach his disciples about humility, he showed them by washing their feet at the last Passover meal in the upper room (John 13). He does not just teach them in the sermon on the mount about how they ought to be merciful (Matthew 5:7) or how to endure persecution (v. 10), but he shows them when he heals a man with leprosy (Mark 1:40) and as he willingly went to the cross to pay the sin debt owed by mankind (John 19:16). It is this model of servant leadership and thus servant mentorship which begs each believer to see Jesus as a mentor worth following, although to follow him would be to “know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that by any means possible I may attain the resurrection from the dead” (Philippians 3:10-11).

85 MacArthur, Twelve Ordinary Men, Introduction.
Theoretical Foundations

With precedent literature and theological foundations in view, it is imperative to project the overarching themes of mentoring onto the contextual canvas of modern-day military chaplains, who will be the focal point of this study. Considering this context and the biblical mandates for Christian behavior, the theoretical foundations of presence, encouragement, and wisdom are imperative in chaplain mentors as they pursue meaningful relationships with their respective mentees.

Mentorship Presence

As seen throughout the New Testament, Jesus spent time with the multitudes as he taught them and instructed them in ways to live a life of faith in him. He preached to thousands at a time (as seen in John 6), but he spent intentional personal time with the twelve disciples to distinctively grow them not in the ways of the world, but in the ways of the Lord. It is evident that intentionality and presence between mentor and mentee is the strongest basis of success in a mentoring relationship. This concept of presence is not unfamiliar to chaplains as they are called to be the presence of God often in places where God is not regularly talked about or revered. "The value of the presence of a chaplain in crisis situations is immeasurable. They are reminders of the sacredness of the participants in great and terrible life events. They are a reminder that God is still present, even in the most catastrophic moments."86 To be a bearer of the presence of God is to be a person that has been made new by God’s redeeming grace, who lives a life that is constantly being offered to see that others are changed by it too. To bear the presence of God is to live as He would want one to live, and to carry the love that they have been shown into the lives of those who are placed in their path or in their care. Military chaplains have the distinct

86 Crick, Outside the Gates, chap. 9.
call and responsibility to carry the light of Christ into some of the darker corners of the world.

Crick again defines this ministry of presence as, “The intentional act of being fully attentive to the recipient of care in thought, emotion, body, and spirit.”

Whether walking the flight line in the remote desert of Arizona, on the deck of an amphibious transport ship in the North Arabian Gulf, or on the parade deck of the Oldest Post of the Corps in Washington, DC, the task of being present is always before the chaplain regardless of locale. Each change of scenery is another culture to understand and engage, another set of institutional norms and ways of life to adapt to, and another venue where gospel conversations can happen. These opportunities to lead in the act of presence come in a myriad of venues while celebrating the marriage covenant with a Marine and his new bride, in the midst of counseling a Sailor in the late hours of the night as he contemplates suicide, standing with a grieving mother at the graveside of her son at Arlington National Cemetery, or on the tarmac of Dover Air Force Base awaiting the dignified transfer of our nation’s heroes.

To be a bearer of the presence of God, a chaplain must be present. Crick recalls the story of Jesus as He went to pray in the Garden of Gethsemane the night that He was betrayed by one of His very own. He knew that death was coming and the cup that he would bear would be the hardest thing that anyone could ever do. Matthew writes of the account, “Then he said to them, “My soul is very sorrowful, even to death; remain here, and watch with me”’’ (Matthew 26:38). Jesus was asking his disciples to simply remain with him in what could arguably be the darkest hour before the cross. He was not asking for anything more than their presence, that he might not have to suffer in anguish alone as he wrestled with the task that the Father would call Him to. 

Crick writes, “He needed a watchful presence, someone to be near to Him while He

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87 Crick, *Outside the Gates*, chap. 3.
prayed through the fear and the anguish, but the disciples fell asleep.”88 He continues regarding chaplains who provide that presence and writes, “In chaplaincy, there are moments when care recipients just want someone to be a watchful presence. There is a realization of one’s vulnerability that occurs during crisis…Keeping watch provides recipients of care with a necessary presence that reminds them that they are not alone as they process fears, their grief, and their suffering.”89 The writer of Romans speaks to this point as he directs believers to “Rejoice with those who rejoice, weep with those who weep” (Romans 12:15, ESV). A command to simply be present as a person, made in the image of God, bearing the presence of God is precisely the role of a fellow believer to one who has seen loss or grief. Thus, if this theory of being God’s presence is applied to a chaplain mentor relationship, the correlation to building familiarity and trust with one another should be one that is natural and easily accomplished as it is a major part of the calling that brought each one to this ministry in the first place. Theoretically then, presence with one another in growth together, would be appropriate and beneficial both professionally and spiritually.

Mentorship Encouragement

Paul wrote to the church at Thessalonica, “Therefore encourage one another and build one another up, just as you are doing” (1 Thessalonians 5:11). His exhortation for the believers there to encourage one another is a resounding echo of the entirety of Paul’s ministry to build one another up for the work of the Gospel. Martin writes, “Paul instructed the Corinthians to “build up” others in the church by providing both examples (1 Cor 8:1; 10:23) and words (14:4),

88 Crick, *Outside the Gates*, chap. 3.

89 Ibid., chap. 3.
which would especially benefit the less mature Christian.”

This theme is prevalent throughout scripture and is an imperative piece of the mentoring relationship between senior and subordinate chaplains. In order to develop within their career and ministry, a chaplain must be nurtured and encouraged to grow in the truth of scripture, the profession to which they have been called, and in their personal sanctification and walk with the Lord. This is accomplished practically when a mentor encourages and coaches their mentee to seek daily time with the Lord even in the most unpredictable operational environments.

Oftentimes in the midst of ministry, the pastor or chaplain will neglect their own needs for what they believe will be the benefit of the flock that God has given them. Sacrificing time with the Lord in daily devotion, allowing disciplines of scripture reading and memorization to fall by the wayside, and procrastination of much needed prayer time become the norm in order to fit another counseling or program in the weekly schedule. The reality of this scenario is that the minister who falls prey to this mindset will find themselves in danger of burnout and a well that has run dry and cannot offer water to anyone. Therefore, encouragement from one minister to another is not just important, but necessary to sustain the constant outward flow of God’s presence through them. The mentor relationship is a structure by which the mentor can encourage the mentee with stories of victory and triumph, while also sharing lessons learned when they too were finding it difficult to move forward or win spiritual battles in their respective roles. It is fully supported when the mentor-mentee relationship takes on a deeply intimate friendship and the holistic view of the mentee is cared for by constant encouragement, prayer, and guidance. The Apostle Paul once again displayed this throughout his ministry to the churches of Asia Minor. He wrote for example to the church at Philippi, “I thank my God in all

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my remembrance of you, always in every prayer of mine for you all making my prayer with joy, because of your partnership in the gospel from the first day until now” (Philippians 1:3-5. ESV). He not only encouraged them by his prayers but was encouraged himself by their co-work in the ministry. Mentoring encouragement then is not linear from older to younger only, but reciprocal in nature as both parties encourage one another.

Because of the migrant nature of the military chaplain’s ministry and calling, it can be difficult to find constant encouragement throughout a career serving others. It can be even more difficult to find it as a chaplain progresses along the chain of command. Thompson and Murchison note, “Sometimes we think of mentors as guides we need mostly in our youth, but every phase of life has its unexplored territory and, thus, the need for someone to take us by the hand through the darkness.”

Mentorship is needed throughout one’s life and career, and should not be neglected just because one feels as though they have grown out of being taught and should thus be only a teacher. Mentorship encouragement can come in many shapes and sizes, and unbeknownst to most, can be accomplished at every stage of life and ministry.

Mentorship Wisdom

Lastly, the imparting of wisdom from mentor to mentee is crucial to the growth of the individual as a chaplain and as a military officer. King Solomon penned, “Let the wise hear and increase in learning, and the one who understands obtain guidance” (Proverbs 1:5, ESV), as a directive for those who trust in the Lord to gain wisdom at all costs. Murphy writes, “This verse is directed to the wise or those who would become wise; it encourages them to “listen” and sharpen their sense of direction.”

Thus, as chaplains who wish to be wise, and subsequently

91 Thompson and Murchison, *Mentoring*, 57.

effective in ministry that God has given them, to listen and glean practical and lasting wisdom both from the Lord and from those who have gone before them is in itself necessary. Wisdom passed from one chaplain to another, deep within an understanding that the mentor knows the context and distinct pressures that their mentee is going through, is so very valuable to the ministry and career of chaplains. The daily crucible that chaplains are placed within to conduct ministry is one that requires wisdom that is Godly, professional, and most of all timely.

Thompson and Murchison write, “Mentoring does not occur contexts of simple innocence. Mentoring is most important in the midst of complexity when difficult choices have to be made.”

Due to the dual nature of the military chaplain vocation, wisdom and knowledge cannot just be biblical or spiritual, but must also come from a fountain of experience in the art of military officer development. Navy Christian Chaplains for example wear two devices on their collars that serve as reminders for the two institutions to which they have allegiances. The cross on the left collar resembles the calling of Christ to care for Sailors and Marines as Christ would, and the rank on the right collar resembles the authority and responsibility they have been given to lead and guide as a Naval officer and professional military staff member. Biblical wisdom imparted from a mentor should speak to both often-dueling loyalties and not neglect the points in which they intersect. Those places such as advising commanders due to rank and experience or joining in the leadership of ecumenical services to care for the crew of a ship or squadron might offer the greatest friction points leading to lapses in judgement or uncertainty in their role. The chaplain mentor relationship needs to be founded on the understanding that the institution served has a say in the functions of the chaplain, but biblical wisdom properly asserted from mentor to

\[93\] Thompson and Murchison, *Mentoring*, 16.
mentee in view of institutional wisdom can and should speak to these issues clearly and effectively.

In the most practical sense however, the growth and well-being of the mentee must always be at the forefront of the mentoring relationship. The chaplain’s role as discussed, will constantly be divided, and stretched by numerous leadership challenges, spiritual battles, and competing allegiances within the institution they serve and the endorsing agents who have sent them. Dungy writes of the mentoring purpose, “At the end of it all, sometimes you reach the organizational goals you have set, and sometimes you don’t. But either way, if you are a leader, people’s lives should be better because of the influence you’ve had along the way.”94

94 Dungy, The Mentor Leader, 6.
Chapter 3

Methodology

This chapter will focus primarily on the structure and means of the proposed survey research that is used to discover the felt need and subsequent approach to address the stated problem. A complete step-by-step description of the permissions and recruitment process, survey design, as well as a methodical description of the design’s implementation and practical logistics will be discussed at length. The problem statement that will be addressed is: “The problem is that active duty and reserve LBF Chaplains appear disconnected from centralized mentorship relationships within the LBF Religious Organization, that would grow them spiritually and professionally while maintaining discipleship accountability as endorsed chaplains.” Currently, there is no formal professional mentorship or spiritual discipleship method or program that is being used within LBF. The endorsing agents of LBF tirelessly work to reach out individually or in small groups during their travels to support and encourage chaplains and candidates in their ministries, but it is impossible for them to reach all members in a continual substantive way beyond annual meetings. Other endorsing agents have begun to implement similar programs for their candidates to cultivate spiritual and professional growth in their chaplains once they are fully endorsed for military chaplaincy, but programs specific to each endorsing agent are warranted due to denominational differences, leadership structure, and faith practices. Finally, it is the belief and assumption of this author that there is a felt need and call for mentorship and discipleship from within the ranks of LBF, and although the survey of the problem statement and a proposed framework to address the needs discovered might not be a final solution to that need, it will be a researched based, and biblically sound pathway to that end.
The anticipated result will attempt to enhance the method by which chaplains meet the mission of LBF to, “bear the presence and message of Jesus Christ around the globe.”

Permissions and Recruitment

The quantitative research for this thesis project was completed utilizing a 41-question (including Consent Approval) electronic anonymous survey (Appendix A) that was targeted to reach military active duty and reserve chaplains and chaplain candidates who are endorsed and in good standing with Liberty Baptist Fellowship. A request was made in writing (Appendix B) to the Senior Endorsing Agent for LBF, Dr. Steve Keith, to access and utilize the LBF email distribution list to contact all members of the endorsing agency who met the criteria and delimitations of this research project. Due to the nature of this research, and its inclusion of Active Duty and Reserve military personnel, in addition to permission granted by LBF leadership and Liberty Institutional Review Board (IRB), an additional review of survey instruments and approval was sought and granted from the Office of People Analytics (OPA), a department of the DoD Human Resources Activity. Permission was granted as the survey was deemed as not bearing undue burden of time and resources on the DoD and its personnel. After receiving formal approval from Liberty IRB to conduct this research project (Appendix C), and internal permission and administrative support from the LBF endorsing agents Dr. Steve Keith and Dr. Keith Travis, an initial recruitment email to the entire population of LBF endorsed military chaplains and candidates, was sent to request their participation in the research project (Appendix D), with a link to the survey, and instructions describing the survey’s anonymity and function, and that their participation was completely voluntary.

The approved recruitment email was sent to a total of 312 potential participants within LBF’s pool of active and reserve chaplains and chaplain candidates. Of the 312 potential
participants who received the email, 35 members (11% of rostered members) chose to voluntarily complete the survey in its entirety.

Anonymous Electronic Survey Design

The anonymous electronic survey link was included in the recruitment email sent to all LBF endorsed military chaplains and chaplain candidates. Each link was identical so participants could not be identified using a unique link, and no personally identifiable information was collected in the survey that could identify an individual based on their answer to any given question within the survey. The survey was created using Liberty University’s Qualtrics survey software. After the researcher conducted initial online training and gained permission from the Information Technology department to create surveys, the survey (Appendix A) was created for distribution. Once the survey was complete, permission was granted by the School of Divinity Doctor of Ministry office administrator for the distribution of the survey to the approved contact list from LBF.

The survey questions are limited to “Yes/No” and Likert Scale questions with a range of answers from “Strongly Agree” to “Strongly Disagree” that focus on agreeability and felt needs of the research participant population. Additionally, multiple answer questions are provided for demographics and characteristic selection for potential mentorship program frameworks. The limitation of these responses is focused on an effort to gain a vast majority of quantitative research responses while still offering substantive feedback that will inform the future of potential mentorship within the LBF endorsing agency.

The first question of the survey displayed a link to the required consent form approved by Liberty IRB and gave participants an option to participate or not participate based on the information provided to them. The linked consent form gave potential participants all necessary
information to make an informed decision concerning their participation in the research. The following Consent Form affirmation or denial was provided:

Q1 The following linked consent form is provided for your review and agreement: Bernard 161stampedconsent 1 . The consent form contains additional information about my research. All survey responses will be anonymous, and no personally identifiable information will be collected in the survey. After you have read the consent form, please answer the question below and click SUBMIT. Doing so will indicate that you have read the consent information and have determined whether or not you would like to participate in this voluntary survey.

- I AGREE and would like to participate
- I DISAGREE and do not want to participate

Once the participant selected “I AGREE and would like to participate,” the remaining 40 questions appeared for them to answer as they saw fit.

The remaining survey questions were created in five distinct groups that consisted of the following research interests:

1. Military Demographics (Questions 2-5)
2. Personal Mentorship Demographics (Questions 9-11, 24)
3. Spiritual and Professional Growth of Military Chaplains (Questions 7-8, 12-17, 20-23)
4. Professional Abilities as a Military Chaplain (Questions 6, 26-36)
5. LBF Mentorship Opportunities (Questions 18-19, 25, 37-41)

Research Questions

Each group of questions listed above was designed to answer the following research questions in order to inform and support the problem statement of this thesis project as stated in Chapter 1:

RQ1. Are LBF chaplains and chaplain candidates currently being mentored spiritually and professionally?
**RQ2.** Is there a felt need for formal mentorship amongst LBF endorsed chaplains and chaplain candidates?

**RQ3.** Do LBF endorsed chaplains and chaplain candidates feel prepared spiritually and professionally to carry out their roles as military chaplains?

**RQ4.** If a formal mentorship program is offered within LBF, what are the most influential spiritual and professional aspects desired by LBF chaplains and chaplain candidates?

**RQ5.** If a formal mentorship program is offered within LBF, would LBF endorsed chaplains and chaplain candidates participate as mentors and/or mentees?

**Data Collection and Analysis**

The anonymous electronic survey link sent to all LBF military chaplains and chaplain candidates was active for a ten-day data collection period. At the completion of the allotted ten-day data collection period, the survey was closed to additional submissions, and the researcher began quantitative data analysis on the 35 complete responses. It should be noted also that one participant chose not to complete the survey with a negative response to the initial consent form. That data is not included in the total number of responses collected during the survey period, as it did not provide any substantive information for research purposes.
Chapter 4

Results

This chapter will outline and discuss the results that are gleaned from the implemented anonymous electronic survey and will inform the researcher’s answers to the five research questions outlined in Chapter 3 of this project. The results of each survey question will be published and discussed in depth as they correlate to one or more of the five research questions also outlined in Chapter 3. Data will be reviewed as it informs each question in the affirmative or negative. Not all survey question response data will be included in this section explicitly, as the effort of the researcher is to correlate data from multiple questions that provide answers to each research question succinctly. Only definitive correlations have been made and are discussed in this section. Presumptions and recommendations based on the data given will be discussed at greater length as they pertain to recommendations for LBF’s potential mentorship program in the future.

Before the survey questions are analyzed, the military demographics of the research participants must first be discussed to understand the context and background of those who have responded to the survey questions concerning mentorship within LBF. The following survey questions offer the needed insight regarding military branch of service, military status, rank, and years of military and chaplain service. These specific questions were posed to see the breadth or lack of military and military ministry experience that is the make-up of LBF endorsed chaplains and chaplain candidates. The remaining results from Personal Mentorship Demographics, Spiritual and Professional Growth of Military Chaplains, Professional Abilities as a Military Chaplain, and LBF Mentorship Opportunities will follow.
Military Demographic Questions (Questions 2-5)

Of the 35 research participants who completed the survey, all branches of service who recruit chaplains were represented (Marine Corps, Coast Guard, and Space Force are supplied chaplains from their parent branches as mentioned in Chapter 1). Of the participants, the largest population represented (45.71%) were Army, followed by the Air Force (22.86%), and the Navy (14.29%). This data in Figure 1 is representative of the entire make-up of LBF endorsed military chaplains across the various branches of service.

![Figure 1 – Q2: What is your branch of service?](image)

The breakdown of military demographics is more telling when seen across the spectrum of military branch by military status. Of those who participated in the survey, 14 are reservists not on active duty (predominately Army at 78.57%), 11 are active duty (predominantly Air Force at 54.55% and Navy at 27.27%). Of additional importance, 8 respondents are chaplain candidates that come from all branches with the exception of the Air National Guard. This data in Figure 2 shows that those who responded cover the spectrum of branches and types of service, offering a solidly diverse group of respondents and perspectives.
Figure 3 data shows the various stages of career progression that the survey participants are in currently. The largest group of participants are in the paygrade of O-3 (Lieutenants and Captains) with 38.24% of the overall participation. Collectively however, O1 and O2 participants (Ensign/2nd Lieutenant and Lieutenant Junior Grade/1st Lieutenant) combined made up 44.12% of the overall participation. This is an important note because this can include first year chaplains or chaplain candidates in the first three years of their candidacy and training pipeline, and together they represent the most junior population of those surveyed.
Participants were asked to declare their total years of military service as well as their total years of military chaplain ministry, and the results are provided in Figure 4. Of those surveyed, the highest years of military service recorded was 24 and the overall average of all participants was 10.79 years of cumulative military service. The highest recorded military chaplain years of service was 19, with an overall average of 6.37 years of military chaplain years of service. This data does not record specifically those with military service prior to their time as a military chaplain, but the delta between the maximum responses in both categories (24 and 19), would indicate that at least one participant served as a prior enlisted or officer before transitioning to become a military chaplain.

**Figure 4 – Q5: Total years of service (Military/Military Chaplain Ministry)**

Personal Mentorship Demographics (Questions 9-15, 24)

To gain a basic idea of personal mentorship experience within LBF, survey participants were asked whether they have been mentored personally by another military chaplain. An astounding 79% of respondents declared that they have been previously mentored, but 21% indicated that they have not. This data in Figure 5 shows that a good population of LBF chaplains have some experience in being mentored, which can range from advice giving to one-on-one mentorship throughout the course of their career.
When asked about their current status as a formal chaplain mentor themselves, the vast majority of survey responses indicated that most are not currently in this role. Figure 6 shows that 77% of participants indicated that they are currently not mentoring any other chaplains, whereas only 23% stated that they were. Note that this information is not specific to LBF, and thus can indicate that these latter participants are involved in mentoring within or external to the endorsing organization.

When asked to declare whether the participants were currently being formally mentored by another chaplain, there was a slight increase in the affirmative response, shown in Figure 7 with 34% of the overall surveys indicating this to be true. The majority once again of those who were surveyed (66%) indicated that they were not currently being mentored by another chaplain. Figures 6 and 7 show an overall view of the current status of mentorship without LBF involvement among those who are LBF endorsed, and that some are involved in formal
mentoring relationships, but the majority of those who responded, are not currently mentoring or being mentored by other military chaplains.

Figure 7 – Q11: I am currently being formally mentored by another chaplain.

Questions 12-14 were split in an effort to see if there were any differing views on who a mentor might be professionally and/or spiritually to those surveyed. Figure 8 above indicates that 90.32% of participants believe that every chaplain should have a professional mentor. When combined, 100% of participants either strongly agreed or somewhat agree with this statement. This would indicate a desire and felt need for chaplains to have a mentor within their realm of institutional ministry (military) mentor them on matters of professionalism. This is widely understood to include rank progression, institutional norms, and standard operating procedures within the military, and most likely within their own branch of service.

Figure 8 – Q12: I believe every chaplain should have a professional mentor.
Much like the previous question results, the majority of participants surveyed also believe that every chaplain should have a spiritual mentor. As seen in Figure 9, 88.57% of participants strongly agreed, and 8.57% somewhat agreed with this statement. 2.86% (1 participant) strongly disagreed that every chaplain should have a spiritual mentor.

![Figure 9 – Q13: I believe every chaplain should have a spiritual mentor.](image)

Question 14 was asked to see if there was a belief among the participants concerning the dual role of professional and spiritual mentor. Outside of a ministry context, these two roles might primarily be separate (pastor/shepherd and co-worker), but within the ministry, there is a higher likelihood of them being the same person. Figure 10 shows that 87.1% of participants agreed that a mentor could be both spiritual and professional. This result indicates that a chaplain mentor then could fulfill both of these roles, rather than searching for more than one mentor in different arenas of life.
In Question 15 participants were given a list of 10 possible characteristics of a good mentor and were asked to choose the 3 most important characteristics to them. As seen in Figure 11, the characteristic with the most selections was “spiritual maturity” with a total of 31, followed by “professional knowledge” (21 selections), and “honesty” (13 selections). All characteristic choices received at least one selection, and the least desired trait amongst the choices was “enthusiastic” (2 selections). This data correlates with results from question 14 that indicate that spiritual maturity and professional knowledge are sought after traits when searching for a singular mentoring relationship.
Question 24 was used to gather an understanding of chaplains’ perceived usefulness in mentoring those of lesser rank than themselves. Often, an uncertainty of self or ability in leadership and mentoring or coaching can lead to a lack of desire to be involved in these types of formal relationships, for fear that one might not have anything of importance to impart to another. In contrast to the previous questions above, where the majority of participants were not involved in mentoring relationships amongst chaplains currently, Figure 12 shows an astounding 85.71% combined participants stated that they either strongly disagree or somewhat disagree they have nothing to offer chaplains of lesser grade/rank. Conversely, this indicates that the majority of those surveyed would agree that they have something to offer those who are junior to them, and thus would be a useful steppingstone to formal mentorship.

![Figure 12 – Q24: I have nothing to offer chaplains of lesser grade.](image)

Spiritual and Professional Growth of Military Chaplains (Questions 7-8, 16-17, 20-23)

Questions 7 and 8 were used as a baseline assumption, that the majority of all LBF endorsed military chaplains have a generally consistent prayer and devotional life, and that these disciplines flowed from a connection with a local body of believers or military chapel that they
either serve or of which they are members. Overwhelmingly positive, 100% of all participants indicated that they have a consistent prayer and devotional life, and 94% stated that they belong to a local church or chapel community, as seen in Figures 13 and 14, respectively.

![Figure 13](image1.png)

**Figure 13 – Q7: I have a consistent prayer and devotional life.**

![Figure 14](image2.png)

**Figure 14 – Q8: I belong to a local church or chapel community.**

Question 16 continued to dig deeper into the survey of professional growth amongst LBF endorsed military chaplains or chaplain candidates. When given a list of 10 common professional development practices, participants were asked to choose their top three personal practices that they find essential to professional growth as military chaplains. Figure 15 displays the 10 practices participants could choose from, and the results of their selection. The most essential practice chosen was “being mentored” with 15 total selections (14.29% of all votes), followed closely by “attending professional development with 14 total selections (13.33% of all votes), and “self-care” with a total of 13 selections (12.38% of all votes). This result informs both the need and desire for mentorship among the participants in regard to their professional
development, and categorized practices such as “attending symposiums” and having “diversified billets” in their resume as less essential. Additionally, these results produce a hierarchy of felt professional needs that will inform a future mentorship framework within LBF.

![Diagram showing the number of participants by practice](image)

**Figure 15 – Q16: What are the TOP 3 personal practices you consider essential for PROFESSIONAL growth as a military chaplain or chaplain candidate?**

Continuing with the pursuit of essential practices, question 17 gave participants 10 spiritual practices to choose from and asked them to choose the top three that they found to be most essential to their spiritual growth as military chaplains or chaplain candidates. As seen in Figure 16, the participants responded that “prayer” was the most essential with 28 total selections (26.67% of all votes), followed by “Bible study” with a total of 18 selections (17.14% of all votes), and “devotional life” with a total of 16 selections (15.24% of all votes). It is clear that prayer and Bible study, which are essential to a biblical understanding of discipleship and spiritual growth, are highly favored among LBF chaplains, and in turn should be seen as an integral part of a mentorship framework. Question 7 above also indicates this to be true and serves as a confirmation of this result as well. Additional surveyed practices such as Christian fellowship, self-care and accountability should also be part of a programmatic approach as they all play a role in spiritual formation of chaplains and chaplain candidates.
Figures 17 and 18 below show answers to questions 20 and 21, both of which focus on military ministry assimilation. The former asked participants if they struggled in the past assimilating to military ministry to verify or deny the stigma that military ministry can be drastically different from that of the local church and can be hard to adjust. Most respondents to this question (57.14% combined) stated that they strongly or somewhat disagreed with this statement, while 25.57% combined stated that they either agreed or strongly agreed that they struggled in the past with military ministry assimilation. 17.14% of the participants were ambivalent. Similarly, with an even larger majority, 68.57% of all respondents to question 21 indicated that they disagreed or strongly disagreed with the idea that they are currently struggling to assimilate to military ministry. This result indicates that LBF chaplains and chaplain candidates have struggled professionally or spiritually to some degree while transitioning to or conducting their military ministry, but that it has not or is not currently a major issue to them.
Questions 22 and 23 completed this section of questions by asking participants to indicate if their spiritual and/or professional development respectively had weakened since the time they were endorsed to military chaplain ministry by LBF. The intent of these two questions was to find any indication that LBF chaplains and chaplain candidates felt a sense that their efforts to develop spiritually and professionally had declined, without indicating the reason for the decline. As seen in Figures 19, 77.14% of participants (27 of 35) stated that they either disagreed or strongly disagreed that their spiritual development had decreased since endorsement, with the
majority strongly disagreeing. No participants strongly agreed with the statement. Similarly, Figure 20 shows that 85.72% of participants (30 of 35) either disagreed or strongly disagreed that their professional development had weakened since endorsement. Both results indicate that most participants felt as though their spiritual and professional development did not decrease since endorsement. The alternative, which was not surveyed, would indicate that it has either stayed static or increased in one or both areas.

Figure 19 – Q22: My SPIRITUAL development has weakened from the time of endorsement.

Figure 20 – Q23: My PROFESSIONAL development has weakened from the time of endorsement.
Professional and Spiritual Abilities as a Military Chaplain (Questions 6, 26-36)

This section of questions focused on the abilities that each chaplain or chaplain candidate felt they have as they pertain to their defined roles as both professional military staff officers and spiritual subject matter experts and advisors to their respective commands and military branches. Question 6 asked participants whether they carry out their military chaplain ministry in full accordance with LBF standards, doctrine, and guidelines. Figure 21 indicates that the vast majority of participants (91.43%) felt as if they do carry out their ministry according to LBF standards, and zero participants strongly disagreed. This result shows a good understanding of and connection with LBF standards, as are given to each chaplain and chaplain candidate upon endorsement.

![Figure 21 - Q6: I carry out my military chaplain ministry in full accordance with LBF standards, doctrine, and guidelines.](image)

Question 26 was offered to receive feedback on an overall view of how participants viewed their professional abilities as commissioned military staff officers. As discussed in Chapter 1, there is often tension between the dual roles of a military chaplain (staff officer and minister), and this result gives a good indication of the abilities of LBF chaplains as staff officers. Figure 22 shows that 80% of participants (28 of 35) indicated that they agree or strongly agree that they are confident in their professional roles as military staff officers.
Alternatively, 20% of participants either disagree, strongly disagree, or have feel as though they are ambivalent in the matter.

![Pie chart showing responses to Q26](image)

**Figure 22 – Q26: I feel confident in my professional role as a commissioned military staff officer.**

Question 27 asked participants if they felt fully capable of advising their chain of command (a major responsibility of military chaplains) on matters of morale, ethics, and religion. As shown in Figure 23 below, 88.57% of all participants felt that they agreed or strongly agreed with the statement, indicating a strong comfort in this professional role. Of the 11.43% of participants who indicated that they were somewhat or not capable at all, all but one participant was a chaplain candidate. This lower result indicates a need to connect candidates with resources to help build these abilities perhaps even before they become chaplains.
Question 28 asked participants if they felt that they were fully capable of briefing senior ranking officers (as asked of chaplains often in their advisement roles). Overwhelmingly, and with the strongest response to professional abilities, 97.14% of participants as seen in Figure 24 agreed or strongly agreed with this statement. This is an indication that briefing skills and abilities is not an overarching area of growth need for LBF chaplains and chaplain candidates, and a common response among chaplains who are homiletically trained and often feel comfortable in a presenter role.

Figure 23 – Q27: I am fully capable of advising my chain of command on matters of morale, ethics, and religion.

Figure 24 – Q28: I am fully capable of briefing senior ranking officers.
Participants were asked in question 29 if they were fully capable of leading and supervising religious ministry staff to include junior officers, chaplains’ assistants, and contract civilians. Figure 25 shows that 45.71% of participants strongly agreed that they felt capable of this and 37.14% said that they somewhat agreed that they were capable of this. Conversely, 17.14% either were ambivalent or disagreed that they were capable of doing so. This indicates that perhaps there is room to grow in the comfortability of leading other staff members and could be indicative of the lower ranking majority of the participants and their lack of experience in leading other staff officers.

![Figure 25](image)

**Figure 25 – Q29: I am fully capable of leading and supervising religious ministry staff to include junior officers, chaplain’s assistants, and contract civilians.**

The last professional or military centric question asked if participants felt fully prepared professionally to conduct their job as a military chaplain. Figure 26 indicates that an equal number of participants (14 each or 40%) indicated that they either agreed or strongly agreed with this statement. This result supports that overall, LBF chaplains and chaplain candidates feel comfortable in their roles as professional military staff officers, with room to grow from disagreeing or somewhat agree to full comfort in that role.
Questions 31-36 focused on the spiritual leadership aspects of LBF chaplains, and their felt abilities to carry out their respective duties and ministry in this area as military chaplains and chaplain candidates. When asked if participants felt fully capable of offering biblical counseling services on matters of morale, ethics, and religion, Figure 27 shows that 74.29% of participants (26 of 35) strongly agreed that they were able to do so. 20% somewhat agreed with the statement, while zero participants disagreed or strongly disagreed, indicating a strong sense of ability in biblical counseling.
Similarly, question 32 asked participants if they were fully capable of delivering a sermon series according to the manner and form of their own faith tradition. As assumed based on ecclesiastical requirements, seminary training, and church leadership experience mentioned in Chapter 1, 100% of participants either somewhat agreed or strongly agreed that they could carry out that role as a military chaplain. Of that total, as seen in Figure 28, 22.86% of participants indicated that they somewhat agreed with this statement, confirming that although there is comfort in this area, growth is also possible and perhaps desired to meet the needs of those they serve more fully.
Question 33 asked participants if they were fully capable of leading a small group Bible study according to the manner and form of their faith tradition. Much like the great comfort found in preaching through a sermon series, Figure 29 indicates that 82.86% of participants (29 of 35) strongly agreed with that statement. The remaining 17.14% of participants responded that they somewhat agreed with the statement, while zero participants indicated disagreement or strong disagreement.
When asked in question 34 if they were fully capable of offering public prayer according to the manner and form of their faith tradition, 85.71% of participants responded that they strongly agreed with that statement as shown in Figure 30. 14.29% somewhat agreed that they were fully capable, indicating room or desire for growth in this area, and zero participants disagreed or strongly disagreed with the statement. Overall, these results show a great comfort and ability in the area of public prayer for LBF chaplains and chaplain candidates.

Figure 30 – Q34: I am fully capable of offering public prayer according to the manner and form of my faith tradition.

Question 35 asked participants if they were fully capable of presiding over a full honors military funeral according to the manner and form of their faith. This role is one that many chaplains can perform throughout their career, but some may not have the opportunity to participate in them as often based on their billet type or location. It is expected however that a chaplain be able to conduct full honor funerals in accordance with their own faith tradition and to military standard. Figure 31 shows that 48.57% of participants strongly agreed that they were fully capable of doing this, while 22.86% only somewhat agreed. Additionally, 11.43% were ambivalent or felt less than somewhat prepared, while a combined 17.15% of participants from
across rank designations somewhat or strongly disagreed that they were fully prepared. These results indicate room for growth in this area of military chaplain ministry among LBF chaplains and chaplain candidates.

Figure 31 – Q35: I am fully capable of presiding over a full honors military funeral according to the manner and form of my faith tradition.

The final question in this section asked if participants felt fully prepared spiritually to conduct their job as a military chaplain according to the manner and form of their faith tradition. Figure 32 shows that the majority (65.71%) of participants strongly agreed with this statement while another large group (31.43%) indicated that they only somewhat agreed with this statement. Overall, these results show that most LBF chaplains and chaplain candidates feel spiritually or biblically prepared to conduct the ministerial functions of their jobs, but that there is a considerable amount of need or desire for growth or firming of this foundational area.
The final section of survey questions focused on mentorship pertaining specifically to LBF, opportunities within LBF for future mentorship, and agreement or disagreement with a desire for each participant to take part in mentorship within the endorsing agency. The results for Questions 18 and 19 as displayed below in Figures 33 and 34, display statistics for participant results when asked if they felt professionally and spiritually connected to other LBF chaplains and chaplain candidates. The intent of these two questions was to find out if connection amongst fellow LBF chaplains and chaplain candidates was strong, weak, or missing altogether. In regard to professional connection among LBF chaplains and chaplain candidates, participants indicated a mixed range of agreement and disagreement. 25.71% of participants strongly agreed that they were professionally connected while only 17.14% only somewhat agreed. Conversely, 22.86% somewhat disagreed and 11.43% strongly disagreed with the statement that they felt professionally connected to their LBF peers. In the middle, were many participants (22.86% or 8 of 35 total) who were ambivalent or unsure of their connectedness. The responses to the
question of spiritual connectedness were very similar, with a few more participants stating that they agreed or strongly agreed that they were spiritually connected to other chaplains and chaplain candidates in LBF. A smaller group than the previous question indicated that they strongly agreed with this statement (20%) whereas a larger group somewhat agreed (28.57% or 10 of 35 total). The middle ground group of those who neither agreed nor disagreed grew as well to 28.57%, but the number of participants who somewhat or strongly disagreed fell to 14.29% and 8.57% respectively. These results when viewed side-by-side below indicate that there is room for growth in both professional and spiritual connectedness among LBF chaplains and chaplain candidates, but that there is a stronger sense of spiritual connectedness among those endorsed.

Figure 33 – Q18: I feel PROFESSIONALLY connected to other LBF chaplains and chaplain candidates.
Question 25 asked participants to indicate their agreement with the statement, “Having an assigned LBF mentor upon endorsement would have assisted in my assimilation to military ministry.” Figure 35 shows that 34.29% of participants strongly agreed with the statement, and 40% somewhat agreed (for a combined total of 26 of 35 with some degree of agreement). 6 of 35 participants (17.14%) neither agreed nor disagreed with the statement, and 3 of 35 combined (6.51%) either somewhat disagreed or strongly disagreed. These results indicate that a majority of participants believe an assigned mentor upon endorsement would have helped them assimilate more smoothly to institutional or military ministry.
Question 37 focused in on one of the core purposes of this particular research project and sought to ask whether participants believed that their participation in a mentorship relationship as either a mentor or mentee would make them a better chaplain. Figure 36 shows that an overwhelming 80% of participants indicated that they strongly agree with that statement, and an additional 14.29% somewhat agreed. There were zero responses of disagreement or strong disagreement, and only 2 participants (5.71%) who neither agreed nor disagreed. This result indicates the overall felt need for mentorship within LBF as seen from the perspective of currently endorsed chaplains and chaplain candidates.
Questions 38 and 39 were posed to discover whether the participants would like for LBF to offer a formal mentorship opportunity within the endorsing agency and if offered, would they participate? Participants responded overwhelmingly in both cases, with 91% (32 of 35 total responses) agreeing that they would like for LBF to offer mentorship opportunities within the agency (Figure 37). Subsequently, 94% of participants (33 of 35 total responses) agreed that if offered, they would participate as either a mentor or mentee (Figure 38). In view of all results prior to these questions, it is evident that mentorship within the endorsing agency is both desired and would be utilized as a means to grow chaplains spiritually and professionally according to the manner and form of LBF doctrine.

Figure 36 – Q37: I believe my participation in a mentorship relationship (mentor or mentee) would make me a better chaplain.

Figure 37 – Q38: I would like for LBF to offer formal mentorship opportunities within the endorsing agency.
Question 40 was a follow-up to the two previous questions, to see how many participants felt capable of mentoring a junior LBF chaplain or chaplain candidate. The results of this question as shown in Figure 39 below follow the lines of those in certain rank groupings and status. 48.57% of participants strongly agreed, and 14.29% somewhat agreed with this statement, showing a strong ability among the majority of senior chaplain participants (O3-O6 paygrades). Conversely, 28.57% (10 of 35 total responses) either somewhat or strongly disagreed with the statement. Of those 10 responses however, all came from those with a current rank of ENS/2LT (O1 paygrade), as would be expected of chaplains and chaplain candidates of junior rank and military ministry experience.
Question 41 concluded the survey and this final section of responses by asking if the participants would like to be mentored by a senior LBF chaplain. In Figure 40, 65.71% of participants indicated that they strongly agree with the statement, and an additional 22.86% somewhat agreed, for a total of 88.57% (31 of 35 total responses) with some form of agreement. Of the 5.71% who strongly disagreed with this statement, one participant was a CAPT/COL (O6 paygrade), understandably nearing the end of their career and unlikely to pursue formal mentorship from a senior LBF chaplain.

![Figure 40 – Q41: I would like to be mentored by a senior LBF chaplain.](image-url)
Chapter 5

Conclusion

This chapter will first discuss the overarching themes seen in the anonymous survey results as they pertain to the problem statement and purpose statement for this project as seen in Chapter 1. Once discussed, the five stated research questions will be answered directly utilizing results from Chapter 4. Finally, a recommendation will be made for the framework of a potential biblical mentorship program within LBF that is informed by the research results as well as precedent literature.

The results as shown and analyzed in Chapter 4 give evidence in support of the given problem statement that, “active duty and reserve LBF chaplains and chaplain candidates appear disconnected from centralized mentorship relationships within the LBF Religious Organization, that would grow them spiritually and professionally while maintaining discipleship accountability as endorsed chaplains.” This is known to be true principally in that there is currently no formal mentorship program within the LBF endorsing agency but is also seen in the survey data as 77% of participants (Figure 6) indicated that they are not currently mentoring another chaplain, and 66% of participants (Figure 7) indicated that they are not currently being formally mentored by another chaplain. The practical reality of this felt need is brought to an even greater light as 94.29% of participants (Figure 36) either somewhat or strongly agree that their participation in a mentorship relationship either as a mentor or mentee would make them a better chaplain.

The results as displayed also inform the purpose statement of this research directly which is “to determine the desire and need for mentorship within the endorsing agency and address the assumed need for a structured and viable mentorship model for active duty and reserve LBF
Chaplains and chaplain candidates who serve in all five branches of the Armed Forces, and the National Guard.” This will be further discussed in the answering of the five research questions to follow, but this purpose was confirmed as 91% of participants (Figure 37) stated that they would like for LBF to offer formal mentorship opportunities within the endorsing agency, and subsequently that 94% of participants (Figure 38) would indeed participate in those opportunities if offered. The strength and importance of this data is only made greater when viewed in view of the 74.29% of participants who either somewhat or strongly agreed that to be assigned a chaplain mentor at endorsement would have assisted in their assimilation to military ministry (Figure 35).

Due to the nature of institutional ministry in the military, mentorship relationships from within a chaplain’s endorsing agency can prove beneficial due to the resident knowledge and understanding of shared doctrines, beliefs, and practices that can be lost amongst outside mentoring relationships, although those too can be extremely useful in spiritual and professional growth. Overall, the results of this research show that an LBF mentorship program is desired among participants that will undergird a confident identity as an LBF endorsed chaplain, fostering a community of biblically sound, doctrinally proficient chaplains and chaplain candidates.

Research Questions Answered

RQ1. Are LBF chaplains and chaplain candidates currently being mentored spiritually and professionally?

This question is answered both directly and indirectly in the anonymous online survey as it pertains to chaplain mentorship relationships, as is the felt understanding of these two roles of both spiritual and professional mentorship. Outside mentoring relationships from others (pastors, parents, professors, line officers, peer chaplains, etc...) are not discussed in this research.
and may leave a gap in the comprehensive understanding of this topic at large, however the data collected gives a foundational answer that will help guide the direction of a future mentorship program within LBF. Research results show that 66% of participants (23 of 35) indicated they were not currently being mentored by another military chaplain (Figure 7). This stands in contrast to the participant beliefs that every chaplain should have both a professional mentor and a spiritual mentor. Furthermore, results showed that 90.32% of all participants (Figure 8) strongly agreed that every chaplain should have a professional mentor, and a combined 97.14% of participants (Figure 9) either somewhat or strongly agreed that every chaplain should have a spiritual mentor. When asked if spiritual and professional mentorship roles could be combined and if a mentor could be both spiritual and professional, an overwhelming 100% of participants somewhat or strongly agreed that this is possible (Figure 10). The overall result is that some LBF chaplains and chaplain candidates are being spiritually and professionally mentored, but most are not.

**RQ2. Is there a felt need for formal mentorship amongst LBF endorsed chaplains and chaplain candidates?**

As previously discussed in support of this research problem and purpose statements, there is in fact an overarching felt need for formal mentorship relationships within the LBF endorsing agency. 32 out of 35 total participants (Figure 37) stated that they would like for LBF to offer formal mentorship opportunities within the endorsing agency. Additionally, 79% of participants stated (Figure 5) that they have been mentored by chaplains in the past, thus indicating an understanding of the usefulness and strength of an ongoing mentorship relationship in institutional ministry, without the current relationships in place. The initial purpose of this thesis research and accompanying project centers around the felt need for mentorship among LBF
chaplains and chaplain candidates, because although mentorship seems to be a modern solution to leadership issues and growth, it is imperative to make sure those who are in the organization actually desire this type of leadership development for themselves, and that they see the importance of such relationships in order to buy-in to the process rather than it simply being forced upon them. The results show a great desire for LBF chaplains and chaplain candidates to be mentored within the organization, and both supports the hypothesis of the research and confirms a voluntary method of participation should a program be offered to them.

**RQ3. Do LBF endorsed chaplains and chaplain candidates feel prepared spiritually and professionally to carry out their roles as military chaplains?**

The anonymous online survey results give great clarity to this question as the participants responded favorably to whether or not they feel prepared spiritually and professionally to carry out their roles both as military staff officers, and ordained ministers functioning within the confines of institutional ministry. Although some participants stated that they struggled to assimilate to military ministry in their past (25.71% combined somewhat and strongly agree), less stated that they are currently struggling (14.29% combined somewhat and strongly agree), indicating that most survey participants assimilated or are assimilating well to military chaplain ministry (Figures 17 and 18).

Survey questions were directed to inform both spiritual and professional preparedness of LBF chaplains and chaplain candidates to conduct their assigned roles. Results are shown for individual questions pertaining to sub-categories in both areas in Chapter 4, however when asked if they were fully prepared both professionally and spiritually to conduct their jobs as military chaplains, 80% either somewhat or strongly agreed professionally (Figure 26), and 97.14% either somewhat or strongly agreed spiritually (Figure 32). While most participants responded that
they felt prepared both spiritually and professionally to conduct their jobs as military chaplains, the data also shows that 20% of participants (primarily chaplain candidates and junior ranking chaplains) did not agree that they were prepared professionally, whereas that number was even lower (2.86%) in spiritual readiness. This is the gap that can and should be shored up as part of an ongoing formal mentorship program within the endorsing agency. Much of the spiritual readiness training occurs in seminary and post-seminary ministry experience prior to being commissioned as an active duty or reserve chaplain, but the difficulty that is seen in this professional gap comes when a chaplain must assimilate and connect spiritual readiness with professional readiness in an institution that expects them to be fully prepared for both almost immediately upon commissioning and assignment to their first billet.

**RQ4. If a formal mentorship program is offered within LBF, what are the most influential spiritual and professional aspects desired by LBF chaplains and chaplain candidates?**

Questions 16 and 17 of the anonymous survey focused the attention of the participants on this very question, to determine what is of most importance to each of them when preparing or growing professionally and spiritually as a chaplain or chaplain candidate. Using the data from these questions, the research indicated that there were several practices that stood out amongst the others and would make for integral parts of a formal mentorship program if offered within the LBF organization.

Interestingly, the top-rated professional practice listed among survey participants is being mentored. Although perhaps with some present bias due to the nature of the survey title and line of questioning, this alone shows that the participants find the act and process of mentoring to be of great importance when preparing professionally. With this as a foundation, participants feel as though attending professional development (13.33% of all votes) and
participating in self-care activities (12.38% of all votes) are most professionally impactful to their ministry as chaplains and chaplain candidates. Self-care is of great importance to chaplains and their work in ministry due to the lack of sabbatical or retreat opportunities that are offered throughout a career, as most of these must fit into permanent change of station (PCS) leave between duty stations at best. These two practices, along with professional reading opportunities would be the most beneficial to include in a formal mentorship program in LBF.

Spiritual practices that were most important to the participants of the anonymous survey were prayer (26.67% of all votes), Bible study (17.14% of all votes), and devotional life (15.24% of all votes). If a formal mentorship program is offered within LBF, these items would be extremely beneficial to focus on within individual relationships, as they are truly the basis of biblical discipleship and accountability in ministry. As chaplains are ordained in the church, endorsed by LBF, and subsequently sent out to serve among the military population around the world, it is imperative that in the often absence of a formal sending church, that spiritual accountability is maintained to enable each chaplain to serve with spiritual integrity and have support from brothers and sisters in Christ to maintain that integrity regardless of their location. A formal mentorship program within LBF can offer this type of accountability that would also include, according to the survey results, desired spiritual practices such as Christian fellowship, self-care, and accountability.

RQ5. If a formal mentorship program is offered within LBF, would LBF endorsed chaplains and chaplain candidates participate as mentors and/or mentees?

The greatest question of this entire project is whether or not LBF endorsed chaplains and chaplain candidates would participate in a formal mentorship program if it were offered as part of their endorsement with LBF. All the research leading to this question supports the need and
desire of a mentorship program, but participation is the true test of its validity, because a program without participants is just a good idea with no follow-on action or result. Simply stated from the research, 94% of participants (Figure 38) indicate that they would participate in a formal mentorship program if offered. The felt needs and indicated practices of both spiritual and professional growth also support this conclusion as the underlying condition of preparedness and ability throughout an entire career of military ministry is shown to be better reinforced within close relationships such as coaching and mentoring.

Biblical Mentorship Framework Recommendation

The “so what” of this thesis project is not to simply provide data proving the need for mentorship amongst LBF chaplains, or the felt or perceived needs of such a program. This thought alone seems elementary and is somewhat of a forgone conclusion considering the theological foundations and implications of mentoring relationships seen in scripture and in the church today. The ideal result of this project is to provide LBF leadership with a foundational understanding of the needs of chaplains they endorse and methodology to implement a long-term, sustainable mentorship program that will impact the ministry success of every chaplain who calls LBF their home. A substantial mentorship program that uses the experiences of chaplains and candidates in a myriad of military ministry settings to support one another both professionally and spiritually, will be invaluable to the personal and institutional growth of every chaplain involved and the endorsing agency. The ripple effect of a successful program such as this will grow biblically sound and professionally confident chaplains that will lead their peers and those to whom they minister for generations to come.

The precedent literature and survey data supports a mentorship program that extends beyond a single season of ministry (i.e., only upon endorsement or for a short period of time).
The ideal LBF mentorship program would begin upon endorsement but would offer varied opportunities throughout the career of a chaplain that would adapt to their life and ministry stages and would be flexible enough to be effective among the unique difficulties of military ministry. It is with these conditions in mind that *Milestones Biblical Mentorship* is presented as a framework for biblically based mentorship for military chaplains endorsed by Liberty Baptist Fellowship.

**Milestones Biblical Mentorship**

To cultivate chaplain leaders through intentional biblically based mentorship, relationships must be fostered through several ministry milestones and adapt to a changing career and life path of each individual military chaplain. This model mirrors that of a lifelong discipleship relationship that focuses on varied stages of life and ministry and grows alongside the mentee and their mentor. As Thompson and Murchison agree, mentorship in the life of the pastor calls for, “a guide at the beginning of a journey, a person of courage in the midst of fear and uncertainty, a wise fellow traveler – the preacher as mentor fills all of these roles and more.”95 This framework (Figure 41) then will be rooted in four distinct milestones or stages of a military chaplain’s career, which will be described here briefly.

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95 Thompson and Murchison, *Mentoring*, 68.
Foundation

The Foundation Milestone begins at the initial endorsement of a chaplain or chaplain candidate and provides the basic understanding of LBF doctrine and standards. Each new chaplain or chaplain candidate will be assigned a mentor who has been endorsed by LBF for five or more years. Research indicates that informal mentorship (non-assigned or constructive) has better “professional outcomes” and “more success” overall. However, “Informal mentoring is notoriously exclusive” and tends to leave out a large population of members in an organization who are not picked or noticed by their superiors, thus resulting in missed growth opportunities and organizational cohesion.

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97 Thompson and Murchison, Mentoring, 73.
Each new chaplain and chaplain candidate will be subsequently enrolled in an initial 8-week orientation (Appendix F) with their assigned mentor that will introduce them to the LBF Milestone Mentorship model, build on their knowledge of the biblical foundation of mentor/mentee relationships, and initiate accountability of LBF standards and doctrine. Additionally, mentees will be introduced to “What Right Looks Like,” a biblical decision-making model for LBF Chaplains and Chaplain Candidates (Figure 41), that will help lay a foundation for future advisement and care ministry opportunities that is grounded in a biblical worldview, and in-line with LBF doctrine.

**Figure 42 – “What Right Looks Like” biblical decision-making model**

**Primary**

The Primary Milestone begins after chaplain candidacy is complete and/or upon first billet assignment in the chaplain’s respective branch of service and will typically last until their promotion to Lieutenant Commander/Major (O4) or concurrent with their 4th or 5th chaplain billet assignment (flexible dependent on unique career progression). During this milestone, the primary function of the assigned mentor is to come alongside the chaplain monthly (quarterly at
minimum) to offer fellow confidential guidance, accountability, and ministry encouragement and creativity in a season that is generally assigned the greatest operational tempo to include extended deployments. The focus of the mentorship relationship during this milestone is the proper integration and application of biblical counsel and LBF doctrine within the context of a pluralistic ministry environment.

**Core**

The Core Milestone is a pivot point in the life of an LBF Chaplain, as the focus turns from solely being mentored to offering mentorship to those of lesser experience and grade within the LBF family. Ideally, a chaplain will reach the Core Milestone upon promotion to the rank of Lieutenant Commander/Major (O4), as they will have served in a series of diverse billets in their respective branch of service and have proven their professional acumen sufficiently to have been promoted. Figure 39 above supports this from within LBF and indicates that 48.57% of participants strongly agreed, and 14.29% somewhat agreed that they felt capable of mentoring a junior LBF chaplain or chaplain candidate, showing a strong ability among the majority of senior chaplain participants (O3-O6 paygrades) who had at least eight years of professional military ministry experience. Core Milestone chaplains will be assigned as a mentor to a fellow LBF chaplain or chaplain candidate and will walk them through the 8-week orientation and weekly checkpoint meetings (Appendix F).

In addition to the assignment of their own mentee, Core Milestone chaplains will subsequently be assigned a Legacy Mentor who will serve as a coach to them in the areas of spiritual rejuvenation, sabbatical rest, and ministry innovation. This particular piece of the Milestones Mentorship framework is vital due to the continuous longevity of military chaplain ministry with little to no opportunity for true sabbatical rest that is routinely afforded
congregational pastors and reinvigorates a pastor for continued ministry. Oftentimes, a military chaplain is afforded paid leave between duty stations of no more than 30 days, although this is usually combined with a cross-country permanent change of station, household goods move, and family relocation in the same timeframe. It is of greater value to begin a coaching relationship with a senior chaplain that can continually teach this principal over time.

**Legacy**

Finally, the Legacy Milestone is the capstone of the Milestones Mentorship framework. LBF Chaplains will typically enter this milestone upon promotion to the rank of Captain/Colonel (O6) and will likely have more than 20 years of professional military ministry experience. These chaplains represent the most seasoned and knowledgeable members of the LBF family as they have wide-reaching billet, deployment, and counseling ministry to share with those who come after them. The focus of this milestone is replicate leaders by becoming the “mentor of mentors.” Each Legacy Milestone chaplain will be assigned as a sabbatical coach for a chaplain in the Core Milestone and will guide them in an effort of ministry rejuvenation and rest. Additionally, Legacy Milestone chaplains will serve as senior advisors and subject matter experts to the LBF Endorsing agents regarding current branch specific policy, and LBF integration with that policy.

**Conclusion**

In closing, in light of the preceding survey research and analysis, alongside the plethora of precedent literature on the subjects of mentoring, coaching, and leadership found in this project, it is this proposed framework of biblical mentorship that the author believes will fully embody the wisdom that, “Iron sharpens iron, and one man sharpens another” (Proverbs 27:17). It is with continual prayer and the fellowship of striving with one another that LBF will indeed
continue to grow chaplains for the Gospel of Christ who are able to “bear the presence and message of Jesus Christ around the globe.”
Bibliography


Appendix A

Qualtrics Survey - Military Chaplain Mentorship in Liberty Baptist Fellowship

Start of Block: Informed Consent
Q1 The following linked consent form is provided for your review and agreement: [Bernard 161stampedconsent 1]. The consent form contains additional information about my research. All survey responses will be anonymous, and no personally identifiable information will be collected in the survey. After you have read the consent form, please answer the question below and click SUBMIT. Doing so will indicate that you have read the consent information and have determined whether or not you would like to participate in this voluntary survey.

- I AGREE and would like to participate
- I DISAGREE and do not want to participate

Start of Block: Default Question Block
*** The purpose of this short survey is to determine the need and desire for the process of leadership and relationship development known as mentoring within the context of military chaplains endorsed by Liberty Baptist Fellowship. Participation in this survey is voluntary, you can skip questions you prefer not to answer, and you can stop participating at any time. Your answers will remain anonymous, and no personally identifiable information will be collected.

Q2 What is your branch of service?
- Army
- Navy
- Air Force
- National Guard
- Air National Guard

Q3 What is your current military status?
- Active
- Reserves
- Activated Reserves
- Candidate
Q4 What is your pay grade (rank)?
   - O1 (ENS/2LT)
   - O2 (LTJG/1LT)
   - O3 (LT/CAPT)
   - O4 (LCDR/MAJ)
   - O5 (CDR/LTCOL)
   - O6 (CAPT/COL)

Q5 Total Years of Service

<table>
<thead>
<tr>
<th>Military Service</th>
<th>0</th>
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<th>8</th>
<th>12</th>
<th>16</th>
<th>20</th>
<th>24</th>
<th>28</th>
<th>32</th>
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<tr>
<td>Military Chaplain Ministry</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

Q6 I carry out my military chaplain ministry in full accordance with LBF standards, doctrine, and guidelines.
   - Strongly agree
   - Somewhat agree
   - Neither agree nor disagree
   - Somewhat disagree
   - Strongly disagree

Q7 I have a consistent prayer and devotional life.
   - Yes
   - No

Q8 I belong to a local church or chapel community.
   - Yes
   - No

Q9 In the past I have been mentored by another military chaplain.
   - Yes
   - No

Q10 I am currently a formal chaplain mentor.
   - Yes
   - No
Q11 I am currently being formally mentored by another chaplain.
   o  Yes
   o  No

*** Please answer the following questions regarding your personal beliefs on spiritual and professional growth as a military chaplain or chaplain candidate.

Q12 I believe every chaplain should have a professional mentor.
   o  Strongly agree
   o  Somewhat agree
   o  Neither agree nor disagree
   o  Somewhat disagree
   o  Strongly disagree

Q13 I believe every chaplain should have a spiritual mentor.
   o  Strongly agree
   o  Somewhat agree
   o  Neither agree nor disagree
   o  Somewhat disagree
   o  Strongly disagree

Q14 I believe a mentor can be both spiritual and professional.
   o  Strongly agree
   o  Somewhat agree
   o  Neither agree nor disagree
   o  Somewhat disagree
   o  Strongly disagree

Q15 What would you consider to be the TOP 3 characteristics of a good mentor?
   □  Spiritual Maturity
   □  Professional Knowledge
   □  Loyalty
   □  Personality
   □  Honesty
   □  Direct
   □  Pastoral
   □  Disciplined
   □  Enthusiastic
   □  Coach-like
Q16 What are the TOP 3 personal practices you consider essential for PROFESSIONAL growth as a military chaplain or chaplain candidate?

- Professional Reading
- Attending Professional Development
- Acquiring Higher Education
- Being Mentored
- Mentoring Others
- Self-Care
- Networking
- Attending Symposiums
- Diversified Billets
- Acquiring Advanced Military Education

Q17 What are the TOP 3 personal practices you consider essential for SPIRITUAL growth as a military chaplain or chaplain candidate?

- Self-Care
- Prayer
- Devotional Life
- Accountability
- Christian Fellowship
- Being Discipled
- Discipling Others
- Attending Spiritual Retreats
- Reading Practical Christian Literature
- Bible Study

*** Please indicate your level of agreement with the following statements.

Q18 I feel PROFESSIONALLY connected to other LBF chaplains and chaplain candidates.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree
Q19 I feel SPIRITUALLY connected to other LBF chaplains and chaplain candidates.
   - Strongly agree
   - Somewhat agree
   - Neither agree nor disagree
   - Somewhat disagree
   - Strongly disagree

Q20 In the past, I have struggled assimilating to military ministry.
   - Strongly agree
   - Somewhat agree
   - Neither agree nor disagree
   - Somewhat disagree
   - Strongly disagree

Q21 I am currently struggling assimilating to military ministry.
   - Strongly agree
   - Somewhat agree
   - Neither agree nor disagree
   - Somewhat disagree
   - Strongly disagree

Q22 My SPIRITUAL development has weakened from the time of endorsement.
   - Strongly agree
   - Somewhat agree
   - Neither agree nor disagree
   - Somewhat disagree
   - Strongly disagree

Q23 My PROFESSIONAL development has weakened from the time of endorsement.
   - Strongly agree
   - Somewhat agree
   - Neither agree nor disagree
   - Somewhat disagree
   - Strongly disagree
Q24 I have nothing to offer chaplains of lesser grade.
   - Strongly agree
   - Somewhat agree
   - Neither agree nor disagree
   - Somewhat disagree
   - Strongly disagree

Q25 Having an assigned LBF mentor upon endorsement would have assisted in my assimilation to military ministry.
   - Strongly agree
   - Somewhat agree
   - Neither agree nor disagree
   - Somewhat disagree
   - Strongly disagree

*** Please answer the following questions based on your professional military experience.

Q26 I feel confident in my professional role as a commissioned military staff officer.
   - Strongly agree
   - Somewhat agree
   - Neither agree nor disagree
   - Somewhat disagree
   - Strongly disagree

Q27 I am fully capable of advising my chain of command on matters of morale, ethics, and religion.
   - Strongly agree
   - Somewhat agree
   - Neither agree nor disagree
   - Somewhat disagree
   - Strongly disagree

Q28 I am fully capable of briefing senior ranking officers.
   - Strongly agree
   - Somewhat agree
   - Neither agree nor disagree
   - Somewhat disagree
   - Strongly disagree
Q29 I am fully capable of leading and supervising religious ministry staff to include junior officers, chaplain's assistants, and contract civilians.
   - Strongly agree
   - Somewhat agree
   - Neither agree nor disagree
   - Somewhat disagree
   - Strongly disagree

Q30 I feel fully prepared PROFESSIONALLY to conduct my job as a military chaplain.
   - Strongly agree
   - Somewhat agree
   - Neither agree nor disagree
   - Somewhat disagree
   - Strongly disagree

Q31 I am fully capable of offering confidential biblical counseling to service members and their dependents on matters of morale, ethics, and religion.
   - Strongly agree
   - Somewhat agree
   - Neither agree nor disagree
   - Somewhat disagree
   - Strongly disagree

Q32 I am fully capable of delivering a sermon series according to the manner and form of my faith tradition.
   - Strongly agree
   - Somewhat agree
   - Neither agree nor disagree
   - Somewhat disagree
   - Strongly disagree

Q33 I am fully capable of leading small group Bible studies according to the manner and form of my faith tradition.
   - Strongly agree
   - Somewhat agree
   - Neither agree nor disagree
   - Somewhat disagree
   - Strongly disagree
Q34 I am fully capable of offering public prayer according to the manner and form of my faith tradition.
  o  Strongly agree
  o  Somewhat agree
  o  Neither agree nor disagree
  o  Somewhat disagree
  o  Strongly disagree

Q35 I am fully capable of presiding over a full honors military funeral according to the manner and form of my faith tradition.
  o  Strongly agree
  o  Somewhat agree
  o  Neither agree nor disagree
  o  Somewhat disagree
  o  Strongly disagree

Q36 I am fully prepared SPIRITUALLY to conduct my job as a military chaplain according to the manner and form of my faith tradition.
  o  Strongly agree
  o  Somewhat agree
  o  Neither agree nor disagree
  o  Somewhat disagree
  o  Strongly disagree

*** Please answer the following questions regarding mentorship opportunities within LBF.

Q37 I believe my participation in a mentorship relationship (mentor or mentee) would make me a better chaplain.
  o  Strongly agree
  o  Somewhat agree
  o  Neither agree nor disagree
  o  Somewhat disagree
  o  Strongly disagree

Q38 I would like for LBF to offer formal mentorship opportunities within the endorsing agency.
  o  Yes
  o  No
Q39 If LBF offered a formal mentorship program, I would participate as either a mentor or mentee.
  o Yes
  o No

Q40 I feel capable of mentoring a junior LBF chaplain or chaplain candidate.
  o Strongly agree
  o Somewhat agree
  o Neither agree nor disagree
  o Somewhat disagree
  o Strongly disagree

Q41 I would like to be mentored by a senior LBF chaplain.
  o Strongly agree
  o Somewhat agree
  o Neither agree nor disagree
  o Somewhat disagree
  o Strongly disagree

End of Block: Default Question Block
Appendix B

Liberty Baptist Fellowship Recruiting Permission Request

10 SEP 2020

Dear Dr. Keith,

As a graduate student in the Rawlings School of Divinity at Liberty University, I am conducting research as part of the requirements for a Doctor of Ministry in Chaplaincy. The title of my research project is “Biblically Based Mentorship for Military Chaplains Endorsed by Liberty Baptist Fellowship,” and the purpose of my research is to determine the need and desire of the process of leadership and relationship development known as mentoring, with the context of military chaplaincy that specifically pertains to chaplains endorsed by Liberty Baptist Fellowship.

I am writing to request your permission to conduct my research within Liberty Baptist Fellowship and utilize your membership list to recruit participants for my research.

Participants will be asked to participate in a 41-question survey to gain data on the need, desire, and preferred methods of a potential mentorship program within Liberty Baptist Fellowship, and to inform my research concerning a possible framework for such program. Participants will be presented with informed consent information prior to participating. Taking part in this study is completely voluntary, and participants are welcome to discontinue participation at any time.

Thank you for considering my request. If you choose to grant permission, please respond by email to (…)

Very Respectfully and Semper Fidelis,

Justin Phillip Bernard
LCDR, CHC, USN
Command Chaplain, Destroyer Squadron 31
December 4, 2020

Justin Bernard
Kenneth Bush

Re: IRB Approval - IRB-FY20-21-161 A Comprehensive Biblically Based Mentorship Program for Military Chaplains Endorsed by Liberty Baptist Fellowship

Dear Justin Bernard, Kenneth Bush:

We are pleased to inform you that your study has been approved by the Liberty University Institutional Review Board (IRB). This approval is extended to you for one year from the date of the IRB meeting at which the protocol was approved: December 4, 2020. If data collection proceeds past one year, or if you make modifications in the methodology as it pertains to human subjects, you must submit an appropriate update submission to the IRB. These submissions can be completed through your Cayuse IRB account.

Your study falls under the expedited review category (45 CFR 46.110), which is applicable to specific, minimal risk studies and minor changes to approved studies for the following reason(s):

7. Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies.

Your stamped consent form can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. This form should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document should be made available without alteration.

Thank you for your cooperation with the IRB, and we wish you well with your research project.

Sincerely,

G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
Research Ethics Office
Appendix D

Liberty Baptist Fellowship Recruiting Correspondence

Dear Chaplains and Chaplain Candidates,

As a student in the School of Divinity at Liberty University, I am conducting research as part of the requirements for a Doctor of Ministry degree in Chaplaincy. The purpose of the study is to determine the need and desire for the process of leadership and relationship development known as mentoring, within the context of military chaplains and chaplain candidates endorsed by Liberty Baptist Fellowship, and I am writing to invite eligible participants to join my study.

To participate, you must be an active duty or reserve military chaplain or chaplain candidate, endorsed and in good standing by Liberty Baptist Fellowship. All branches of service are welcome to participate. Taking part in this research project is voluntary.

Participants, if willing, will be asked to complete a short survey about mentorship as an LBF Chaplain. The results will be analyzed to view mentorship needs from the perspective of those endorsed by LBF, and to assess the need for a formal mentoring program within LBF moving forward. Additional questions concerning spiritual and professional growth will be asked to assess the potential framework for a chaplain mentorship program within LBF.

If you are willing to participate in this short survey, please click the following link: https://liberty.co1.qualtrics.com/jfe/form/SV_6JUROzO4yL8gF38

A consent document is provided as the first page of the survey. The consent document contains additional information about my research. After you have read the consent form, please click the button to proceed to the survey. Doing so will indicate that you have read the consent information and would like to take part in the survey.

I am extremely grateful for your willingness to take part in this research. As a fellow LBF Navy Chaplain, my prayer is that this study will fortify the decades of great leadership we have experienced in LBF and propel our Fellowship forward with God’s strength and vision to serve those whom He has placed in each of our flocks.

Very Respectfully and Semper Fidelis,

Justin Phillip Bernard
LCDR, CHC, USN
Command Chaplain, Destroyer Squadron 31
Appendix E
Survey Consent Form

Title of the Project: *Biblically Based Mentorship for Military Chaplains Endorsed by Liberty Baptist Fellowship*
Principal Investigator: Justin Phillip Bernard

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**Invitation to be Part of a Research Study**

You are invited to participate in a research study. In order to participate, you must be an active duty or reserve military chaplain, endorsed and in good standing by Liberty Baptist Fellowship. All branches of service are welcome to participate. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research project.

---

**What is the study about and why is it being done?**

The purpose of the study is to determine the need and desire of the process of leadership and relationship development known as mentoring, within the context of military chaplaincy pertaining to chaplains endorsed by Liberty Baptist Fellowship.

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**What will happen if you take part in this study?**

Participants, if willing, will be asked to take part in the following research data collection process:

1. **Anonymous Electronic Survey**
   a. Complete a 41 question *Military Chaplain Mentorship in Liberty Baptist Fellowship* survey. The survey should take no more than 15 minutes to complete in its entirety. The results will be analyzed to view mentorship needs from the perspective of those endorsed by Liberty Baptist Fellowship, and to assess the need and potential framework for a formal mentoring program within Liberty Baptist Fellowship moving forward.
   b. The survey will be conducted in Qualtrics and the link for the survey will be emailed to all potential participants directly from the office of Liberty Baptist Fellowship by permission of the Director of Liberty Baptist Fellowship. It will include questions concerning professional and spiritual growth and development and personal mentorship practice to include topics such as accountability, discipleship, prayer, etc…

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**How could you or others benefit from this study?**

Survey participants should not expect to see a direct benefit from participation in this study.
What risks might you experience from being in this study?

The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

How will personal information be protected?

The records of this study will be kept private in the Qualtrics database by the primary investigator. Research records will be stored securely, and only the researcher will have access to the records.

- Participant responses for the survey will be anonymous, and no personally identifiable information will be collected or stored.

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University or Liberty Baptist Fellowship. If you decide to participate, you are free to not answer any question or withdraw at any time.

What should you do if you decide to withdraw from the study?

If you choose not to participate in the study after reading this consent, simply select “I do not agree” during the first question of the survey, and you will be redirected to the end of the survey without being forced to answer any questions.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Justin Phillip Bernard. You may ask any questions you have now. If you have questions later, you are encouraged to contact him at (...) or (...). You may also contact the researcher’s faculty sponsor, Dr. Kenneth Bush, at (...).

Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, you are encouraged to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

Your Consent

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records.
The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

*I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.*

____________________________________
Printed Subject Name

____________________________________
Signature & Date
Appendix F

LBF Biblical Mentorship Orientation Overview

*Duration: 8 Weeks*

**Weekly Checkpoint Meetings:** For the duration of the 8-week Mentorship Program, mentors and their mentees will meet one-time weekly via phone or video teleconference. During the weekly check-up meetings, the mentor and mentee will discuss a set mentorship topic and biblical principal that will be provided to them for the week, pray with one another for their individual ministry opportunities, and discuss any professional concerns that pertain specifically to their branch of service, context of local chaplain ministry, and Liberty Baptist Fellowship connection.

**Week 1:**
- Scripture Focus: Exodus 18:7-8
- Discussion Topic: Jethro and Moses - Mentorship Welfare Check
- Prayer
- LBF Statement of Faith and Milestone Mentorship Introduction

**Week 2:**
- Scripture Focus: Exodus 18:17-23
- Discussion Topic: Jethro and Moses - Mentorship Advice (Giving & Receiving)
- Prayer
- LBF and Pluralism

**Week 3:**
- Scripture Focus: Exodus 24 & Exodus 33
- Discussion Topic: Moses and Joshua - Closeness and Reverence
- Prayer
- LBF and Marriage Counseling

**Week 4:**
- Scripture Focus: Numbers 27 & Deuteronomy 34
- Discussion Topic: Mentors Who Send – Moses and Joshua
- Prayer
- LBF and Preaching/Leading Worship

**Week 5:**
- Scripture Focus: 2 Corinthians 12:17-18 & 2 Timothy 3-4
• Discussion Topic: Mentees Who Emulate – Paul, Titus and Timothy
• Prayer
• Biblical Decision Making (“What Right Looks Like” model)

**Week 6:**
• Scripture Focus: Matthew 28:19-20
• Discussion Topic: Jesus As Supreme Mentor
• Prayer
• Professional Questions & Concerns

**Week 7:**
• Scripture Focus: John 13
• Discussion Topic: Servant Mentorship – Jesus and the Disciples
• Prayer
• Professional Questions & Concerns

**Week 8:**
• Scripture Focus: Acts 20:28
• Discussion Topic: Spiritual Self Care
• Prayer
• Professional Questions & Concerns