AN ASSESSMENT OF EFFECTIVE SENIOR LEVEL LEADERSHIP WITHIN THE UNITED STATES AIR FORCE CHAPLAIN SERVICE

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Ch (Capt) David W. Kelley, USAF

Lynchburg, VA

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DISSERTATION PROJECT APPROVAL SHEET

GRADE

MENTOR, Dr. Frank J. Schmitt
Director of the D.Min. Program
Liberty Theological Seminary

READER, Ch (COL) Dwight R. Braswell
Wing Chaplain
4th Fighter Wing
Seymour-Johnson Air Force Base, NC
ABSTRACT

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David W. Kelley

Liberty Theological Seminary, 2005

Mentor: Dr. Frank Schmitt

The purpose of this dissertation is to determine what leadership qualities, traits, and/or behaviors will produce effective leadership of chaplains within the Air Force Chaplain Service. Twelve senior level Air Force chaplains were assessed using three tools: the Dimensions of Leadership Profile, the Contextual Leadership Questionnaire, and Personal Leadership Interviews. Based upon the responses of the senior chaplains, the results of these leadership tools will be analyzed and conclusions drawn in reference to successful leadership within the Air Force Chaplain Service.

Abstract length: 82 words.
To Laurie, My Faithful Wife, Best Friend, and Lifelong Love

To my children, Elijah, Sarah, Caroline, and Noah
for their love and support
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CHAPTER ONE
INTRODUCTION

As a military officer, chaplain, and someone who has served over seventeen years in the military organizational system, the author understands the critical nature and need of leadership within an organization, both from the perspective of the subordinate and from the perspective of the superior. In the military, especially in the officer ranks, the skill of leadership is interwoven into all interpersonal and inter-organizational processes. Moreover, within the United States Air Force, military rank and position are commensurate with responsibility and leadership level. In other words, the higher the rank, the more advanced is the leadership. Consequently, officers who have attained the rank of Colonel or higher, by virtue of their rank, possess the leadership qualities and characteristics needed for the highest levels of leadership within the Air Force.

Furthermore, the Air Force promotion system in the chaplaincy is highly competitive, so much so that only a select percentage of chaplain “promotees” will attain the rank of Colonel. The percentage is even less in respect to chaplains attaining the rank of general officer. At any given time within the Air Force Chaplain Service, there are only two chaplain general officers out of over 640 chaplains. Therefore, with the above facts in view, an assessment of leadership competencies of senior level Air Force
chaplains will reveal leadership qualities and characteristics that enabled them to be promoted, when others were not.

The rationale for why a dissertation should be done assessing the leadership competencies of the senior level of the Air Force chaplaincy is three-fold. First, for subordinate level chaplains (majors and below), understanding leadership qualities and characteristics of senior level chaplains will be invaluable to the careers of lower level chaplains. As stated above, promotion within the Air Force chaplaincy is highly competitive—and promotion is directly related to leadership skill level. If subordinate chaplains grow and develop their leadership skills to reflect the leadership skill levels of senior level chaplains then the subordinate level chaplains will have a greater chance at promotion. And, for a chaplain, the effect of promotion is more years in ministry, since those who are not promoted will be separated from military service.

Not only will the leadership research potentially enable subordinate chaplains to attain higher rank within the Air Force, the research will also increase the level of leadership competency of lower level chaplains. This higher level of competency will create higher skilled officers as well as chaplains with greater ministry skill to be utilized within the chapel ministry programs and with chapel volunteers. This is the second rationale for the research dissertation—increased effectiveness of base level chapel ministry of base level chaplains. If subordinate chaplains learn, understand, and develop leadership skills, then the products of development would be increased effectiveness as a military officer as he/she

\[1\] From henceforth, for the sake of brevity, the citation “he/she” denoting male or female will be replaced with the masculine form “he”, although the statement will imply either male or female.
system, and increased effectiveness as a chapel pastor as he interacts and leads within the many chapel ministries.

The third reason why the study of leadership characteristics and qualities of senior level chaplains within the Air Force is necessary is in respect to the development of leadership competencies within the Air Force Chaplain Service. If qualities and characteristics of senior level chaplains can be identified, then curriculum designed to train lower level chaplains (basic chaplain orientation course, intermediate level chaplain course, basic chaplain candidate orientation course, leadership seminars, mentoring sessions, etc.) can be created/modified to reflect these leadership qualities and characteristics, thus increasing the effectiveness of chaplains and their ministries.

In sum, the rationale for a study of the leadership skills of senior level chaplains is significant for both the subordinate chaplain and the Air Force Chaplain Service.

*The Statement of the Problem*

In partial fulfillment of the requirements for the degree of Doctor of Ministry, the author proposes, as a dissertation, to examine a cross-section of the senior leadership, those who have attained the rank of Colonel (O-6) or higher, within the United States Air Force Chaplain Service, in order to extract leadership qualities and characteristics that enabled these senior level chaplains to attain the highest level of leadership within the Air Force chaplaincy. More specifically, and to accomplish this purpose, the author will ask essentially two basic questions using three forms of assessment. The first question is, “What are the essential leadership characteristics, traits, and/or behaviors of the selected senior level Air Force chaplains?” The second question is, “What conclusions can be
drawn from the research concerning leadership effectiveness in the Air Force Chaplain Service?” When these two questions are answered, the purpose of the dissertation is complete.

The Statement of Limitations

This dissertation research is limited in a number of ways. First, the research will be confined to the leadership context of the Air Force Chaplain Service. Although the United States Army and the United States Navy both have chaplain services, the research, in no way, will be determinant upon either of the sister services of the United States Air Force. Although there may be similarities and parallels between the military contexts of all of the United States Armed Forces Chaplain Services, this research is strictly limited to the Air Force Chaplain Service.

The second limitation of the research is in respect to the number of chaplains assessed in the survey. Twelve senior level (O-6 or higher) chaplains will be evaluated for leadership competencies. At the time of this writing, there are 60 chaplains within the Air Force of rank level Colonel or higher. If twelve senior level chaplains are evaluated then the research study will have represented 20% of all Air Force senior level chaplains. Although this is a healthy number, well within the parameters of an acceptable research project, it is still not ALL of the senior level leaders within the Air Force chaplaincy.

The third limitation of the research is that much of the data will have been gathered from subjective sources. In other words, the senior level chaplains will be evaluating themselves in surveys and interviews, thus allowing a subjective tone (opinions), whether conscious or not, to potentially effect the project. But, due to the
number of respondents (twelve) this subjective tone will be mitigated to a level so as to have no substantial impact upon conclusions drawn from the data. This is a limitation that is inherent in any behavioral study project.

The fourth limitation of the research is that the dissertation will identify leadership qualities and characteristics of senior level Air Force chaplains and then draw conclusions from the data. The research will not address the concern of why these particular leadership qualities and characteristics were identified over others within the research context of the Air Force Chaplain Service. The research will not ask “why” these leadership skills, only “what” leadership skills.

The fifth limitation in this dissertation will be in reference to the general term of “leadership.” This research study will attempt to determine what leadership qualities and characteristics are found in senior level chaplains within the Air Force. But, the research will not explore the concept of leadership as solely a spiritual gift, leadership as only found within the church, or leadership within any other context but that of the United States Air Force Chaplain Service.

*The Theoretical Basis for the Project*

Leadership is inseparably linked to Christian organization, military organization, interpersonal relationships, organizational effectiveness, and other contexts that group people together in pursuit of a common goal. Biblically, leadership is listed as a spiritual gift imparted by God Himself. In secular literature, the need for leadership is inherent in any endeavor and linked to the success of governments, societies, civilizations, families, and most every cooperative effort. Conversely, a leadership void produces loss, de-
evolution of civilization, waste, chaos, disunity of effort, and, fundamentally, an “every-man-for-himself” mentality. Due to the importance of leadership within human activity and also its inseparable link to most every field of man’s endeavors (religion, psychology, business, human relations, etc.), a study of leadership will have a positive impact upon the theoretical or empirical basis of the aforementioned fields, and most importantly the context of the present study, the Air Force Chaplain Service.

The Statement of Methodology

To answer the question, “What are the essential leadership characteristics, traits, and/or behaviors of the selected senior level Air Force chaplains?” three evaluation tools will be used. The first tool is the Dimensions of Leadership Profile. This profile was developed by Inscape Publishing to measure the effectiveness of leaders. The Dimensions of Leadership Profile “is a tool for describing leadership from several points of view. Its content represents what people have said when asked to describe what makes a particular leader attractive.” Stating further, the profile says, “the instrument [the Dimensions of Leadership Profile] is designed to be used for one of two purposes: to describe the leadership characteristics of a person, including yourself; [and] to describe the leadership needs of a particular situation.” This profile will be used in this research in two ways. The profile will be administered to twelve senior level (Colonel or higher) Air Force chaplains from the perspective of the twelve chaplains evaluating themselves in respect to their leadership characteristics. For research credibility, the twelve senior level chaplains were selected for many reasons. Firstly, Ch Charles Baldwin and Ch Cecil

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2 See part 3 of the Dimensions of Leadership Profile, Appendix C.
3 Ibid.
Richardson were selected because they are the senior most leadership within the AF Chaplain Service (both being generals in rank). Ch David Cyr and Ch Paul Rider were selected because they are serving at the Major Command level of the Air Force (Major Command level being between Headquarters level and base level of the AF organizational structure). Ch Karen Stocks was selected because she is the only senior level female in the Chaplain Service. Chaplains’ Joe Wallroth and Robert Hochreiter were selected because they are Roman Catholic priests. Lastly, the remaining senior level chaplains selected reflect 7 different denominational/faith backgrounds, including both theologically liberal and conservative chaplains.

Furthermore, the profile will be administered to six Air Force commanders (Colonel or higher and non-chaplain), and they will complete the profile from the perspective of “what I expect, as a senior level commander, of a senior level chaplain in his leadership role.”

The six commanders are selected because, within the Air Force organizational structure, chaplains work under commanders (non-chaplains) and are rated (evaluated) annually by commanders. Furthermore, senior level commanders are members of promotion boards for chaplains; consequently these board members have a direct impact upon the advancement or promotion of chaplains. In sum, the leadership evaluations, describing effective chaplain leadership, by senior level commanders will greatly enhance the results of a study of leadership effectiveness of Air Force chaplains. This information will be included in Appendix A.

Continuing, the profile measures leadership effectiveness in two dimensions. First, the profile determines a leader’s particular “Focus of Attention,” labeled in the
study, Interpretation Stage I. A leader may score within 1 to 4 different divisions of the “Focus of Attention.” These different divisions will be described in more detail in chapter three.

The second dimension of measurement within the Dimensions of Leadership Profile is described on the Dimensions of Leadership Wheel--labeled, interpretation stage II. Scores are plotted on the Leadership Wheel and indicate a leader’s effectiveness within twelve Leadership Dimensions. These dimensions are: enthusiasm, integrity, self-renewal, fortitude, perceiving, judgment, performing, boldness, team building, collaboration, inspiring, and serving others.

By analyzing scores on the Dimensions of Leadership Wheel, High Emphasis and Low Emphasis dimensions of a leader can be determined, thus indicating leadership characteristics, traits, and characteristics of a particular leader.

The twelve senior level Air Force chaplains will evaluate themselves using the profile, and their leadership qualities will be revealed. Furthermore, the six senior level Air Force commanders will evaluate “an effective chaplain leader” and the results will reveal effective leadership qualities of senior level chaplains. A copy of the Dimensions of Leadership Profile is included in Appendix C.

The second tool for leadership evaluation will be the Contextual Leadership Questionnaire. This questionnaire is also located in Appendix E. The questionnaire will ask the twelve chaplains to rate/rank different leadership qualities, characteristics, behaviors, or traits that they believe are integral leadership qualities for effective leadership within the Air Force chaplaincy.
The third tool for leadership evaluation will be a Personal Leadership Interview. The selected chaplains will be asked a series of questions pertaining to leadership within the particular context of the Air Force. Their responses will be recorded, verbatim, for accuracy.

The results from these three tools will be analyzed and evaluated to determine the leadership qualities and characteristics of effective chaplain leadership, thus answering the first research question.

Consequently, the results of the research will be evaluated, and logical conclusions, relating to effective leadership within the Air Force chaplaincy, will be drawn from the research data. This evaluation will answer the second research question.

A summary of the content of the chapters is listed below.

Chapter one introduces the problem of leadership within the Air Force Chaplaincy, talks about limitations within the research, and discusses the methodical approach to gaining the necessary research data. Chapter one also includes a discussion of relevant literature related to the research problem. Chapter one is named the “Introduction.”

Chapter two will involve a study of a definition of leadership. Leadership is the core concept of the proposed research dissertation, and to adequately understand and apply the concept of leadership, it [leadership] must be defined, and defined within the context of the United States Air Force. Chapter two will define leadership within this context and is entitled—“What is Leadership?”

Chapter three is entitled, “Senior Level Chaplains’ Responses to the Dimensions of Leadership Profile,” and will involve a gathering of data from the profile.
Due to the nature of the Air Force (especially within a training/research environment) being an environment of non-attribution, the results of the profile, since these results will describe the leadership skills of the chaplain responding, will not be attributed to the senior level chaplain by name, but will be labeled Chaplain A, Chaplain B, and so forth. This process of non-attribution will also extend to the Leadership Questionnaire and the Personal Leadership Interview assessments.

Chapter four is entitled, “Senior Level Chaplains’ Responses to the Contextual Leadership Questionnaire.” This chapter will gather data from the questionnaire.

Chapter five is entitled, “Senior Level Chaplains’ Responses to the Personal Leadership Interview,” and will involve data collected from the interview. Chaplains will be given a list of the interview questions before the actual interview time. This chapter will list important leadership qualities and characteristics gathered during analysis from the different interviews collected and will also include a summary of the research gathered from the personal interviews.

Chapter six is entitled, “Conclusions from the Research of Effective Leadership Within the Air Force Chaplaincy.” This chapter will evaluate and synthesize all of the research data and answer the question of “What are effective leadership qualities/characteristics of effective leadership of chaplains within the Air Force?” Also, logical conclusions and inferences will be drawn from the data in relation to the Air Force and specifically to the Air Force Chaplain Service.

Appendices include the following:

Appendix A: Senior Level Commander’s Responses to the Dimensions of Leadership Profile and Conclusions
Appendix B: Biographies of Senior Level Chaplains Surveyed

Appendix C: The Dimensions of Leadership Profile

Appendix D: The Contextual Leadership Questionnaire

Appendix E: The Senior Chaplain’s Verbatim Transcript of the Personal Leadership Interviews

A Review of the Literature

The literature relating to the topic of research is essentially divided into three categories: Leadership materials from the perspective of Christian leadership, Leadership materials from the perspective of secular leadership, and Leadership materials particular to leadership within the context of the military/Air Force chaplaincy. Examples of each category are included below:

1. Christian Leadership Materials:


2. Secular Leadership Materials:

3. Military Leadership Materials:


These research materials are representative of three categories of leadership thought all with different foundational presuppositions concerning the study of leadership. Christian leadership materials understand leadership from the perspective of the gift of leadership given by God to the church for its proper order and administration. Secular leadership materials are primarily based on descriptions of leadership found within the contexts of government, organization, and other human systems of order and organization. Military research materials are based on centuries of the practice and study of leadership within the context of the military with its special mission of winning during warfare. All three categories of leadership materials will add perspective and insight to this research study since the context of the leadership study encompasses the dimensions of a Christian context (the Air Force Chaplaincy as a religious organization), a secular
context (the Air Force Chaplaincy as an organization within a government organization), and a military context (the Air Force Chaplaincy as an organization within the United States military).
CHAPTER TWO
WHAT IS LEADERSHIP?

The concept of leadership, at first glance, does not seem complicated. Why should it be complicated, we find leadership and leaders virtually everywhere? Leaders can be found in small businesses, large corporations, on the local school baseball team, in government positions, and in every church. The fingerprints and effects of leadership are all around us in everyday life. Whenever a group of individuals assemble themselves together under a common purpose, more often than not, leadership is required to galvanize efforts in order to accomplish a common goal.

But, just as easily as it is to understand the existence of leadership---and its presence all around us, it is equally difficult to define leadership. Unmistakably we know when we have observed the process of leadership and subsequently we make the assertion that a particular person, the leader, performed well “in” leadership. But, most often, this assessment occurs after the process of leadership has happened, after we have had time to describe the past leadership event. Moreover, when the claim is made that “good” leadership has occurred, this claim is often spoken in a tone revealing the “good”

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leadership was somehow by chance and probably not able to be reproduced in the future. In a real sense, the underlying thought is the leader was “lucky” this time!

This notion, that leadership occurs via mystery or by chance, completely prohibits the process of leadership from being adequately defined. How can a process be described and defined if its very nature is perceived to be capricious and random?

Although “good” leadership, more often than not, can be identified after the leadership event, as described above, it is much easier to identify “bad” leadership while in the midst of the leadership process. Somehow, even the lowest worker in the organization is able to quickly identify when “things aren’t going right.” “Bad” leaders or persons in a “bad” leadership position are more easily identified simply because leaders, by virtue of being in a position of leadership, are “out front,” and in full public view for all to see. But, this reality does not help to define leadership. Granted, one will be able to make the statement that “bad” leadership has been experienced and wisdom can be gained from that experience, but a definition of leadership cannot be delimited into a set of “don’ts.”

With the aforementioned in mind, can leadership be defined, or are we relegated to take a position that leadership is random, a chance event that happens without plan or preparation?

Obviously, the answer to the question is “yes,” leadership can and must be defined. Too much within our world is contingent on leadership and leaders. Chance is not an option. Common sense says we must find clues to effective leadership in order for leadership to be reproduced and subsequently developed.
But, with this said, defining the concept of leadership is not an easy task. After more and deeper examination, defining leadership is complicated and elusive. But many authors, and even leaders, have attempted definitions of leadership and its components. The following leadership definitions are divided into three categories: leadership defined from secular (non-religious) sources, leadership defined from religious sources, and leadership defined from military or military related sources.

*Leadership Defined from Secular Sources*

Bernard Bass, in his monumental work, *Handbook of Leadership*, makes the statement, “There are almost as many different definitions of leadership as there are persons who have attempted to define the concept.” Then he goes on to state that in his estimation leadership must be defined in relation to “goal attainment.” Peter Northouse advances a more academic definition when he claims, “Leadership is a process whereby an individual influences a group of individuals to achieve a common goal.” This definition accentuates the idea of leadership as an interactive process between people involving influence. Philip Sadler attempts to define leadership from a similar but different view. He says leadership is “a social process involving influence and persuasion.” Sadler estimates that a leader will exert influence and persuasion to lure and motivate followers. From a different perspective but still involving influence,

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3 Ibid. 14, 17.


Hollander and Julian define leadership in terms of the presence of a particular influence relationship between two or more persons. Also, Chris Argyris affirms influence in leadership when he defines it as “the ability to effectively influence the opinions, attitudes, and behavior of subordinates.” Sheila Murray Bethel understands leadership in very simplistic terms when she states that leadership is influencing others, nothing more and nothing less. Finally, Robert Heller and Tim Hindle state that the leader must use influence and possess the abilities to facilitate and inspire teams.

Going further, Daniel Goleman asserts, “leadership is not domination, but the art of persuading people to work toward a common goal.” He clarifies “persuading” by stating the leader, to be a successful “persuader,” must be in touch with the feelings of those he is leading. He also affirms, in another work, that true leadership must involve what he calls “emotional intelligence,” the ability of a leader to understand the emotional dynamics of those he leads, to the extent that leaders have a “primordial emotional

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11 Ibid.
role.” Robert Cooper and Ayman Sawaf develop Goleman’s idea of leadership as emotional intelligence and describe these phenomena as “emotional literacy,” the ability of the leader to understand and operate within the areas of “emotional honesty, energy, awareness, feedback, intuition, responsibility, and connection.”

Peter Senge, in his important work, The Fifth Discipline, takes another view of leadership when he states that leadership is designing, stewarding, and teaching and leaders are responsible for learning within an organization. Senge equates leadership with learning in the modern organization.

Tom Peters and Nancy Austin purport a different vantage point of successful leadership within business. They believe leadership begins with the ability of the leader to focus attention on significant matters of the organization. This “attention focusing” involves both the “worker” in the organization and the “customer” looking for a product. Peters in his work, In Search of Excellence, states, “the institutional leader . . . is primarily an expert in the promotion and protection of values.”

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16 Ibid., 313-315.

Noted scholar Warren Bennis describes leadership in terms of three interwoven components: vision, passion, and integrity.\(^{18}\) He and Patricia Biederman further state that these leadership ingredients are used by the leader to organize successful teams in pursuit of a common goal—no longer is leadership and accomplishment the role of one lone person but it is the occupation of teams.\(^{19}\) With a similar definition Fiedler states that leadership is directing and coordinating the work of group members.\(^{20}\)

Steven Sample believes leadership is about wisdom and the ability to apply knowledge when he states, “the effective leader...needs to be able to see the shades of gray inherent in a situation in order to make wise decisions as to how to proceed.”\(^{21}\) Former President Richard Nixon, in his work *Leaders*, interestingly says he believes leadership can be divorced from morality or integrity; the two do not necessarily have to co-exist.\(^{22}\)

Herman Hesse, in his literary work, *The Journey to the East*, redefines true leadership when he makes the case that leadership is inherent in the one who serves the

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group, not the one who dominates within the group context.\footnote{Herman Hesse, \textit{The Journey to the East} (New York: Farrar, Straus, and Giroux, 1956), 112-114.} Robert Greenleaf was so taken by Hesse’s concept of leadership that Greenleaf began an entire paradigm shift in leadership thinking entitled “servant leadership.” His system is built on the idea that leadership is more about convincement than coercion.\footnote{Robert Greenleaf, \textit{On Becoming a Servant-Leader} (San Francisco: Jossey-Bass Publishers, 1996), 30.} Larry Spears, a friend and colleague of Greenleaf, has identified ten characteristics of the servant leader: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community.\footnote{Larry C. Spears, ed., \textit{Reflections on Leadership} (New York: John Wiley & Sons, Inc., 1995), 4.} Spears reduces his discussion of servant leadership to “a natural feeling that one wants to serve, to serve first.”\footnote{Ibid.} James Autry, also one who has been greatly affected by Greenleaf’s ideas, re-engineers a different view of servant leadership when he claims the true servant leader will: be authentic, be vulnerable, be accepting, be present, and be useful.\footnote{James A. Autry, \textit{The Servant Leader} (New York: Three Rivers Press, 2001), 10.}

Denis Waitley and John Rost define leadership from a different perspective when they assert that the primary task of leaders is to interact with change—leaders must be agents to create change and also predict change.\footnote{Dennis Waitley, \textit{Empires of the Mind} (New York: William Morrow and Company, Inc., 1995), 7; and John Rost, \textit{Leadership for the Twenty-First Century} (New York: Praeger, 1991), 102.} Not only is change important in
defining leadership but James Kouzes and Barry Posner, in the important work *The Leadership Challenge*, assert that leadership can be broken into five practices: challenge the process (enact change), inspire a shared vision (vision-casting), enable others to act (empowerment), model the way (integrity), and encourage the heart (caring).29 In a subsequent work, Kouzes and Posner refine their understanding of leadership and reduce it to “a reciprocal relationship between those who choose to lead and those who decide to follow.”30

Still other researchers have defined leadership from different perspectives. C. Munson defines leadership as the creative and directive force of morale.31 Merton describes leadership as an interpersonal relation in which others comply because they want to, not because they have to.32 Campbell describes leadership as actions that focus resources to create desirable opportunities.33 Lee Bolman and Terrence Deal describe leadership as “a subtle process of mutual influence fusing thought, feeling, and action to produce cooperative effort in the service of purposes and values embraced by both the


leader and the led.”34 James Burns has a similar perspective when he says “I define leadership as leaders inducing followers to act for certain goals to represent the values and motivations—the wants and needs, the aspirations and expectations—of both leaders and followers.”35 Gareth Morgan takes another approach when he claims “leadership ultimately involves an ability to define the reality of others.”36 Still others describe leadership in different terms. Hemphill and Coons state that leadership is “the behavior of an individual…directing the activities of a group toward a shared goal.”37 Katz and Kahn describe it as “the influential increment over and above mechanical compliance with the routine directives of the organization.”38 Jacobs and Jaques state, “leadership is a process of giving purpose (meaningful direction) to collective effort, and causing willing effort to be expended to achieve purpose.”39 Edgar Schein defines leadership differently when he says leadership is “the ability to step outside the culture…to start evolutionary change processes that are more adaptive.”40 Drath and Palus claim


35 Burns, Leadership, 19.


leadership “is the process of making sense of what people are doing together so that people will understand and be committed...”\textsuperscript{41} Richards and Engle declare that “leadership is articulating visions, embodying values, and creating the environment within which things can be accomplished.”\textsuperscript{42}

Gary Yukl tries to offer a more comprehensive definition when he asserts, “leadership is the process of influencing others to understand and agree about what needs to be done and how it can be done effectively, and the process of facilitating individual and collective efforts to accomplish the shared objectives.”\textsuperscript{43} John Zenger and Joseph Folkman understand leadership as conceptual, adapting a model of interlinking concepts. These concepts are interpersonal skills, personal capability, leading organizational change, and focusing on results—these four buttress the overarching foundation of their leadership model—character.\textsuperscript{44} Peter Drucker adopts a simpler approach to the study of leadership when he makes the claim that leadership is responsibility.\textsuperscript{45} In another work


\textsuperscript{43} Gary Yukl, Leadership in Organizations 5\textsuperscript{th} ed. (Upper Saddle River, NJ.: Prentice Hall, 2002), 7.


he says, “the most important task of an organization’s leader is to anticipate crisis.”
Noel Tichy understands leadership as “the capacity to get things done through others by changing people’s mindsets and energizing them to action.” Max DePree understands leadership initially from the perspective of a leader’s ability to define reality within the organization. For Robert Galford and Anne Seibold Drapeau trust is the central ingredient in leadership. Marshall and Molly Sashkin believe true leadership hinges on the leader’s ability to create the future. Dean Smith, the famous basketball coach at the University of North Carolina, writes, “the most important thing in good leadership is truly caring.” Speaking from an organizational perspective, Chris Argyris writes, “organizational leadership may be conceived as a strategy for accomplishing work effectively.”

The definitions presented above are varied. Each author tends to define leadership differently, accentuating one aspect of leadership. Some assert leadership


52 Chris Argyris, Interpersonal Competence and Organizational Effectiveness (Homewood, Ill.: Richard D. Irwin, Inc., 1968), 214.
involves the values of the leader, others state leadership is about vision, and still others emphasize such things as accomplishing goals, caring about people, trust, leading change, creating purpose, persuasion, defining reality, or simply influencing. But, one truth that is certain is that secular authors do not agree when defining leadership.

**Leadership Defined from Religious Sources**

Secular authors do not only define the topic of leadership---many religious authors attempt to define the concept as well. Included below are leadership definitions from Christian sources (from various theological traditions), as well as one definition from a non-Christian religious source.

George Barna, the noted Christian researcher, defines leadership from many angles in his works. Barna states in *The Power of Team Leadership*, “Leadership is more than calling the shots, and it is more than merely having influence on people’s thoughts and behavior. Similarly, holding a position or title that implies a person is a leader bears little relationship to whether, in reality, the person is a leader.”53 In the same work he later says, “Leadership is about calling, character, and competencies...To lead people means that you motivate, mobilize, direct, and resource them so that they are able to fulfill a vision that they have agreed is appropriate and worthy of their pursuit.”54 Ordway Tead agrees when he says, “leadership is the activity of influencing people to

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54 Ibid.
cooperate toward some goal which they come to find desirable." Barna further states that Christian leadership is comprised of two important components, teamwork and vision—without these there is no true leadership. Frank Tillapaugh disagrees with Barna at this point. Tillapaugh affirms the value of teams but believes that the key to leadership rests with the person at the top—in church leadership this is the pastor. C. Peter Wagner agrees with Tillapaugh when he claims that dynamic pastoral leadership is critical to effective leadership and is the first vital sign of a healthy church.

In User Friendly Churches Barna describes the effective pastor. He says that successful church leaders delegate, exhibit confidence, possess the gift of interaction, are decision-makers, are practical, have discernment and are accountable. Barna also asserts that church leaders must have a sense of God’s vision in their ministry—he believes that vision is critical to leadership in ministry so much so that he wrote two books on the subject of vision in ministry (The Power of Vision and Turning Vision Into Action). Walt Kallestad also affirms the primacy of vision in leadership, he states, “shift

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56 Barna, The Power of Team Leadership, 24, 37.


58 C. Peter Wagner, Your Church Can Grow (Ventura: Regal Books, 1976), 63; and C. Peter Wagner, Church Planting for a Greater Harvest (Ventura: Regal Books, 1990), 54.


leaders from operating out of present reality to operating out of vision.”

Carl George also asserts that vision is key to leadership within the church but adds another component—not only is the senior pastor to be the primary vision caster but he must also be the primary organizational leader (as organizational leaders the pastor implements the vision throughout the organization).

Whereas Barna primarily understands leadership as vision and teamwork, John Maxwell understands leadership strictly in terms of influence. Maxwell states in Developing the Leaders Around You, “Leadership is influence.” In Developing the Leader Within You, Maxwell says, “My goal...is to help you accept leadership as influence (that is, the ability to get followers), and then work backward from that point to help you learn how to lead.” Finally, in The 21 Irrefutable Laws of Leadership, Maxwell makes his strongest case for leadership as influence when he emphatically affirms, “Leadership is influence—nothing more, nothing less.”

Aubrey Malphurs

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62 Carl F. George, Prepare Your Church for the Future (Grand Rapids: Fleming H. Revell, 1984), 188.


agrees with Maxwell when he says, “a core element in any definition of leadership is influence…”

From a different angle, Jerry Wofford states that leadership begins with setting the proper example, using Jesus Christ as the benchmark. Leaders lead by emulating Jesus Christ and living out appropriate personal values before those who follow. In this manner, Wofford affirms that leadership stems from the inner dimensions of leadership, instead of purely external behavioral dimensions.

Calvin Miller believes that God inhabits the true spiritual leader and in this indwelling the leader yields to God. He further states that it is this “indwelling” that separates religious leaders from secular leaders. Lorin Woolfe, in Leadership Secrets of the Bible believes successful Biblical leaders exhibited honesty and integrity, purpose, kindness and compassion, humility, communication, performance management, team development, courage, justice and fairness, and leadership development. Unlike Miller,

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67 Jerry C. Wofford, Transforming Christian Leadership (Grand Rapids: Baker Book House, 1999), 34.

68 Ibid., 37.


70 Ibid., 14.

Woolfe believes that secular leaders can adopt these values and traits from Biblical leaders.\footnote{72}{Ibid.}

Other authors like A. Donald Bell describe leadership in terms of personality, symbolism, position, and title.\footnote{73}{A. Donald Bell, How to Get Along With People in the Church (Grand Rapids: Zondervan, 1960), 29-42.} Kenneth Gangel defines leadership as “the exercise of a member of a group of certain qualities, character and ability which at any given time will result in his changing group behavior in the direction of mutually acceptable goals.”\footnote{74}{Kenneth O. Gangel, Building Leaders for Church Education (Chicago: Moody Bible Institute of Chicago, 1981), 15.}

Bob Briner and Ray Pritchard define effective leadership as directly related to the leader’s ability to meet the needs of followers and the needs of the families of followers.\footnote{75}{Bob Briner and Ray Pritchard, The Leadership Lessons of Jesus: A Timeless Model for Today’s Leaders (Nashville: Broadman and Holman Publishers, 1997), 27.}

G.A. Pritchard observes that at Willow Creek Community Church the requisites for leadership are character and authenticity.\footnote{76}{G.A. Pritchard, Willow Creek Seeker Services (Grand Rapids: Baker Book House, 1996), 32.}

Michael Anthony asserts that leadership within Christian religious communities is comprised of four elements: servanthood, integrity, empathy, and love.\footnote{77}{Michael J. Anthony, The Effective Church Board (Grand Rapids: Baker Book House, 1993), 139.} He also affirms, similar to Calvin Miller, that the empowering of the Holy Spirit in Christian leadership qualitatively separates Christian leadership from secular leadership, and therefore renders study of secular
leadership unprofitable for Christian leadership. Millard McAdam describes Christian leadership as involving the interaction of the people being led, the influence and inspiration of the leader, and the results obtained. J. Oswald Sanders, in his classic work, *Spiritual Leadership*, also believes that secular, or “natural” leadership differs from spiritual leadership. He describes spiritual leadership as: confidence in God, knowing God, seeking God’s will, humbleness, following God’s example, delighting in obedience to God, loving God and others, and depending on God.

With a different perspective Laurie Beth Jones believes that true leadership, as depicted by Jesus, begins with self-mastery; most specifically knowing oneself. Leighton Ford understands leadership as the interaction of two factors. He first says that leaders take the lead by initiating ideas and plans. Secondly, leaders “move people to follow them by showing them consideration.” Michael Slaughter views spiritual leaders as those “who have heard God’s voice” and are “able to articulate clearly the ‘why’ and ‘where,’ and speak with the authority of God.” Dale Galloway echoes the

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78 Ibid., 143.


83 Ibid.

thought of Slaughter when he affirms that the spiritual leader “needs to be in daily fellowship with God in order to be in step with God’s perfect timing.” Lovett Weems, Jr. believes that leadership must be defined as stewardship—“it is through the proper stewardship of purpose, time, resources, opportunities, challenges, and energies of the people of God that vital ministry and mission take place.” John White, in Excellence in Leadership, believes leadership for the Christian begins with prayer. Richard Rardin believes spiritual leadership begins with a Christian partnering with God, not in leadership qualities or skills. Jack Hayford states “true leadership is found only at Jesus’ feet and is shaped and kept only in the heart...The key to true leadership is the leader’s heart...” Glen Martin and Gary McIntosh assert that effective spiritual leadership begins with a passion for ministry. In an earlier work Martin and McIntosh state, “Courage is the kernel of leadership.”

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86 Lovett H. Weems, Jr., Church Leadership (Nashville: Abingdon Press, 1993), 17.


90 Glen Martin and Gary McIntosh, Creating Community (Nashville: Broadman and Holman Publishers, 1997), 118.

91 Glen Martin and Gary McIntosh, The Issachar Factor (Nashville: Broadman and Holman Publishers, 1993), 64.
Avery Dulles, the noted Catholic scholar, defines leadership within his tradition as an institutional model where the priesthood is viewed primarily in terms of power and control by virtue of position. In his view leadership is dispensed from the “top down” and is to be accepted as “from God” without question due to the authority and position of the priest. Craig and Oliver Galbraith, writing on leadership within the catholic Benedictine tradition, state “leadership is upfront, personal, and two-way…” and “there are no exceptions to leadership by example.”

David Baron, writing from the Jewish tradition, states that leadership can be summed up “in ten words: accept, assess, connect, deliver, persevere, solve, search, enforce, endow, and depart.”

Similar to secular authors, religious authors have varying definitions of leadership as well. Many religious authors define leadership using many of the same terms as secular authors—trust, influence, persuasion—but religious authors incorporate the spiritual dimension into their definitions. Religious authors view leadership as connected to God in some way, although they diverge when discussing how leadership is connected to the divine. Some religious authors believe that “true” or “spiritual” leadership can only occur by those called and empowered by God in the church, where other religious authors believe that leadership can exist in secular life. As with secular authors, religious authors as well do not agree when defining the concept of leadership.

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94 David Baron, Moses on Management: 50 Leadership Lessons from the Greatest Manager of All Time (New York: Pocket Books, 1999), 278.
Leadership Defined from Military Related Sources

Furthermore, the study of leadership has been an important part of military education. Air Force Publication 35-49, Air Force Leadership, dated 1 September 1985, defines leadership as “the art of influencing and directing people to accomplish the mission.”\(^95\) Army Field Manual 22-100, Military Leadership, dated 31 August 1999, defines leadership as “influencing people---by providing purpose, direction, and motivation---while operating to accomplish the mission and improving the organization.”\(^96\)

Jason Santamaria, Vincent Martino, and Eric Clemons, in their work, The Marine Corps Way, describe leadership within the Marine Corps as composed of trust, integrity, initiative, and unselfishness; with all four of these components exemplified in leadership by example, taking care of those in your charge, and leadership development.\(^97\) Jeff and Jon Cannon, in their work, Leadership Lessons of the Navy Seals, describe leadership in three words: responsibility, authority, and accountability.\(^98\)

Partha Bose describes the leadership of Alexander the Great as comprised of multifaceted dimensions. Alexander is depicted as a master at adapting the appropriate leadership dimension to fit the situation. Bose has isolated seven different leadership dimensions.


\(^96\) Army Field Manual 22-100, Military Leadership, dated 31 August 1999, 1-7.


dimensions of Alexander the Great—these leadership dimensions are: trusting, inspiring, connecting with followers, aggressive in battle, humanitarian, commanding, and marauding. Field Marshall Bernard Law Montgomery “Monty” defined leadership as “the capacity and the will to rally men and women to a common purpose and the character which inspires confidence.” Alan Axelrod, studying the life of General George Patton, describes Patton’s definition of leadership as “a synthesis of theory and practice, of preparation and spontaneity, of rehearsal and improvisation.” Oren Harari, studying the leadership style of General Colin Powell, states Powell’s definition of leadership, which is, “the art of accomplishing more than the science of management says is possible.” Wess Roberts, in Leadership Secrets of Attila the Hun, describes the leadership characteristics of Attila the Hun as: loyalty, courage, desire to lead, emotional stamina, physical stamina, empathy, decisiveness, anticipation, timing, competitiveness, self-confidence, accountability, responsibility, credibility, tenacity, dependability, and stewardship of resources.


As with secular and religious authors, authors from military related sources do not agree on a definition of leadership as well. Some believe that leadership is about goal attainment, others assert a list of management traits, and still other military authors believe that the persona and charisma of the leader is key to leadership.

Obviously from above, defining leadership is no easy task. Bass maybe correct when he states that there are as many definitions of leadership as there are leadership authors. Many authors simply describe leadership instead of attempting to define it, while still others simply state the need for leadership without defining what the “need” is. For example, Air Force Policy Directive 52-1 states, “the Air Force Chaplain Service…provides spiritual care and ethical leadership across a full spectrum of operations,”¹⁰⁴ but does not define what “ethical leadership” is. Moreover, other Air Force Chaplain Service Instructions (52-101, 52-102, and 52-104) do not define the concept of leadership either. Furthermore, Joint Publication 1-02, the Department of Defense Dictionary of Military and Associated Terms does not define the term “leadership” within its over seven hundred pages of definitions.

Are any of the above definitions helpful for a study of leadership within the Air Force Chaplain Service? Yes and No. All of the definitions are correct but limited. The above definitions are correct in view of the fact that leadership most definitely includes such components as influence, service, vision, change, motivation, and other terms previously mentioned; but these same definitions are limited because not all of the components apply all the time in successful leadership. In other words, effective leadership must be defined within and by the context of the leadership situation.

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Moreover, each leadership context must define successful leadership in itself. For example, successful leadership in business might mean bigger profits; successful leadership in church might mean more converts in ministry or larger offerings; and successful leadership in war might mean the capture of the enemy—but each context defines successful leadership differently, thus requiring different leadership qualities (traits) from the leader.

Therefore, for the current study of effective leadership within the Air Force Chaplain Service, effective leadership will be defined by the chaplaincy itself through the outcomes, and conclusions of the present study. In other words, the senior level chaplains, via the three leadership assessment tools, will define what effective leadership “is,” within the context of the Air Force Chaplain Service.
CHAPTER THREE

SENIOR LEVEL CHAPLAINS’ RESPONSES TO THE DIMENSIONS OF LEADERSHIP PROFILE

To answer the question, “What are the essential leadership characteristics, traits, and/or behaviors of the selected senior level Air Force chaplains?,” three evaluation tools were used. The first tool is the Dimensions of Leadership Profile. This profile\(^1\) was developed by Inscape Publishing to measure the effectiveness of leaders. The Dimensions of Leadership Profile “is a tool for describing leadership from several points of view. Its content represents what people have said when asked to describe what makes a particular leader attractive.”\(^2\) Stating further, the profile says, “the instrument [the profile] is designed to be used for one of two purposes: to describe the leadership characteristics of a person, including yourself; [and] to describe the leadership needs of a particular situation.”\(^3\) This profile has been used in this research in two ways. Firstly, the profile was administered to twelve senior level (Colonel or higher) Air Force chaplains from the perspective of the twelve chaplains evaluating themselves in respect to their leadership characteristics. Secondly, the profile was administered to six Air Force

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\(^1\) From henceforth, the reference “profile” will correspond to the Dimensions of Leadership Profile research tool.

\(^2\) See part 3 of the Dimensions of Leadership Profile, Appendix C.

\(^3\) Ibid.
commanders (Colonel or higher and non-chaplain), and they have completed the profile from the perspective of “what I expect, as a senior level commander, of a senior level chaplain in his leadership role.” The results from the Commanders’ responses are found in Appendix A.

Continuing, the profile measures leadership effectiveness in two dimensions. First, the profile determines a leader’s particular “Focus of Attention,” labeled in the study, Interpretation Stage I. A leader may score within 1 to 4 different divisions of the “Focus of Attention.” The first division is: the “Focus on Character.” Within this area of focus a leader is concerned with characteristics and actions related to integrity, commitment, and an ability to learn from experience.

The second division of “Focus of Attention” is the “Focus on Analysis.” In this area of focus a leader is concerned with characteristics, traits, and behaviors related to a leader with a well-defined mission, creative thinking, reliable intuition, above average judgment, and courage to face challenges.

The third division of “Focus of Attention” is the “Focus on Accomplishment.” Within this area of focus a leader is concerned with actions and behaviors related to a leader who “gets things done.” This leader is a problem-solver, refuses to accept excuses, and follows through to completion.

The fourth and final division of “Focus of Attention” is the “Focus on Interaction.” Within this area the leader is concerned with actions and characteristics that motivate people to act and closely monitors how followers feel. This leader seeks to understand the wants and needs of others in determining what must be done.
The second dimension of measurement within the Dimensions of Leadership Profile is described on the Dimensions of Leadership Wheel—labeled, interpretation stage II. Scores are plotted on the Leadership Wheel and indicate a leader’s effectiveness within twelve leadership dimensions. These dimensions are: enthusiasm, integrity, self-renewal, fortitude, perceiving, judgment, performing, boldness, team building, collaboration, inspiring, and serving others.

The aforementioned dimensions of leadership are related to the four divisions of “Focus of Attention” in the following manner: enthusiasm, integrity, and self-renewal are associated with “Focus on Character.” Fortitude, perceiving, and judgment are associated with the “Focus on Analysis.” The dimensions of performing, boldness, and team building are associated with the “Focus on Accomplishment.” Lastly, the dimensions of collaboration, inspiring, and serving others are associated with the “Focus on Interaction.”

By analyzing scores on the Dimensions of Leadership Wheel, High Emphasis and Low Emphasis dimensions of a leader can be determined, thus indicating leadership characteristics, traits, and characteristics of a particular leader.

The profile asks the chaplain respondent to rank 12 groups of descriptive leadership statements in terms of their importance from the point of view of the chaplain as leader. The most important statement is denoted with a “5,” the next most important statement with a “4,” and so on until the least important statement is denoted with a “1.” The 12 groups and descriptive statements can be found in the profile in Appendix B. The possible scores within a particular dimension can range from 5 to 25, with a higher score denoting a stronger affinity for that dimension.
Listed below, in Chart 1 & Table 1, are the chaplains’ average and individual responses to the profile in numeric form. From analysis of this data the Focus of Attention can be determined corresponding to the most effective characteristics and traits of an effective chaplain leader, Interpretive Stage I. Data from Chart 1 & Table 1 will also be used to determine effective chaplain leadership across the dimensions of leadership, Interpretive Stage II.

**Chart 1. Average Scores from the DLP**
As explained earlier in chapter one, the names of the chaplains linked with their corresponding scores on the profile are not important for this study. This practice protects the senior chaplains from attribution as well as focuses the present study on the scores and not on which chaplain contributed the score.
Dimensions of Leadership Interpretive Stage I, “Focus of Attention”

Listed below, in chart format, are the chaplains’ responses corresponding to their scores in respect to Focus of Attention, Interpretive Stage I. Adding the scores of fortitude, perceiving, and judgment will produce the score for the Focus of Attention of Analysis. Adding the scores of performing, boldness, and team building will produce the score for the Focus of Attention of Accomplishment. Adding the scores of collaboration, inspiring, and serving others will produce the score for the Focus of Attention of Interaction. And, adding the scores of enthusiasm, integrity, and self-renewal will produce the score for the Focus of Attention of Character.

Chart 2. FOCUS OF ATTENTION

Chart 2 reveals that both Interaction and Character are strong Foci of Attention of the chaplains, with scores in the 50+ range. Accomplishment and Analysis are weaker Foci of Attention scoring much lower, 38.75 and 39.17 respectively.
Interpretive Stage I, Focus of Attention, reveals that senior chaplain leaders have a high concern for both internal characteristics of a leader (character) in contrast with the external environment the person affects (accomplishment). As well, senior chaplain leaders are more concerned with their social world of people (interaction) than with the intellectual world of ideas (analysis).

A senior chaplain leader concentrating on the focus of character is concerned with the “leader’s commitment, integrity, and ability to learn from experience.” This leader can be trusted and his actions are based on values and beliefs. This chaplain leader “recognizes whether personal goals and follower goals are mutually supportive and is willing to set aside personal goals to meet follower expectations.” The profile describes this leader “responding with both head and heart,” and “is both wise and smart.” Moreover, the profile says, “a developed heart implies integrity, a spiritual center, a sense of self not motivated by greed or fear but by love of life, adventure, and camaraderie.” As well these leaders stay focused on the reason(s) that initially formed a group and remain concerned with the beliefs and values of that group. Finally, the profile states, “some of the ways such leaders express their response to conscience are to maintain optimism in the face of challenges and disappointments, communicate honestly and model shared values, and strive to learn and grow from experience.”

A senior chaplain leader concentrating on the focus of interaction is concerned with bringing people together and motivating them to act. This chaplain leader is focused

4 Ibid., 7.
5 Ibid.
6 The following descriptions of the foci of character and interaction are taken from pages 8 and 9 of the profile, located in Appendix C.
on the wants and needs of the follower and closely monitors how they feel. This preoccupation with follower needs is likely to produce “genuine affection expressed between leader and followers.” The profile describes this chaplain leader as having “a gift for understanding the hidden element in the souls of their audiences and giving expression to the unexpressed.” This leader empowers followers by believing in them and “encouraging them to be their best selves.” Moreover, this chaplain leader mobilizes followers for action by clarifying what followers want and igniting that commitment to a plan of action. The profile states, “an organization led by someone who responds to people is capable of adapting, surviving, and growing with the help of dedicated and energized contributors.” Finally a chaplain leader focusing on interaction responds to people by collaborating with them, renewing vision and purpose, and expressing the interests of those led. In contemporary management speak this leader would be known as “a people person.”

*Dimensions of Leadership Interpretive Stage II, “Leadership Dimensions”*

Chart 1/Table 1 shows the leadership dimension of Integrity as the strongest dimension of the senior chaplains, and the only dimension to score above 20. Listed below are the dimensions ranked in the research from strongest to weakest in descending order:

1. Integrity (strongest)
2. Collaborating
3. Team Building
4. Serving Others
5. Enthusiasm
6. Inspiring
7. Perceiving
8. Self Renewal
9. Judgment
10. Fortitude
11. Performance
12. Boldness (weakest)

Also, the research shows a great margin of difference in scores between the top six dimensions and the bottom six dimensions. The average score of the top six is 17.59 while the average of the bottom six is 12.40. It is interesting to note that all of the top six leadership dimensions primarily deal with the wants and needs of others (highlighting the interactive relationship between the leader and the follower) as opposed to the bottom six which primarily focus on the traits of the leader.

Within the profile any dimension that rates 20 or more is considered a dimension of “High Emphasis.” Correspondingly, any dimension that rates 11 or less is considered a dimension of “Low Emphasis.” With this in mind, the research shows that the senior chaplains have the “High Emphasis” dimension of Integrity and two “Low Emphasis” dimensions—boldness and performance.

A chaplain leader, with a “High Emphasis” in the area of integrity, follows their personal beliefs and values, “while setting aside self-interest if necessary.”\(^7\) These

\(^7\) The description of the dimension of leadership of integrity is from the profile, pages 12-13 (see Appendix C).
leaders’ actions reflect their words and are incorruptible in a leadership position. These senior chaplain leaders dedicate “themselves to being honest with themselves and others and accepts responsibility for their actions.”

Moreover, a chaplain leader exemplifying integrity will be trusted by followers and respected for his values. As well, “when followers feel they have something in common with the leader, they may view that person as a model for their own behavior.”

In contrast, a senior chaplain leader, with a “Low Emphasis” in the area of boldness, “enables others to accomplish goals rather than focusing on the power of the leader to accomplish something.” In this dimension “leadership is viewed more as an act of inspiration than personal accomplishment. Exhibiting “boldness” as a “Low Emphasis” dimension accentuates the aspect of the leader being more concerned with the needs of the follower than with his needs.

A senior chaplain leader, with a “Low Emphasis” in the area of performance, “may see leadership associated more with the personal traits of the leader.” The profile states for this “Low Emphasis” dimension, “producing results may be viewed as something managers do, or the expectation of a leader in a situation is that they will inspire others to accomplish something for themselves.” As with boldness above, a “Low Emphasis” in performance yields concern for the wants, needs, and accomplishments of followers—even empowerment of the follower by the chaplain leader.

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8 The description of the dimensions of leadership of boldness and performance are from the profile, page 16 (see Appendix C).
Conclusion

The research from the Dimensions of Leadership Profile reveals that senior level chaplains excel at the Foci of Attention of Interaction and Character and are less concerned with the Foci of Attention of Accomplishment and Analysis. Moreover, the senior chaplains excel at the leadership dimension of integrity and are least concerned with the dimensions of boldness and performance. Finally, the research data from the profile reveals that the senior level chaplains excelled much more in the top six leadership dimensions (which focus on the relationship of the leader and the follower) than with the bottom six dimensions (which primarily focus on the leader)—with the average scores between the top six and bottom six being separated by more than 5 points.

The implications of the research above for the Air Force Chaplain Service are significant. According to these findings senior level chaplains should be first and foremost people of the highest integrity, exhibiting the deepest sense of trust and adherence to a known set of personal and organizational beliefs and/or values. Coupled with a strong sense of character, senior level chaplains should also be highly competent at relating to people, especially co-workers (subordinates). Interpersonal skills and the ability to perceive the needs of wants of followers are essential to the effectiveness of senior chaplains. According to the research these two leadership qualities (integrity and interpersonal skills) are paramount to successful leadership within the Air Force Chaplain Service.

On the contrary, other leadership skills that might be thought of as effective skills (i.e. authoritarianism and self-promotion/ performance) have been declared by the research to be, at the very least, of no effect upon a chaplain’s leadership ability---and
might be detrimental to his leadership ability. Leadership within the chaplaincy is better executed from a point of inspiration than dictatorship, and from a point of selfless service rather than from a position of perceived self-promotion. The implication of these findings in the Chaplain Service is significant. In view of the research, chaplains should emphasize interpersonal skill development over other skills such as performance at Professional Military Education schools, personal physical training scores, and personal assignment preferred positions. In conclusion, leadership in the Air Force Chaplain Service is more about interactions with people coupled with personal character than about all other organizational responsibilities combined.
CHAPTER FOUR

SENIOR LEVEL CHAPLAINS' RESPONSES TO THE CONTEXTUAL LEADERSHIP QUESTIONNAIRE

To answer the question, “What are the essential leadership characteristics, traits, and/or behaviors of the selected senior level Air Force chaplains?,” three evaluation tools were used. In chapter three the Dimensions in Leadership Profile was evaluated and in chapter five personal leadership interviews will be analyzed, but the second tool of research assessment is the Contextual Leadership Questionnaire.\(^1\) The CLQ is an assessment tool designed to allow respondents to choose, within a list, those leadership qualities, traits, and characteristics that best exemplify effective leadership. This author designed the CLQ to allow the senior chaplain respondents, in view of the leadership situation in the Air Force Chaplain Service, to be very specific in reference to qualities of leadership that were “most desirable” and leadership qualities that were “least desirable.” The CLQ randomly lists 60 leadership qualities and asks the senior chaplain leader to select the top 20 qualities that best exemplify effective leadership characteristics, traits, or behaviors for the Air Force Chaplain Service. Also, the CLQ asks the senior chaplain

\(^1\) From henceforth the assessment tool, Contextual Leadership Questionnaire, will be designated as the “CLQ.” (See Appendix D for the CLQ)
leader to rank those 20 qualities from the “highest or most desired leadership quality” to the “least desired” leadership quality.

At this place it is important to keep in mind the constitution of the senior level Air Force Chaplains selected for assessment. The 12 chaplain respondents are all senior leaders within the Chaplain Service (all Colonel or above in rank) to include the Chief and Deputy Chief of Chaplains’, a Major Command Chaplain, Higher Headquarters Chaplains’, and Wing level chaplains’. Furthermore, the 12 senior chaplains are broadly represented across many denominational and faith backgrounds, to include Roman Catholic and Protestant denominations (both from theologically conservative and theologically liberal traditions). Moreover, these 12 senior level chaplains represent 20% of the total number of senior level chaplains within the Air Force. With this said, the results from the CLQ give foundational and essential truth in respect to effective leadership within the Air Force Chaplain Service.

With this in view, the CLQ research reveals two sets of important leadership data. First, the CLQ reveals the most important leadership qualities that impact effective leadership within the Air Force Chaplaincy (20 qualities are selected out of 60 overall leadership qualities). Secondly, the CLQ reveals, within the top 20 leadership qualities, which qualities are more important for effective leadership than other qualities (the top 20 qualities are ranked from 1 to 20 with 1 being the most desired leadership quality and 20 being the least desired leadership quality).

Listed below is Table 2.
Contextual Leadership Questionnaire Matrix – Table 2

Matrix: The column, listed as “L-Quality,” identifies the various leadership qualities. The leadership qualities listed on the left side and in bold are the top 20 leadership qualities selected by the respondents from “most desired quality” (top) to the “least desired quality (bottom). Column 2 denotes the total score of the leadership quality. Column 3 is the average score of the leadership quality. Note: A lower average score denotes a more desired leadership quality.

<table>
<thead>
<tr>
<th>L-Quality</th>
<th>Total Score</th>
<th>Average Score</th>
<th>L-Quality</th>
<th>L-Quality</th>
</tr>
</thead>
<tbody>
<tr>
<td>Integrity</td>
<td>30</td>
<td>2.5</td>
<td>Professional</td>
<td>19</td>
</tr>
<tr>
<td>Servant Spirit</td>
<td>34</td>
<td>2.8</td>
<td>Dependable</td>
<td>19</td>
</tr>
<tr>
<td>Interpersonal Skills</td>
<td>39</td>
<td>3.3</td>
<td>Decisive</td>
<td>20</td>
</tr>
<tr>
<td>Commitment</td>
<td>48</td>
<td>4.0</td>
<td>Ability to Follow Orders</td>
<td>20</td>
</tr>
<tr>
<td>Team Building</td>
<td>70</td>
<td>5.8</td>
<td>High Energy Level</td>
<td>20</td>
</tr>
<tr>
<td>People-Centered</td>
<td>71</td>
<td>5.9</td>
<td>Always Learning</td>
<td>19</td>
</tr>
<tr>
<td>Spiritual</td>
<td>76</td>
<td>6.3</td>
<td>Problem Solver</td>
<td>Delegator</td>
</tr>
<tr>
<td>Competent</td>
<td>98</td>
<td>8.2</td>
<td>Analytical Skills</td>
<td>Assertive</td>
</tr>
<tr>
<td>Empowers Others</td>
<td>111</td>
<td>9.3</td>
<td>Attentive to Detail</td>
<td>Ambitious</td>
</tr>
<tr>
<td>Fair</td>
<td>123</td>
<td>10.3</td>
<td>Mission-Centered</td>
<td>Mentoring</td>
</tr>
<tr>
<td>Humble</td>
<td>129</td>
<td>10.8</td>
<td>Motivating</td>
<td>Inspiring</td>
</tr>
<tr>
<td>Credible</td>
<td>131</td>
<td>10.9</td>
<td>Vision-Casting</td>
<td>Risk-Taker</td>
</tr>
<tr>
<td>Consistent</td>
<td>140</td>
<td>11.7</td>
<td>Verbal Fluency</td>
<td>Caring</td>
</tr>
<tr>
<td>Emotionally Stable</td>
<td>148</td>
<td>12.3</td>
<td>Gets Things Done</td>
<td>Self-Assured</td>
</tr>
<tr>
<td>Self-Disciplined</td>
<td>159</td>
<td>13.3</td>
<td>Sympathetic</td>
<td>Mature</td>
</tr>
<tr>
<td>Able to Establish Priorities</td>
<td>172</td>
<td>14.3</td>
<td>Able to Resolve Conflict</td>
<td>Able to Get Along w/ Others</td>
</tr>
<tr>
<td>Listener</td>
<td>180</td>
<td>15</td>
<td>Perceptive</td>
<td>Truthful</td>
</tr>
<tr>
<td>Admits Mistakes</td>
<td>207</td>
<td>17.3</td>
<td>Courageous</td>
<td>Confident</td>
</tr>
<tr>
<td>Ability to Network</td>
<td>208</td>
<td>17.3</td>
<td>High Stress Tolerance</td>
<td>Accepts Responsibility</td>
</tr>
<tr>
<td>Adaptable</td>
<td>229</td>
<td>19.1</td>
<td>Military Mindset</td>
<td>Self-Monitoring</td>
</tr>
</tbody>
</table>

In respect to effective leadership qualities of senior level chaplains the CLQ reveals useful data. First, of the 60 leadership qualities only 26 were selected by the senior chaplains as effective leadership qualities. Furthermore, of the 26 selected qualities six where only selected once by six different chaplains, and all six of the qualities were selected 19th or 20th (least desired) by those chaplains. This means that the
chaplains, as a collective group, have strong ideas as to what are and what are not effective leadership qualities within the Chaplain Service. In other words, although there were six qualities selected beyond the top 20 qualities, these six qualities can be dismissed as inconsequential to the study since these six qualities ranked either 19 or 20, least important on their individual leadership questionnaires. This is not to say, for example, that “truthfulness” is not important in leadership, but the chaplains might have understood the usefulness of “truthful” to be more under the rubric of “integrity” than in a separate category. In any means the senior chaplains have strongly asserted these 20 leadership qualities, over and against 40 other leadership qualities.

Another important characteristic concerning the data from the CLQ is the lack of support for leadership qualities specifically labeled as military qualities. For example, “mission-centered,” “ability to follow orders,” “military mindset,” and “high stress level,” all associated with military culture did not receive one selection from the chaplains. This is significant. In the Air Force with Commanders and First Sergeants, talk is always concerned with “completing the mission.” Most everything in the Air Force is constructed around “mission first,” but according to the senior level chaplains, in view of the CLQ, Air Force mission accomplishment is of inconsequential status.

On the other hand, the CLQ reveals that integrity, service, and relational skills are of utmost importance for effective chaplain leadership. The leadership quality of Integrity ranked at the top of the questionnaire with Servant Spirit and Interpersonal Skills a close second and third, respectively. Furthermore, six out of the top 10 (Servant Spirit, Interpersonal Skills, Team Building, People-Centered, Empowers Others, and Fair) effective leadership qualities are related to relational dynamics. In other words, the
ability of the senior chaplain to effectively relate to staff, parishioners, and commanders is of vital importance. Moreover, the other four leadership qualities in the top 10 (Integrity, Commitment, Spiritual, and Competent) can only strengthen and broaden the chaplains interpersonal relational abilities.

Another notable finding within the research of the CLQ is the placement or ranking of “Commitment” as the 4th most desired leadership quality. From this placement the conclusion can be advanced that senior chaplains assert a high level of commitment to the organization of the Air Force, its people, to the Chaplain Service, and to the individual chaplain’s vocational calling is of extreme importance to successful leadership. Ministry within the Air Force is long and grueling and for a chaplain to not only survive, but thrive within its ranks he must have an overwhelming sense of commitment to the Air Force as well as to his God who called him to this special place of service.

An additional significance of the CLQ research data is that the leadership quality of “spiritual” ranked 7th on the leadership list. It is interesting that qualities like Team Building and Commitment were thought by the senior chaplains to be more desirable in Chaplain Service leadership than spirituality.

Lastly, and importantly, the CLQ data is interestingly “silent” in respect to many traditional leadership qualities. For example, the leadership qualities of Motivating, Vision-Casting, Verbal Fluency (communication), Delegator, Inspiring, and Getting Things Done, all qualities associated with effective leadership in other leadership situations (i.e. business, school, and church), did not place in the top 20 effective leadership qualities for the Air Force Chaplain Service. This further promotes the
conclusion that leadership must be defined within the context in which it is used. Subsequently, apart from the context of leadership, leadership cannot be adequately defined.

The research from the Contextual Leadership Questionnaire reveals that senior level chaplains have strong opinions concerning effective leadership within the Air Force Chaplain Service. Most specifically, the qualities of Integrity and positive interaction with others within the Air Force organizational structure (the leadership context) will foster successful Chaplain Service leadership. For chaplains to succeed in leadership they must be persons of character, willing to serve others and empower others, able to build a cohesive ministry team, and willing to shape their ministries and service around the needs and wants of others. Inherent in the heart of the servant spirit and willingness to be “people-centered” is the conscious decision by the chaplain to be unselfish and not driven to succeed by selfish ambition and motivation. According to results of the CLQ, in order to succeed within the ministry context of the Air Force Chaplain Service a chaplain must seek the well-being of others before himself, and accomplish that service with integrity.
CHAPTER FIVE

SENIOR LEVEL CHAPLAINS’ RESPONSES TO THE PERSONAL LEADERSHIP INTERVIEW

To answer the question, “What are the essential leadership characteristics, traits, and/or behaviors of the selected senior level Air Force chaplains?,” three evaluation tools were used. In chapter three the Dimensions in Leadership Profile was evaluated and in chapter four the Contextual Leadership Questionnaire was used and the results assessed and analyzed. But, the final tool of research assessment is the Personal Interview. Each senior chaplain was given a set of 12 questions pertaining to effective leadership within the Air Force Chaplain Service and their responses, in there entirety are located in verbatim form in Appendix E. Consequently, chapter five will examine the responses from the senior chaplains in a condensed and manageable form conducive to research, as well as address information pertaining to the interview questions themselves. Furthermore, at the end of the chapter conclusions will be drawn from the interview data as that data applies to effective leadership within the Air Force Chaplaincy.

Again, for the sake of non-attribution within the Air Force system the chaplains’ individual answers to the leadership questions are identified as Ch A, Ch B, Ch C, and so forth with no particular name associated with any particular set of answers. As stated in chapter one, the important part of this leadership research is the leadership data itself, not
the chaplain who made the statement(s). As well, the senior chaplains, in light of this non-attribution policy, were probably more free and candid with their responses, thus enhancing the research product.

The following senior chaplains participated in the Personal Leadership Interviews:

Ch (MG) Charles Baldwin, Chief, Air Force Chaplain Service
Ch (BG) Cecil Richardson, Deputy Chief, Air Force Chaplain Service
Ch (Col) Darrell Morton, Chief of the Personnel and Readiness Division, Office of the Chief of the Air Force Chaplain Service
Ch (Col) David Cyr, Air Combat Command Chaplain
Ch (Col) Karen Stocks, Deputy AETC Command Chaplain
Ch (Col) Paul Rider, Chief, Personnel & Requirements Division, Office of the ACC Command Chaplain
Ch (Col) Dwight Braswell, Wing Chaplain, 4th Fighter Wing
Ch (Col) Joseph Wallroth, Wing Chaplain, 89th Air Base Wing
Ch (Col) Philip Fain, Wing Chaplain, 1st Fighter Wing
Ch (Col) Gary Bomberger, Wing Chaplain, 20th Fighter Wing
Ch (Col) David Broyles, Senior Air Force Chaplain at Arlington National Cemetery
Ch (Col) Robert Hochreiter, Deputy Wing Chaplain, 1st Fighter Wing

All of the personal biographies of the participants are located in Appendix B.

The participants above were selected to participate in the study for many reasons. Chaplains' Baldwin and Richardson were chosen because they are at the highest echelon
of leadership within the Air Force Chaplain Service. A project addressing leadership within the Air Force Chaplain Service would be severely limited if it did not include the top two leaders within the assessed organization. Chaplain Morton was selected because he also serves as a staff officer in the highest office of the Chaplain Service. Chaplains’ Cyr, Rider, and Stocks were selected because they serve at the next lower echelon of the Chaplain Service; at the Command level. The Command level is an intermediate leadership and responsibility level between the Air Staff (highest headquarters) and the Wing level. Chaplains’ Braswell, Wallroth, Fain, Hochreiter, and Bomberger were selected because they serve at the Wing level of the Air Force Chaplain Service. Ch Broyles was selected because he serves in a special assignment apart from the Wing level at Arlington National Cemetery.

Furthermore, the chaplains were selected because they serve from many different faith backgrounds and theological traditions (for example, Chaplains’ Wallroth and Hochreiter are Roman Catholic priests, Chaplains’ Baldwin and Braswell are Southern Baptist ministers, Chaplains’ Richardson and Cyr are Assembly of God ministers, Chaplains’ Rider and Broyles are ministers in the United Methodist Church, Ch Fain is a minister in the American Baptist faith, Ch Stocks is a Presbyterian Church, USA minister, Ch Morton is a minister in the Evangelical Lutheran Church in America, and Ch Bomberger is a minister in the Lutheran Church, Missouri Synod.) As well, Ch Stocks was selected because she is the only female senior level chaplain in the Chaplain Service. With the aforementioned in mind, the various backgrounds, assorted leadership positions, different career opportunities, and diverse theological traditions of the respondents lends a high degree of research credibility to this project.
An additional note in regard to the process of research gathering in the Personal Leadership Interview stage is that all of the chaplains were interviewed in person, at their place of service by the author except Chaplains’ Stocks and Wallroth. They both were interviewed via phone call.

The 12 particular questions utilized in the personal interviews were chosen by the author for a number of reasons. First, all of the questions are oriented toward some aspect of leadership within the context of the Air Force Chaplain Service. In other words, each question has “applicability” to a leadership concern or problem within the larger organization of the Air Force or the smaller organization of the Air Force Chaplain Service. Secondly, each question also has “applicability” to a leadership issue or challenge within the context of “ministry” or religious vocation. The questions allow the respondents to freely explain their leadership styles and opinions in both contexts of the Air Force and religious ministry (community). Thirdly, these particular questions were selected because these are the leadership questions and management issues that the author, as a junior level chaplain, wants to understand from his senior leaders. As well, below, specific intended research outcomes in respect to each question are listed for further understanding.

The 12 questions are divided below with an analysis of each question using the answers from all of the respondents for each question. At the end of the chapter general conclusions are given concerning effective leadership within the Air Force Chaplain Service.
**Question One:** As a senior level chaplain, what are the characteristics, traits, and/or behaviors that you associate with effective leadership at the base level of the Air Force Chaplain Service?

Question one was formulated so that the senior level leaders would be able to respond to leadership at the level of the Captain and Major rank levels of the Chaplain Service. This level is at the Wing level and is the level where one-on-one ministry, counseling, and unit visitation is performed. Also, this is the level where new chaplains begin their ministry within the Air Force. Also at this level, junior chaplains will lead worship congregations, assume responsibilities as project officers, and begin to work within a “ministry” staff led by the Wing Chaplain. The intended research outcome from this question is to obtain leadership qualities, at the junior level, for successful chaplain ministry.

The responses to question one from the senior chaplains were numerous. Many of them cited “integrity” as an important element to successful leadership. Chaplains’ A, D, I, and L strongly supported the need for chaplains to be ministers with integrity and character in all they do. Ch L described the need for integrity in concretely negative terms when he states, “If you don’t have integrity you should not be in the Chaplain Service!”

As well, many of the senior chaplains understood leadership within the chaplaincy to involve possessing an innate sense of leading with a servant heart; a heart that produces authentic love and care for others. Chaplains’ A, D, F, G, and L directly acknowledge the need for the leader to lead with a servant spirit and heart as he cares for and loves people. Connected to leading with a servant’s heart is the idea of genuinely
caring and loving people. The need to have a heart that genuinely cares for the well-being of people, to include staff as well as parishioners, is paramount to successful leadership within the Chaplain Service. Chaplain D summed up this idea when he states, “You have to care for people…”

Other traits and characteristics that the senior chaplains discussed were the need to fit into the organization of the Air Force (Chaplains’ A, C, E, I [learning to be a follower within the system], J, and K). This need to understand the culture of the Air Force extends from the concept of simple military bearing (the overall military presentation of the officer [shoes shined, uniform pressed, etc.]) to job competence, to commitment to the organization itself [the Air Force]. As well, two chaplains (B and H) stated that the ability to communicate effectively was an integral part of successful chaplain leadership. Chaplains’ C and G emphasized the need to build teamwork as foundational to successful chaplain leadership. This building of teamwork involves empowering followers as well as getting to know subordinates (their wants, needs, and issues). Chaplains’ A, B, and D shared the need of being a “spiritual person,” with “a sense of calling (fidelity to calling)” from God as important for chaplains as they successfully lead within the Chaplain Service. Chaplain C made an important generalized statement concerning effective leadership when he affirmed the need for junior chaplains to simply, “bloom where you are planted!,” meaning serve God with all your heart wherever your ministry field may be.
Question Two: As a senior level chaplain, what are the characteristics, traits, and/or behaviors that you associate with effective leadership at the senior level of the Air Force Chaplain Service?

Question two, which is very similar to the former question, was designed so that senior leaders would be able to discuss their thoughts concerning, not the junior level of chaplain leadership, but the top level of Chaplain Service leadership. This top level is where oversight and supervision of chapel staffs, command ministries, and even ministry in the entire Air Force is managed and led. The intended research outcome from question two is to gather those leadership qualities necessary for effective leadership at the highest levels of the Chaplain Service.

The responses of the senior chaplains to the second question are numerous. Chaplains A, C, E, F, G, H, I, J, and K all mentioned, in one form or another, the need for successful senior level chaplain leadership to value the subordinates. Chaplain C states that the senior leaders must have “respect for work and dignity for people” as the leader “permits risk and failure” of subordinates. Other senior chaplains state, the “ability to listen” as vital for followers (Chaplains’ E and I). Chaplain H states simply, “acknowledge people for who they are.” Chaplain F states that “unless they [subordinates] know that you love them and care for them then it’s [leadership] not going to be successful.” Chaplain J states that the leader must identify the strengths and weaknesses of co-workers in order to “play” to their strengths. When the leader does this, Chaplain J states that the subordinate feels valued and respected for who they are. Chaplain K states in unequivocal terms, “[the leader must] love people and care for
people,...people-centered is the key!” Chaplain G echoes this idea in the simple statement that effective leadership is about “people first initiatives!”

Other traits and behaviors that are important to successful leadership within the Chaplain Service are again integrity of the leader (Chaplains’ D and E), servant heart (Chaplain A), ability of the senior leader to think strategically (Chaplains’ B and L), and the need for the senior chaplain to understand and enmesh himself into the organization of the Air Force. Chaplain A describes this leadership of “enmeshment” in terms of possessing proper “military bearing.” Chaplain D describes organizational “fit” as being “able to have a relationship with the commander,” and “we [chaplains] need to know as much as we can about the Air Force and the system.”

*Question Three: As a senior level chaplain, what are the characteristics, traits, and/or behaviors that you associate with effective leadership at a deployed location within the Air Force Chaplain Service?*

Question three asks the same question as questions one and two except the ministry context is altered. Question one relates to ministry leadership at the base level, question two relates to ministry leadership at the highest levels, but question three relates to ministry in the context of the combat zone, as opposed to ministry at “home-station.” More and more Air Force chaplains are finding themselves having to lead ministry in austere places, away from family, in distant parts of the world, with limited resources, and in a distinct ministry environment (combat). The intended research outcome of question three concerns identifying, if any, particular leadership qualities that produce effective deployed leadership and ministry.
The majority of the senior level respondents described successful leadership of chaplains at deployed locations as the same or similar to successful leadership at stateside bases (Chaplains’ A, B, E, F, J, K, and L). Chaplain B described this idea as, “ministry is ministry wherever you go!”

But, the chaplains did recognize some caveats to deployed ministry. Chaplain B states that there is an emphasis on the chaplain to be a “cheerleader” to all of the deployed members in order to value human accomplishment in a harsh environment. Chaplains’ C, H, and K emphasize the need of the chaplain to keep mentally, physically, and spiritually strong before and during deployments for effective leadership. This idea stems from the concept that a leader “cannot give that which he does not have.” Chaplain H states the need for individual wellness as he says the chaplain should be “skilled in survival.” Chaplains’ F and L emphasize the need to build a good and healthy relationship with the deployed commander in order to facilitate effective chaplain leadership. Chaplain H states that “it is imperative, absolutely imperative that you [the senior leader] build a team at that [deployed] location,” and create an environment where “everyone understands their responsibilities.” Chaplain C states that it is important at a deployed location to be “creative and adaptive in ministry.”

Finally, in respect to question three, many of the chaplains state that deployed ministry is about people. They indicated this in many ways. Chaplain D says deployed ministry “takes a real strong commitment to the people” and involves “selflessness—service before self.” Chaplains’ F, G, I, K, and L emphatically emphasize the need for chaplains to get out and be physically with the troops for successful leadership and
ministry at a deployed or combat location. Being with the troops is essential for effective chaplain leadership in deployed ministry.

*Question Four: What are the characteristics, traits, and/or behaviors that you believe detract from effective leadership of chaplains within the Air Force?*

Question four gives the senior level respondents an opportunity to discuss their thoughts on negative leadership qualities; those traits or behaviors that either limit the leadership effectiveness of a chaplain or cause the chaplain to leave the Chaplain Service due to non-promotion or other reasons. The intended research outcome from question four is, if negative leadership qualities can be identified then a junior level chaplain can seek training or use other methods to nullify or eradicate that particular negative trait or quality, thus effectively enhancing his overall leadership abilities and effectiveness. If the junior chaplain does not understand which leadership qualities will produce negative leadership he will then have no guidance for self-improvement and correction.

The senior level chaplains, for the most part, were in one accord in respect to their responses to question four. Chaplains' A, B, D, F, G, J, K, and L emphatically state that any form of "careerism" or attitude of "me first" within the chaplaincy is a serious detraction from successful leadership within the Chaplain Service. Many of them had strong feelings concerning the pre-occupation with "me first" concerns of subordinate chaplains. The reality is that the military promotion system is competitive by nature. When a chaplain is before the promotion board he is competing, head-to-head, with other chaplains. This competitive system, even within the chaplaincy, can produce chaplain
officers who are mostly concerned with how they will make promotion, and subsequently relegate ministry to a secondary level. Senior level chaplains state that this tendency to become consumed with promotion must be controlled and put into its proper place. All chaplains want to be promoted, if not, for the simple reason that if a chaplain does not get promoted his ministry in the military will end. But, although chaplains want to get promoted this “want” should never supersede the call to minister and service within the military. Chaplain A describes careerism when he says, “it is so ugly when you see someone pushing themselves and trying to get glory for something they have done.” Chaplain K states, “Being self-centered is the disease within the Chaplain Service that will kill a chaplain faster than anything!” Chaplain L describes self-centeredness in terms of “not open to teaching, and not open to learning.” Chaplain H speaks to the root of the issue of self-centeredness when he states that the biggest detraction of effective ministry within the Chaplain Service is “jealousy!”

Other detractors of successful chaplain leadership that are mentioned by the senior leaders are: failure of a chaplain on moral grounds (lack of integrity) (Chaplains’ C, H, and I). Another detractor is the inability of the chaplain leader to build a cohesive ministry team among his subordinates (Chaplains’ E and H).
Question Five: Do you believe that effective leadership characteristics and behaviors will be different when the chaplain functions as a military officer from when he/she functions as a chapel pastor?

If so, what are the differences?

Question five relates to the tension, if any, between the chaplain as military officer and chaplain as minister. The Air Force Chaplain finds himself needing to fulfill requirements both as an officer and as a ministering chaplain. Since the senior level chaplains have been living and serving in the roles of officer and chaplain for many years they will be the functional experts in the area of living with this “tension.” The intended outcomes of question five are: to understand if a “tension” does exist within the life of a chaplain from the perspective of those who have lived the chaplain life for many years. Also, if there is a “tension” or the need for an adequate “balancing act” between the two roles then question five will provide the research data for a chaplain to be able to perform effectively in either role.

Almost all of the senior level respondents state that there is no difference in leadership from when the chaplain functions as a pastor from when he functions as a military officer. Chaplain A states the roles or functions “should be seamless;” Chaplains’ B, D, E, F, G, and H state that there is no difference when the chaplain functions as a pastor and when the chaplain functions as a military officer. Two chaplains (H and L) believe that the functions of the chaplain should be “blended” together; they state, “there has to be a good ‘blending’ and ‘balancing’ of who I am militarily over against who I am pastorally,” and “to be an effective officer you have to
be an effective chaplain, and to be an effective chaplain you have to be an effective officer."

Conversely, Chaplains' C, J, and K feel that there is a difference between roles and functions when the chaplain is pastor over and against when he is an officer. Chaplain C states, the further a chaplain progresses up the leadership pyramid, some of the officer roles start to become more important and come to the fore of the chaplain's leadership. Although Chaplain C makes this statement concerning senior level leadership within the Chaplain Service, he also is quick to state that the chaplain must always possess a servant heart and exhibit an attitude of service before self. Chaplain K understood the difference between chaplain roles as loyalty or commitment to the organization of the Air Force. Chaplain K believes that the chaplain officer must understand the Air Force organizational structure and culture so that he can effectively operate within it.

*Question Six: In your own words, describe effective leadership within the military context of the Air Force Chaplain Service?*

Question six is broadly based. Where questions one through three were specialized into particular levels of leadership (Wing level, deployed location, etc.) question six asks respondents to describe effective leadership within the Chaplain Service in terms that are broad, general, and all-inclusive. The intended outcome from question six is to gather effective leadership qualities within the context of the Chaplain Service from senior leaders looking at leadership in the Chaplain Service from a "macro" perspective.
Many of the senior level chaplain leaders did not have much to add to the responses from the previous questions concerning leadership. Chaplain A maintained the need for a servant heart and a love for “all Airmen.” Chaplain B simply states that the chaplain’s leadership should “make a difference!” Chaplains’ C and H state that the chaplain must “possess a spirit of acceptance and tolerance” because the chaplain is operating in a religiously “plural” environment. Chaplain D reiterates his emphasis of respectfulness, integrity, and assurance of personal dignity as important elements in effective chaplain leadership. Chaplain E states that leadership within the Chaplain Service is predicated on serving others before yourself. Chaplains’ G and I affirm the need to influence and direct people to accomplish the goal while respecting everyone in the process. Chaplain J states that the chaplain must always remain true to his calling before God while being an effective ministry leader. Chaplain L states that effective leadership is “willing to be part of a team and doing what is necessary to make that team succeed,” and “making sure the people who you are responsible for, succeed.” Finally, Chaplain K states that effective leadership within the Chaplain Service is based on “selfless service to calling and to the Air Force. If you have those two things then you will be fine. Nothing more. Nothing less.”
Question Seven: In view of the fact that military leadership is inseparable from rank level, consequently, what is the importance of assignment location, preferred positions, OPR rater writing skill, faith background, and other issues beyond the control of the chaplain, as he/she competes for promotion?

Question seven was designed to expose the effects (positive, negative, or neutral) of contingent issues beyond the control of the chaplain as he attempts to build a career of ministry within the Air Force. As stated earlier, in the Air Force leadership and responsibility are commensurate with promotion and rank level. Therefore, the chaplain must understand if conditions exist, beyond his control, that have an influence (if any) on the promotion process. Question seven asks if certain assignment locations or preferred duty positions are more beneficial for promotion than others? Does the writing capabilities of the supervisory chaplain who produces the Officer Performance Report (OPR), which is the annual measuring stick for officer performance, have a bearing on promotion? As well, the question asks if the chaplain’s particular faith background has an influence in the promotion process. For example, if Chaplain A’s faith background is in high demand in the Air Force due to a shortage of those “faith type chaplains,” then is his promotion more likely than Chaplain B whose faith tradition is not at shortage levels? The intended outcome of question seven is two-fold. First, do these factors listed in question seven have an effect on promotion success or failure of chaplains? Question seven allows respondents to determine, from their experience in the Chaplain Service, whether or not the listed factors do have validity or not within the system of the Chaplain Service. Secondly, if these factors do have an influence on the promotion process, then
another intended outcome is to determine what the influential factors are so that the chaplain can make more informed decisions when deciding about career assignments and progression, instead of possibly leaving those decisions up to “chance.”

The senior level chaplains’ responses to question seven are varied. Chaplain A states that although most of the factors listed in the question do, in fact, have a bearing on promotion, the Captain or Major should not concern himself with these things and simply let the system take care of itself. In other words, “do the best that you can do at your place of service.” This thought was re-enforced by many of the senior chaplains (B, C, D, F, H, I, J, and L).

Most senior chaplains state that at the Captain and Major levels faith background, race, gender, and assignments are not factors in promotion. But, when the chaplain begins to compete for the rank of Colonel then assignments are very important. The two things that the senior level chaplains state are very important for promotion to Major and Lieutenant Colonel, as well as Colonel, are: completion of the required Professional Military Education (PME) and the Officer Performance Report (OPR) (Chaplains’ A, B, C, D, E, F, G, J, and K). More specifically, the senior chaplains maintain the importance of the subordinate chaplain to complete those things that he has direct control over, which are PME completion and doing the best job he can do in the place he is, at that time. But, overwhelmingly the senior chaplains are convinced that the production of the OPR is of critical importance for the chaplain to get promoted. More specifically, the ability of the writer of the OPR to convey the performance of the rated chaplain on the report is critical. Chaplain J summed this idea when he states, “if you have someone who is a lousy writer, it can really, really do you in!”
With this fact in mind, how does the subordinate chaplain overcome the failings or lack of ability of a senior rater who has immense impact on the career of that subordinate; and this impact is literally in the rater’s hands in the form of a pen when he writes an OPR? The system attempts to mitigate this weakness in the promotion system in two ways. Supervisory chaplains do receive OPR writing training while in the intermediate chaplains’ school, although this training is minimal. Secondly, chaplains are moved (PCS’d) often which allows a chaplain to be rated by more than just one rater in his years before promotion. But, all twelve of the senior chaplains understand that the writing ability of the rater, whether good or bad, has a major impact in the promotion system.

*Question Eight: What role does the chaplains’ immediate family have in his/her’s development as a leader within the Air Force?*

Question eight was designed with the reality in mind that the chaplain does not lead or minister in a “vacuum,” but that conditions exist around him that either have a positive effect or negative effect on his leadership abilities. A big factor in the life of the chaplain is the support or non-support of immediate family for his role in military ministry. Again, military ministry is a high stress ministry and this stress is not limited to the chaplain but extends to his family via long deployments away as well as long hours at the chapel. Question eight asks respondents to answer from their experience if immediate family support is a factor in the ability of the chaplain to lead and minister. The intended outcomes of question eight are: to find, if indeed family support is a contributing factor (positively or negatively) to the leadership capacity of the chaplain; and secondly, if it is
a contributing factor, then how does support or non-support from family affect the leadership abilities of the chaplain.

Overwhelmingly all of the senior chaplains state that a supportive family is vital to the success and effective leadership of the chaplain. The statements made by the senior level chaplains are imperative. Chaplain A states, “If the family is happy then the chaplain is happy.” Chaplain C states, “I have found that the chaplains that are serving in this capacity [military ministry] have a whole lot more success if they have a supportive family.” Chaplain D emphatically states that, a chaplain “can’t make Colonel without support of the family.” Chaplain F states, “If the wife [spouse] is not happy then the chaplain is not going to be happy.” Chaplain H adds to this former statement when he says, “if a person does not have the kind of support he needs to do the job, he probably needs to look at whether or not he needs to be in that job.” Chaplain I says, “Families are important. I think you better have a healthy family life—heaven knows the military takes more from family life than ever.” Chaplain K continues the emphasis on the importance of family support for effective leadership when he states, “the family is critical to the success of the chaplain. Without support form the home it is impossible to thrive within the chaplaincy.” Finally, Chaplain L states, “If you don’t have a supportive family, you don’t have anything. If your family is not willing to be a part of your career in the Air Force, you [the chaplain] are not going to be effective.”

The support of the family is vital to the effectiveness of the leadership of the chaplain. The major aspect that the senior chaplains state as being most supportive from the family to the chaplain is in the area of family moving. The military will move a chaplain family every two to three years, and the attitude of the family during these
stressful times is critical to the success of the chaplain. If the family is dreading every move, this stress will, undoubtedly, be felt by the chaplain. On the other hand, if the family views each move as a new adventure to “see the world,” so to speak, and moves are positive then the chaplain will not have to endure the added stress of family tension.

**Question Nine:** Within the context of the military, followership is a component of effective leadership. How can a chaplain develop his/her leadership skills by being an effective follower?

Question nine relates to the fact that within the military organization everyone, from the Chief of Staff of the Air Force to the lowest level airman is accountable to a supervisor. This reality also exists for the chaplain, whether he is a Captain or a Colonel; he is responsible to a superior officer. This is probably an area of military ministry that is much different than civilian ministry. In civilian ministry often the pastor is isolated from any form of hierarchal supervision, especially in the Baptist faith. The pastor might have a board of deacons or a church council with some oversight but often this is not the case, and the pastor has free reign in the affairs of the church, often to his demise. In the military every chaplain has a supervisor who “grades” the performance of the chaplain officially each year. This annual performance report is called the OPR (Officer Performance Report). The OPR is a critical evaluation tool that speaks to the performance of the chaplain in respect to goal achievement, his leadership potential within the organization, and his fitness to continue as a chaplain. Inherent in the OPR is the ability to follow the direction of a superior. And often within the Chaplain Service, the superior will be a chaplain of a different faith group than the evaluated chaplain.
Therefore, since followership is an integral ingredient of the OPR, and the OPR is an evaluation assessment of the chaplains' leadership abilities and potential, then, consequently, followership is inseparably linked to leadership within the context of ministry within the Chaplain Service. Question nine permits the senior level respondents to discuss their thoughts concerning this valuable link between following and leading. The intended outcome of this question is to isolate the ways and means a subordinate chaplain can increase his effectiveness as a follower in order to increase his effectiveness as a leader.

The senior level chaplain's responses to question nine are significant. They are significant because all of the respondents feel that followership is an integral component of effective leadership within the Chaplain Service, regardless of the rank of the chaplain. Chaplain A believes followership begins with the chaplain "volunteering for everything!" Chaplain C states, "if you never learn to follow you won't ever learn to lead effectively." Chaplain D expands this idea when he says, "you have to be a follower of those officers appointed above you, you have to be a follower of God...but that does not mean that you cannot ask questions." Chaplain G states, "regardless of my position I am always a follower." He also says that the senior chaplains need to remember that they were once junior themselves. He further states, "I think a great quality of leadership is to say I am a follower and there is nothing wrong with being a follower." Chaplain K defines followership as "selfless service...followership breeds team work and cohesion which are most important."

The question also asks the respondents to answer as to what a chaplain can do to develop or increase his abilities as a follower so that he can be a better leader. Chaplain
C says that a chaplain can develop his followership skills by being “willing to learn and be mentored...and it is an attitude of the heart.” Chaplain I says that followership skills are developed by listening, observing, asking questions, and ultimately going and doing the job. Chaplain L states that followership is a willingness to be taught. Finally, Chaplain K believes that followership skills can be developed by the chaplain by “remaining humble before the Lord.”

*Question Ten: How must the chaplain change his/her leadership style and behaviors as he/she leads and interacts with variant groups such as: staff, colleagues, commandrs, and chapel volunteers?*

Question 10 is related to question number five. Both questions ask whether the chaplain needs to change his leadership style when operating with different people groups; or does he use the same style. Question five examines the relationship between the chaplain as minister and the chaplain as military officer. Question 10 examines the leadership requirements of the chaplain, in a very broad sense, across many different people groups. The senior chaplains were asked to discuss their thoughts on leadership style and behavior in relation to official military relationships (staff, colleagues, and commanders) and also unofficial military relationships (ministry as pastor to military members, military dependents, and military retirees). Does the chaplain need to implement different leadership abilities according to the particular group he is leading or apart of? The intended outcome of question ten is to understand whether or not the chaplain will need to function differently, in respect to leadership, depending on the group he finds himself in. Moreover, if the chaplain does need to exert different
leadership abilities, depending on group make up, then what are the styles, behaviors, and leadership abilities he will need to employ to be successful with these different groups? Question 10 allows the senior respondents to discuss these dynamics of group leadership within the Chaplain Service.

The senior level responses to question 10 are overwhelmingly similar. Many of the senior chaplains state that there is no difference in leadership when working with variant groups (Chaplains’ A, D, F, H, I, J, K, and L). But, what they did state was that the core of the leadership of the chaplain will not change but the methods will. For instance, Chaplain B states, “you [the chaplain] change your approach with every group but you never change your values and principles.” Chaplain J states the point in this manner, “the basic leadership capabilities are there and you adapt them to the group you are dealing with.” Chaplain K says that the methods change and there needs to be adaptation of leadership techniques but all is done in integrity and a servant spirit. This is very similar to Chaplains’ C and G’s approach when they state that versatility, adaptation, and cooperation are integral to leading variant groups. Finally, Chaplain D makes an encompassing statement when he says, “integrity and honesty and respect for people and treating them like you would like to be treated” are always important factors in any group the chaplain will be leading.
Question Eleven: Are there any additional comments that you would like to add in reference to Air Force Chaplain Service leadership that you were unable to address above?

Question 11 was designed to allow the senior level chaplain to talk about leadership within the Chaplain Service from any other perspective not mentioned in the aforementioned 10 questions. This allows the senior chaplains to speak from their overall experiences within the Air Force. This question is also a means to “catch” leadership wisdom not targeted in the previous questions. The intended outcome of question eleven is to gather a greater comprehensive view of successful leadership within the Chaplain Service.

Question 11 generates many different responses from the senior chaplains but mostly the same responses inherent in the previous 10 questions. Chaplain A added, “The leader’s primary job is to take care of subordinates,” and the leader must be a “person of integrity and character.” Chaplain C makes the statement that “leadership can be lonely,” and “in the end you have to make the decision!” Chaplain D emphasized the need for effective leadership in the Chaplain Service to “have integrity in reports.” He also said one of the problems in the chaplaincy is that too often the chaplain wants to be “liked” by people so badly that he will sacrifice his leadership effectiveness to get it. Chaplain E states that the Air Force Chaplain Service is a great place to learn and grow in leadership development. On that same line of thinking, Chaplain F says that chaplains need more training of chaplains to be more effective leaders. Chaplain G states that “your [the chaplain] success is not dependent on your rank.” He also states the need for chaplains to have lives outside of the military (hobbies, etc.) Chaplain H simply
summarized his interview when he says effective leadership within the Chaplain Service is “integrity, selfless service, and excellence in all we do.” Chaplain J states that the chaplain must be faithful to their calling and committed to the ideals of the nation. Finally, Chaplain J concludes by saying that the important things in Chaplain Service leadership are: “the calling God has on your life, your integrity, and a servant attitude.”

*Question Twelve: How many hours per week, on average, do you work in the Chaplain Service?*

Question 12 was designed to identify if there is a direct relationship between the number of hours worked and leadership success within the Chaplain Service. The intended outcome of question 12 is to identify the average weekly hours worked of the senior level chaplains and use that number as a guide for subordinate chaplains to follow in their ministries. The subordinate chaplain can use the weekly average worked of the senior chaplain as a guide for his own maturation and leadership development. For instance, the subordinate chaplain might need to learn to prioritize leadership functions if he works 80 hours a week, when senior level superiors might work less than that. Or, the subordinate chaplain, concerned about increasing his leadership ability, might need to work longer if his weekly average is lower than the average of the superiors. Also, the average weekly hours of the senior level chaplains will provide a benchmark for subordinate chaplains as they contemplate whether to stay in military ministry or; they might decide that the time requirements needed for successful advancement in the Chaplain Service are too demanding, and therefore decide to separate from military ministry.
Mostly all of the senior level chaplains made reference to the fact that as chaplains, we are never really off-duty simply because we are on-call 24 hours a day. But the senior chaplain’s responses to the duty day are as follows. Chaplain A, E, I, and L all said they work a 60 hour work week. Chaplain B states he serves each week in the capacity of 70 hours. Chaplains’ C and F state they serve 50 to 60 hours a week and 56 to 58 hours a week, respectively. Chaplains’ D, H, and J state they work 45 hours, 45 to 55 hours, and 48 hours a week, respectively. Chaplain K states he serves between 60 and 70 hours a week. Finally, Chaplain G says that he works until the ministry is accomplished and then he goes home!

Analyzing all of the hours per week of the senior level chaplains, the average of the eleven responses that were in numeric form is 57.3 hours per week in service in the chaplaincy (this is counting the response of 50 to 60 hours as 55 hours, 56 or 58 hours as 57 hours, 45 to 55 hours as 50 hours, and 60 to 70 hours as 65 hours.) Therefore, the senior level chaplains, who have been successful in leadership within the Chaplain Service currently average just over 57 hours of service per week.

In view of this research data, subordinates can measure their work week against the work week of an average senior level chaplain. If the subordinate requires more hours per week than the average senior chaplain then maybe the subordinate chaplain will need to either prioritize work assignments more efficiently or discuss the matter with his supervisor. Maybe the subordinate chaplain is involved in too many projects and he needs to terminate some activities, or have them shifted to another chaplain. If the subordinate’s average hours of work per week are less than the average for senior chaplains then maybe the subordinate chaplain needs to take upon himself more
responsibility and/or leadership projects to maximize leadership development and productivity. The research data of the senior level chaplains does indicate that probably working over 70 hours per week or working under 50 hours per week for a subordinate chaplain are outside the limits of successful chaplain service leadership.

Conclusion

The research from the Personal Leadership Interviews of the 12 senior level Air Force chaplains reveals that the senior chaplains emphatically emphasize the need for all chaplains to exemplify integrity, to lead with a servant spirit, to build healthy cohesive teams, to foster a family that is supportive of military life, and to be committed to not only their calling but also to the organizations of the United States Air Force and the United States Air Force Chaplain Service.

First, all 12 of the senior chaplains noted the need for effective chaplain leaders to possess integrity in all they do. The chaplains expressed this leadership quality in many forms. Some of them stated the word out-right, “integrity is a must for successful leadership.” Others stated the need for integrity when they mentioned the words or phrases “character,” the ability of the chaplain to be trusted, “trustfulness,” “trustworthiness,” and “following through with what you say you will do.” Furthermore, a statement of the importance of integrity is also made when the respondents cited the presence of moral failings within a chaplain’s leadership and how limiting those moral failures will be on leadership capability.

Secondly, the senior chaplains expressed that effective leadership within the Chaplain Service must be based on servant leadership. A servant spirit must be the
foundation of all leadership no matter if the chaplain is a Captain leading a Bible study or service or a Colonel Wing Chaplain leading the entire ministry of an air Wing. The leadership concept is defined by the senior chaplains as “servant spirit,” “unselfishness,” “self-less service,” “service before self,” and “putting the needs of others before yours.” Servant leadership also involves the following leadership qualities: listening, seeking the well-being and success of those you lead, and empowering and enabling followers. Moreover, most all of the senior chaplains stated that a big detractor from effective leadership in the Chaplain Service is when a chaplain is perceived to be a “careerist” or simply involved in “careerism.” “Careerism” in the military is a term used of someone who only thinks of themselves in respect to their next promotion or assignment. But, the results of the Personal Interviews declare “careerism” as the least desired of leadership qualities.

Thirdly, the senior level chaplains declared that chaplain leaders need to build effective cohesive teams in order to manifest effective leadership. Successful team building is linked to leading with a servant spirit within the Chaplain Service. Effective chaplain leaders will build a cohesive team where all team members feel valued, appreciated for their efforts and ideas, and meet the mission goals of the chapel as well as their own personal goals. Effective chaplains will treat their subordinates with professional respect and dignity, seeing the worth of every team member whether they are the lowest ranking person or a person of a different faith group. These leaders will enable and empower their team members to not only take responsibility for tasks, but also possess the needed authority to execute those responsibilities.
Fourthly, the results of the Interviews revealed that effective leadership within the Chaplain Service is dependent on the chaplain’s relationship with his family. All of the senior chaplains believe that a supportive family is vital to the success of the chaplain as a minister as well as a leader. If the chaplain does not have a supportive family the leadership capabilities are severely limited, if not impossible to overcome. On the other hand, a supportive family can be an enabling factor for the chaplain’s leadership capability. The ministry environment of the military is very demanding, with extended times away from family under incredible stress, and during these times the family needs to be a strong support for the chaplain and his ministry for the chaplain to be an effective ministry leader.

Lastly, for effective leadership within the Chaplain Service a commitment to three things is of utmost importance. First, the chaplain leader must feel a strong sense of the calling of God to military ministry. He must be absolutely sure that God has called him to the military because military ministry is “lonely” ministry. A chaplain will probably be the only one at his base of his denominational faith background. As well, the chaplain will operate programs as the sole project officer. And finally as mentioned above, military ministry is extremely time consuming and demands a high level of stress tolerance as the chaplain tries to minister in the combat zone.

Second, the chaplain leader must be committed to the organization of the United States Air Force. The chaplain must commit himself to learning the organizational culture and fulfilling organizational requirements not affiliated with ministry (Professional Military Education, physical fitness requirements, etc.). Moreover, he must learn how to minister effectively within this organization and become a team player (able
to work with members of other faith backgrounds). Thirdly, the chaplain leader must be committed to the Air Force Chaplain Service. He must be able to function and minister within a pluralistic ministry environment. For example, he must be able to share chapel space with other faith groups, and share resources with other chapel programs. He must also be willing to follow orders from other chaplains who might be of a different faith background (e.g., Catholic, Jewish, etc.) if the chaplain is Baptist. The chaplain must support this pluralistic religious environment without violating his own denominational and personal convictions.
CHAPTER SIX

CONCLUSIONS FROM THE RESEARCH OF EFFECTIVE LEADERSHIP WITHIN THE AIR FORCE CHAPLAINCY

As stated in chapter one, the research questions for this paper are: "What are the essential leadership characteristics, traits, and/or behaviors of the selected senior level Air Force chaplains?" and "What conclusions can be drawn from the research concerning leadership effectiveness in the Air Force Chaplain Service?" The assessment tools applied in this study, for the purpose of obtaining the necessary research data, were the Dimensions of Leadership Profile, a Contextual Leadership Questionnaire, and Personal Leadership Interviews. Via these aforementioned assessment tools, when these two questions are answered, the purpose of the dissertation is complete.

What are the essential characteristics, traits, and/or behaviors of the selected senior level Air Force chaplains?

Without reservation all three of the results from the assessment tools reveal that two leadership qualities are paramount for effective Chaplain Service leadership. Those qualities or traits are first, integrity and second, leadership with a servant spirit. Leadership within the chaplaincy must include elements of personal character coupled
with a humble attitude of service, although the chaplain leader will “out-rank” everyone on his staff. In other words, effective leadership within the chaplaincy is centered mostly upon the followers needs, more than the dictates and wants of the senior chaplain. The results of the Personal Leadership Interviews state that the senior chaplain must lead with a servant spirit in order to affirm the goals and needs of followers as well as lead with personal integrity in order to guide followers to meet the mission goals of the organization. Both follower goals and mission goals are accomplished simultaneously.

Leadership by servant spirit is also exemplified in the empowerment and enabling of subordinates. The chaplain who is the servant leader will empower followers by giving them authority over projects and resources, enabling them to accomplish the mission objective, at the same time giving a sense of “ownership” and value to the subordinate. This empowerment by servant spirit also builds team cohesion as team members feel that the senior chaplain, by virtue of his servant leadership, values them and their contributions to the accomplishment of the organizational mission. The bottom line is that effective leadership within the Air Force Chaplain Service must include personal integrity of the senior leader as well as the building of a successful ministry team through the use of servant leadership.

All three assessment tools highlighted the need for integrity and service before self for successful Chaplain Service leadership. But, the results of the Personal Leadership Interviews also state that an effective chaplain leader will have strong family support for military ministry, a strong willingness to build cohesive chapel staff teams, a strong sense of calling from God for military ministry, and a strong commitment to both the organizations of the United States Air Force and the Air Force Chaplain Service. In
other words, effective military ministry and leadership involves more than just the chaplain, it involves the chaplain, his family, and his ministry team staff. As well, effective military ministry and leadership involve a clear strong call of God upon a minister’s life. The minister must believe, without reservation that the military is the place of service for him, by divine election. The military context of ministry is too demanding, stressful, and unique for someone who is not completely sure of their calling.

Moreover, for effective leadership the chaplain must be committed to the organizational culture of the Air Force and committed to the ministry culture of the Chaplain Service. Simply put, the chaplain will not succeed and his leadership will not be effective if he does not fulfill organizational requirements, and learn how the organization of the Air Force works, in order to operate successfully within it.

This means that the chaplain must understand the culture of the organization, in all of its dynamics. He must be able to build effective relationships with the people who have influence and authority within the organization---mostly commanders. He must be able to move from one office to another, one squadron to another, relating to each in their own way and subsequently becoming identified by each group as “their chaplain.”

The chaplain must understand the organization in order to speak the “language” of the organization. All organizational social groups have a distinct culture which includes a cultural language. The chaplain must understand and use this “language” in order to build his credibility for ministry. In other words, for leadership success, he must be viewed by the organization as an integral part of the make-up of the organization, not as someone looking in from the outside.
An interesting note, at this point, is that other leadership qualities that work well in other leadership contexts are not elements of effective leadership in the Chaplain Service. For example, perceived ambition or "careerism," which is often cultivated in the business world, is looked upon as a negative leadership quality in the Chaplain Service. Not only "careerism" but personal performance is not a deciding factor in successful chaplain leadership—but, positive performance of the team toward shared goals is of utmost importance in chaplain leadership.

*What conclusions can be drawn from the research concerning leadership effectiveness in the Air Force Chaplain Service?*

If integrity and selfless leadership, with the support of family, a strong calling from God for military ministry, and tremendous personal commitment are needed for successful effective leadership within the Chaplain Service, then there are many conclusions and implications that naturally flow from these leadership qualities in respect to not only the individual Air Force chaplain but also the Air Force Chaplain Service.

The first implication of the research is the need for the junior chaplain to excel in personal integrity. He must learn to always keep his word, do what he says he is going to do, be honest and forthright, and always give each project his best efforts. The necessary implication from this need is for the junior chaplain to be involved in a personal mentoring program with an individual(s) who can speak honestly and directly with the chaplain in order to keep him on a solid path of integrity. As well, the screening process of newly accessioned chaplains must be thorough in the area of personal integrity. The numerous moral failings of chaplains and civilian ministers are an indication that the Air
Force Chaplain Service can not assume that a chaplain, simply because he is a minister, is a person of integrity. An extensive screening process must be implemented to ensure the moral integrity of the individual chaplain applicant as well as safeguard the moral reputation of the Air Force Chaplain Service. If moral weaknesses are latent in the disposition of the junior chaplain, it will not be long, due to the level of ministry stress within the military, before those moral weaknesses are exposed.

The second implication of the research is for the “potential” chaplain (the minister contemplating serving in the chaplaincy) to understand that he will need to be a person of integrity, possess a servant spirit, have a supportive family, and be totally committed to the Air Force organization on his first day of service in order for him to be effective and survive in the Chaplain Service. As well, the Chaplain Service must state these requirements “up front,” in strong terms during the accession process so that both the minister and the Chaplain Service will understand the requirements. Denominational endorsement bodies must ensure fitness of calling of individual applicants, primarily for their own ministry survival within the military. Denominational endorsers need to strongly inform the chaplain applicant of the special personal demands and sacrifices that will need to be made by the chaplain and his family. The author believes that Denominational endorsers need to inform chaplain applicants of these special sacrifices in face-to-face encounters, with the chaplain’s spouse present in the meetings. As a side note, the author, during the endorsement process with his Denominational Body, did not speak to anyone in the Endorsement office throughout the entire process. The process simply involved completing paperwork and sending that paperwork to the Endorsement office.
As well, there are some areas of civilian ministry that are comparable to military ministry (weddings, funerals, etc.), but there are many other areas of military ministry with no counterpart in civilian ministry. This implies that civilian ministry experience cannot be solely relied upon as an indicator of fitness for military ministry. In other words, the ministry contexts are simply too “different” for comparison. Just because a minister was successful in civilian ministry, is not a guarantee of effectiveness or success of ministry within the context of the military.

The third implication of the research is that the Chaplain Service must orient junior and mid-level Chaplain Service training around the concepts of leadership that will produce effective chaplain leaders. The Chaplain Service can not assume that when a minister comes into the Chaplain Service that they are already a leader and understand leadership, no matter how many years they have served in civilian ministry. As stated earlier, effective leadership is defined differently depending on the leadership context, therefore newly accessioned chaplains do not understand effective leadership within the Chaplain Service simply because they have not served within in it long enough. The Chaplain Service must be proactive and teach new and junior chaplains what effective leadership is within the context of the Air Force, and what qualities the junior chaplain must nurture and exemplify in order to be successful.

In respect to training, these aforementioned leadership qualities need to begin to be taught at the Chaplain’s Basic Course (the initial schooling for new chaplains within the Air Force) and then, subsequently in every in-residence course for chaplains throughout his career (especially, the Air Command and Staff College and the Air War College). Although, the Air Command and Staff College and the Air War College are
primarily designed for leadership development for all Air Force officers (ranks of Major select and above), the organization of the two schools into “class” formats, lends the educational environment the ability to form one or two classes specifically for chaplain leadership development. As mentioned above, because each leadership context requires its own leadership qualities to be successful, leadership methods and outcomes for a Wing Commander (line officer) will be comparatively different than leadership methods and outcomes of a Wing Chaplain (chaplain leadership). Therefore, one class could be formed isolating effective leadership in ministry for chaplains at both the Air Command and Staff College and the Air War College.

Furthermore, because leadership effectiveness is contingent on contextual factors and senior chaplain leaders can not assume that junior chaplains are leaders or have training in leadership upon entering military service a formal leadership training system or program needs to be implemented by the Air Force Chaplain Service. This training program can be developed, managed, and maintained by the Chaplain Service Institute (CSI) at Air University. Moreover, the time has come with the advent of internet driven educational systems for development of an accredited degree program focusing on organizational leadership development in the Chaplain Service. This program would be a Master’s degree distance level program offered to chaplains and could contain courses on the following topics, as an example: individual personal leadership, organizational leadership within the Chaplain Service, servant leadership, understanding organizational Air Force culture and human development, team building, leadership internships at home station monitored by the Wing Chaplain, and strategic leadership in the Chaplain Service. This program would be administered from the central location of CSI at Maxwell Air
Force Base, Alabama, but taught by Air Force chaplains or other staff, via the internet. An accredited Master’s program with the major of organizational leadership in the Chaplain Service would benefit the individual chaplain through enhanced leadership development, and benefit the Chaplain Service by enhancing the effectiveness of the ministry of its chaplains as well as exhibiting a proactive posture in leadership development within the wider organization of the Air Force. In other words, this program could be a lead program or seminal program for other functional areas to follow and adapt according to the leadership needs of their particular contexts of service within the Air Force.

The requirement of leadership training applies not only to in-residence/correspondence Professional Military Education or a formal degree granting program, but also for training at home-station. Wing chaplains need to insist on integrity from subordinate chaplains. As well, Wing chaplains must require subordinate chaplains to demonstrate servant leadership and team-building when the chaplain pastors a congregation, is tasked to lead a project, or is part of a group as a follower. The Wing chaplain can not assume that the junior chaplain is a leader. That junior chaplain must be taught how to be a successful leader within the Chaplain Service. Mentorship is paramount to successful development of chaplain leaders.

The benefits from training young subordinate chaplains to be effective chaplain leaders are two-fold. First, the subordinate chaplain is able to “lead the people better” which means that he will be more effective, thus enabling him to accomplish more in ministry. If the subordinate chaplain feels he is being effective in leadership and ministry he will more likely affirm his place and calling as a chaplain and ultimately enjoy his
ministry more than if he feels confused, ineffective, and “out-of-place.” Consequently, the Chaplain Service benefits from chaplains who are taught to be effective leaders. Ministries are more efficient, Airmen are cared for by competent and caring chaplains, commanders respect the chaplain’s guidance, and the goals and mission of the Chaplain Service are enhanced and accomplished.

The United States Air Force Chaplain Service is a unique place to lead with its own leadership requirements and qualifications. For chaplains to be successful within this organization they must cultivate the qualities of integrity and selfless service, and be committed to the Air Force and Chaplain Service, all the while being positively supported by their families. As well, the Chaplain Service must be committed to train chaplains to be effective ministry and organizational leaders in order to accomplish the vision of the Chaplain Service: Glorifying God, Honoring Airmen, and Serving All.
APPENDIX A

SENIOR LEVEL COMMANDERS’ RESPONSES TO THE DIMENSIONS OF LEADERSHIP PROFILE

As a point of research reference, the Dimensions of Leadership Profile was not only given to 12 Senior Level Air Force Chaplains but also to six Air Force Senior Level Commanders (Colonel, or O-6 level). The Commanders were charged with responding on the Profile from the perspective, or point of view of what they considered to be a great chaplain leader. In other words, were as the Senior Level Chaplains responded to the Profile from the standpoint of their own leadership as chaplains, the Senior Level Commanders were asked to respond to the Profile, not from their perspective as Senior leaders, but from the perspective of what constitutes a great senior level chaplain leader.

The research gathered from the assessment of the Commanders was not included in the main body of the research paper simply because only six Commanders’ were assessed. The number of six Commanders’ is not a substantial requisite to a credible bank of research data. There are many Senior Level Commanders within the Air Force and for research validity to be gained this paper would have to assess a much higher percentage of the overall number of Senior Level Commanders.

But, although the research gained from an assessment (from the Profile) of six Senior Level Commanders is not substantial enough for inclusion in the main body and
conclusions of the research project, it is still beneficial as a benchmark or point of reference for consideration when discussing overall effective chaplain leadership. The reasons that this data is important for understanding effective chaplain leadership are two-fold. First, ultimately all chaplains serve under direct command of a Commander. In other words, although the Wing Chaplain is the primary rater on the OPR, the Wing Commander (a non-chaplain commander) is the senior rater on the OPR and must sign for its validity and authenticity. Secondly, Senior Level Commanders are also members of promotion boards for chaplains. This means that insights gained from Commanders who have experience on promotion boards is invaluable for a chaplain who will soon be competing on a promotion board. In other words, the Senior Level Commander can give great insight into what the promotion boards are “looking for” when they analyze and assess a promotion packet. This is critical information to a potential chaplain promotee.

Similar to the Senior Level Chaplain, the profile asks the Senior Level Commander respondent to rank 12 groups of descriptive leadership statements in terms of what they think constitutes as great chaplain leader. The most important statement is denoted with a “5,” the next most important statement with a “4,” and so on until the least important statement is denoted with a “1.” The 12 groups and descriptive statements can be found in the profile in Appendix B. The possible scores within a particular dimension can range from 5 to 25, with a higher score denoting a stronger affinity for that dimension.

Listed below, in Chart 3 & Table 2, are the Senior Level Commanders’ average and individual responses to the profile in numeric form. From analysis of this data the Focus of Attention can be determined corresponding to the most effective characteristics
and traits of an effective chaplain leader, Interpretive Stage I. Data from Chart 3 & Table 2 will also be used to determine effective chaplain leadership across the dimensions of leadership, Interpretive Stage II.

As with the chaplains, the names of the Senior Level Commanders will not be used; instead the designation Commander A, Commander B, Commander C, and so forth will be used to designate individual Commander responses on the Profile.

Chart 3. Average Scores from the DLP
Table 2. Dimensions of Leadership Profile Individual Responses

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Dimensions of Leadership Interpretive Stage I, “Focus of Attention”

Listed below, in chart format, are the Senior Commanders’ responses corresponding to their scores in respect to Focus of Attention, Interpretive Stage I.

Adding the scores of fortitude, perceiving, and judgment will produce the score for the Focus of Attention of Analysis. Adding the scores of performing, boldness, and team building will produce the score for the Focus of Attention of Accomplishment. Adding the scores of collaboration, inspiring, and serving others will produce the score for the
Focus of Attention of Interaction. And, adding the scores of enthusiasm, integrity, and self-renewal will produce the score for the Focus of Attention of Character.

Chart 4. FOCUS OF ATTENTION

Chart 2 reveals that Interaction is a strong Focus of Attention, with a score above 50. As well, the Focus of Attention of Character scored high with a score of over 48. As Accomplishment and Analysis are weaker Foci of Attention scoring much lower, 37.17 and 42.33 respectively.

Interpretive Stage I, Focus of Attention, reveals that Senior Level Commanders have a high concern for the effectiveness of the chaplain as he relates or interacts with others (Interaction), in contrast with the intellectual world of ideas (analysis). This parallels the findings of the Senior Level Chaplains. The dominant Foci of Attention for the Chaplains was Character and Interaction. Although, the Focus of Attention of Interaction is described by Senior Level Commanders as the dominant or preferred Focus of Attention, over and against Character (Chaplains scored 50.42 in Character and 51.67
in Interaction, while the Commanders scored 48.33 in Character and 52.16 in Interaction). As well, Commanders are more concerned that chaplains be leaders of morality and integrity (Character) than in other areas such as personal performance or boldness (accomplishment).

In other words, Commanders want their chaplains to have highly developed interpersonal skills as well as be leaders with integrity.

*Dimensions of Leadership Interpretive Stage II, “Leadership Dimensions”*

Chart 3/Table 2 shows the leadership dimension of Serving Others as the strongest dimension for the Commanders with a score of 22.33. As well, the leadership dimension of Integrity scored as a strong dimension with 21.17. On the Profile, any dimension that scores above 20 is considered a strong leadership dimension. Listed below are the dimensions ranked in the research from strongest to weakest in descending order:

1. Serving Others (strongest)
2. Integrity
3. Collaboration
4. Team Building
5. Enthusiasm
6. Performance
7. Judgment
8. Inspiring and Perceiving (tied)
9.  
10. Fortitude
11. Self Renewal

12. Boldness (weakest)

As with the Chaplains, the research from the Commanders’ assessments shows a great margin of difference in scores between the top six dimensions and the bottom six dimensions. The average score of the top six is 18.44 while the average of the bottom six is 11.55. Again, as with the Chaplains, it is interesting to note that most all of the top six leadership dimensions primarily deal with the wants and needs of others (highlighting the interactive relationship between the leader and the follower) as opposed to the bottom six which primarily focus on the traits of the leader.

Conclusion

The research from the Dimensions of Leadership Profile reveals that Senior Level Commanders want their chaplains to excel at the Foci of Attention of Interaction and Character and are less concerned with the Foci of Attention of Accomplishment and Analysis. Moreover, the Senior Level Commanders want their chaplains to excel at the leadership dimension of serving others and are least concerned with the dimension of boldness.

The implications of the research above for the Air Force Chaplain Service could be significant. According to these findings senior level chaplains should be first and foremost leaders serving others within the Air Force organization. Senior Level Commanders want their chaplains to be serving leaders first. Closely following servant leadership, Senior Level Commanders want their chaplains to be ministers with the
highest of integrity, exhibiting the deepest sense of trust and adherence to a known set of personal and organizational beliefs and/or values.

Also, the results from the assessments of Commanders are very similar to the results of the assessments of the Chaplains. This finding is significant because it shows that the Chaplains and the Commanders are viewing successful chaplain leadership in accord with one another. In other words, there is no disconnection between the definition of successful chaplain leadership for Commanders and successful chaplain leadership from Chaplains.
APPENDIX B

PERSONAL BIOGRAPHIES OF ASSESSED SENIOR LEVEL AIR FORCE CHAPLAINS

Listed below are the personal biographies of the 12 senior level Air Force chaplains that participated in the dissertation study. The order of the biographies begins with the Chief of the Chaplain Service and proceeds in descending order of functional command (Air Staff to MAJCOM to Wing Chaplain Level or Direct Reporting Unit to the Deputy Wing Chaplain Level).

CHAPLAIN, MAJOR GENERAL CHARLES C. BALDWIN

Chaplain (Maj. Gen.) Charles C. Baldwin is Chief, Air Force Chaplain Service, Headquarters U.S. Air Force, Washington, D.C. As a member of the special staff of the Chief of Staff, he advises on all matters pertaining to the religious and moral welfare of Air Force people. Also, he is responsible for establishing an effective total chaplain program to meet the religious needs of all members of the Air Force. As chief, he is the senior pastor for a combined active-duty, Guard, Reserve and civilian force of more than 850,000 people who serve at approximately 1,300 locations in the United States and overseas. He leads an Air Force Chaplain Service of approximately 2,200 chaplains and enlisted support people from the active and Air Reserve components. As a member of the Armed Forces Chaplains Board, he and other members advise the Secretary of Defense and Joint Chiefs of Staff on religion, and ethical and quality-of-life concerns.

A 1969 graduate of the U.S. Air Force Academy, Chaplain Baldwin flew the EC-121, then later, the HH-53 as a rescue helicopter pilot. In 1977, he earned a master of divinity degree from Southern Baptist Theological Seminary in Louisville, Ky., and in 1979 was assigned to Lackland Air Force Base, Texas, as a Protestant chaplain. He later served in Sardinia, Italy, the Academy’s cadet chapel, King Fahad International Airport in Saudi Arabia, the Office of the Chief of Chaplains at Bolling Air Force Base, D.C., as Commandant of the Air Force Chaplain Service Institute at the Ira C. Eaker
College for Professional Development and command chaplain for Air Education and Training Command, Randolph Air Force Base, Texas. Prior to assuming his current position, he served as deputy chief, Air Force Chaplain Service.

EDUCATION
1977 Master of divinity, Southern Baptist Theological Seminary, Louisville, Ky.
1984 Air Command and Staff College, by seminar
1994 Air War College, Maxwell AFB, Ala.

MAJOR AWARDS AND DECORATIONS
Legion of Merit with oak leaf cluster
Distinguished Flying Cross with oak leaf cluster
Bronze Star Medal
Meritorious Service Medal with silver oak leaf cluster
Air Medal with three oak leaf clusters
Air Force Commendation Medal
Air Force Outstanding Unit Award with "V" device and oak leaf cluster
Vietnam Service Medal with three bronze stars
Southwest Asia Service Medal with two bronze stars
Republic of Vietnam Gallantry Cross with Palm
Republic of Vietnam Campaign Medal
Kuwait Liberation Medal (Kingdom of Saudi Arabia)
Kuwait Liberation Medal (Government of Kuwait)

EFFECTIVE DATES OF PROMOTION
Captain January, 1979
Major April, 1985
Lieutenant Colonel May, 1989
Colonel October, 1994
Brigadier General August, 2001
Major General June, 2004

CHAPLAIN BRIGADIER GENERAL CECIL R. RICHARDSON

Chaplain, Brigadier General Cecil R. Richardson is the Deputy Chief of Air Force Chaplains, Headquarters U.S. Air Force, Washington, D.C. He assists the chief of Chaplains in directing and maintaining a trained, equipped and professional chaplain service. This includes more than 2,350 active duty, Guard and Reserve chaplains, enlisted support personnel and civilians. Together they provide opportunities for the free exercise of religion to all Air Force people and their families worldwide. As a member of the Armed Forces Chaplains Board, the chaplain and other members advise the Secretary of Defense and the Joint Chiefs of Staff on religious, ethical and quality of life concerns.
Chaplain Richardson was commissioned a chaplain in April 1977. In addition to his current position, he has served as a Protestant chaplain; a senior Protestant chaplain (twice); a wing chaplain (twice); an Air Staff Training (ASTRA) officer; Chaplain Service assignments officer; MAJCOM division chief; Executive Director, Armed Forces Chaplains Board (OSD); Command Chaplain, United States Central Command (USCENTCOM); Command Chaplain, Air Combat Command (ACC) and Director, Chaplain Service Institute (AU)

EDUCATION
1973 Bachelor of Arts (Biblical Studies), Evangel University, Springfield, MO
1976 Master of Divinity (Hebrew Studies), Trinity Evangelical Divinity School, Deerfield, IL
1981 Graduate, Squadron Officer School, Maxwell AFB AL (Correspondence)
1984 Air Staff Training (ASTRA) program, Bolling AFB DC
1988 Graduate, Air Command and Staff College, Maxwell AFB AL (Correspondence)
1992 Graduate, Air War College, Maxwell AFB AL (Seminar)

MAJOR AWARDS AND DECORATIONS
Defense Superior Service Medal with oak leaf cluster
Legion of Merit
Defense Meritorious Service Medal
Meritorious Service Medal with six oak leaf clusters
Air Force Commendation Medal with oak leaf cluster
Joint Meritorious Unit Award with device
Air Force Organizational Excellence Award
Air Force Good Conduct Medal
National Defense Service Medal with bronze service star
Armed Forces Expeditionary Medal
Humanitarian Service Medal
Air Force Overseas Ribbon - Short with bronze oak leaf cluster
Air Force Overseas Ribbon - Long
Air Force Longevity Service Award Ribbon with silver oak leaf cluster
Small Arms Expert Marksmanship Ribbon
Air Force Training Ribbon with oak leaf cluster
Office of the Secretary of Defense Identification Badge

EFFECTIVE DATES OF PROMOTION
Captain April, 1977
Major November, 1984
Lieutenant Colonel January, 1990
Colonel September, 1995
Brigadier General June, 2004
CHAPLAIN COLONEL DARRELL D. MORTON

Chaplain, Colonel Darrell D. Morton is Chief of the Personnel and Readiness Division, Office of the Chief of the Chaplain Service, Headquarters Air Force, Bolling AFB, District of Columbia. In this capacity, he is responsible for Chaplain Service policy affecting manpower and force structure issues, program considerations, and readiness for deployments and contingency operations.

Chaplain Morton is a pastor of the Evangelical Lutheran Church in America, he was ordained 2 January 1977. He was commissioned a chaplain in 1980 and has served as a Protestant chaplain, a senior Protestant chaplain, a wing chaplain, a MAJCOM chaplain division chief, and an Air Staff chaplain division chief.

Chaplain Morton and his wife, Wendy, have four children--Darrell, Allison, Adam, and Daniel.

EDUCATION
1971 Bachelor of Arts, English, California State University at Los Angeles, Los Angeles, California
1975 Master of Divinity, Lutheran Brethren Seminary, Fergus Falls, Minnesota
1977 Additional studies, Luther Theological Seminary, St. Paul, Minnesota
1986 Air Command and Staff College, Maxwell AFB Alabama (Seminar)
1996 Air War College, Maxwell AFB Alabama (Correspondence)

MAJOR AWARDS AND DECORATIONS
Meritorious Service Medal with five oak leaf clusters
Air Force Commendation Medal
Air Force Outstanding Unit Award
National Defense Medal with one device
Armed Forces Expeditionary Medal
Short and long tour Overseas Service Ribbons

EFFECTIVE DATES OF PROMOTION
Captain May, 1980
Major August, 1987
Lieutenant Colonel April, 1994
Colonel May, 2000

CHAPLAIN COLONEL DAVID H. CYR

Chaplain (Colonel) David H. Cyr is the Command Chaplain, Headquarters Air Combat Command, Langley Air Force Base, Va. As the command chaplain, he advises the commander on religious, ethical, and quality-of-life concerns. He is responsible for all Air Force Chaplain Service programs within the command to meet the spiritual needs of
Air Combat Command people and family members.

Chaplain Cyr is a native of East Eddington, Maine, where he attended high school and college. While attending Bangor Theological Seminary, he pastored Clifton United Baptist church and upon graduation assumed senior pastor responsibilities at Bessemer Assembly, Bessemer, Pa. The Assemblies of God ordained him in 1978 and he commissioned as an Air Force chaplain in 1979.

**EDUCATION**
1973 Bachelor of science in biblical studies, Northwest Bible College, Green Lane, Pa.
1976 Master's degree in divinity, Bangor Theological Seminary, Bangor, Maine
1982 Master's degree in behavioral science, NW Oklahoma State University
1996 Master's degree in national security strategy, The National War College, Fort Lesley J. McNair, Washington, D.C.

**MAJOR AWARDS AND DECORATIONS**
Defense Superior Service Medal
Meritorious Service Medal with four oak leaf clusters
Air Force Commendation Medal
Air Force Achievement Medal

**EFFECTIVE DATES OF PROMOTION**
First Lieutenant February, 1979
Captain April, 1979
Major October, 1986
Lieutenant Colonel August, 1992
Colonel December, 1997

**CHAPLAIN COLONEL PAUL G. RIDER**

Chaplain, Colonel, Paul Rider is the Chief, Personnel & Requirements Division, Office of the Command Chaplain, Air Combat Command, Langley Air Force Base, Hampton, Virginia. The Personnel & Requirements Division implements personnel and manpower policies of the Chief of the Chaplain Service (CS) to ensure every ACC base has a suitable mixture of CS personnel to provide quality ministry. Chaplain Rider manages ACC chaplain involvement in professional developmental education (PDE) programs, IMA requirements, and command involvement with the HQ AFRC Chaplain Candidate training program. In addition, Chaplain Rider serves as Deputy Command Chaplain, provides leadership continuity during command chaplain absences, and serves as alternate member of the USAF Chaplain Service Council.

Chaplain Rider was commissioned a Chaplain Candidate, Second Lieutenant, in January 1975 and entered active duty in January 1980. He has served as a Reserve Chaplain Candidate, Reserve Chaplain Individual Mobilization Augmentee (IMA), Protestant
Chaplain, Senior Protestant Chaplain, Director of Automation and Audiovisual Resources at the USAF Chaplain Service Institute, MAJCOM staff officer, and Wing Chaplain.

EDUCATION
1973 Bachelor of Arts degree in Religion/Sociology, McMurry College, Abilene, Texas
1976 Chaplain Candidate Familiarization Course, Air Force Chaplain School, Maxwell Air Force Base, Alabama
1977 Master of Divinity degree, The Iliff School of Theology, Denver, Colorado
1979 Chaplain Orientation Course, Air Force Chaplain School, Maxwell Air Force Base, Alabama
1986 Career Chaplain Course, Chaplain Service Institute, Maxwell Air Force Base, Alabama
1987 Air Command and Staff College, seminar, Davis-Monthan AFB, Arizona
1991 Air Command and Staff College (Joint), residence, Maxwell Air Force Base, Alabama
1994 Chaplain Senior Leadership Course, Chaplain Service Institute, Maxwell Air Force Base, Alabama
1995 Air War College, seminar, Pope AFB, North Carolina
1997 Contingency War Time Planning Course (CWPC), residence, Maxwell Air Force Base, Alabama

MAJOR AWARDS AND DECORATIONS
Meritorious Service Medal with five oak leaf clusters
Air Force Commendation Medal with one oak leaf cluster
Air Force Achievement Medal
Air Force Outstanding Unit Award with four oak leaf clusters
Air Force Organizational Excellence Award
National Defense Service Medal with one oak leaf cluster
Armed Forces Reserve Medal

EFFECTIVE DATES OF PROMOTION
Second Lieutenant January, 1975
First Lieutenant January, 1978
Captain January, 1980
Major May, 1987
Lieutenant Colonel November, 1993
Colonel December, 1999

CHAPLAIN COLONEL KAREN H. STOCKS

Chaplain, Colonel, Karen H. Stocks is currently assigned as Deputy Command Chaplain, Office of the Command Chaplain, Headquarters Air Education and Training Command, Randolph Air Force Base, Texas. As Deputy Command Chaplain, she assists the Command Chaplain in directing and maintaining trained, equipped, and professional
AETC chaplain service personnel. She is responsible for the overall planning, organizing, and implementing of policy covering personnel, manpower, financial management, and facilities. Chaplain Stocks is the Executive Director of the AETC Community Action Information Board and serves as the acting command chaplain in the absence of the command chaplain.

Chaplain Stocks is endorsed by the Presbyterian Church, USA and was commissioned as an Air Force Security Police officer in December 1977 and as a chaplain in February, 1986. She has served as a Security Police Operations Officer, Protestant chaplain, senior Protestant chaplain, AFIT and Senior Service School Student, Academic Instructor, Air Staff Executive Officer and Wing Chaplain. She is a DOD Trainer for Critical Incident Stress Management (CISM) Group, Advanced Group and Individual Crisis Intervention and Peer Support.

EDUCATION
1975 Bachelor of Science, Southwest Texas State University, San Marcos, Texas
1985 Master of Divinity, Austin Presbyterian Theological Seminary, Austin, Texas
1993 Air Command and Staff College, Maxwell Air Force Base, Alabama (Non Resident)
1995 Graduate Studies in Crisis and Trauma, Rush University, Chicago, Illinois
2001 Air War College, Maxwell Air Force Base, Alabama (Non-Resident)
2002 Master of Science, National Defense University, Ft McNair, Washington DC

MAJOR AWARDS AND DECORATIONS
Meritorious Service Medal with four oak leaf clusters
Air Force Commendation Medal with three oak leaf clusters
Joint Meritorious Unit Award
Air Force Outstanding Unit Award with one oak leaf cluster
National Defense Medal with one bronze star
Southwest Asia Service Medal with two bronze stars
Global War On Terrorism Expeditionary Medal
Global War On Terrorism Service Medal
AF Overseas Ribbon Long
Kuwait Liberation Medal Kingdom of Saudi Arabia
Kuwait Liberation Medal Government of Kuwait

EFFECTIVE DATES OF PROMOTION
Second Lieutenant December, 1977
First Lieutenant December, 1979
Captain November, 1987
Major July, 1993
Lieutenant Colonel February, 2000
Colonel January, 2005
CHAPLAIN COLONEL DAVID E. BROYLES

Chaplain, Colonel David E. Broyles is the Senior Air Force Chaplain at Arlington National Cemetery, Arlington, Virginia. He is responsible for all Air Force Military Honors Services for Air Force Personnel and family members.

Chaplain Broyles was born in Cincinnati, Ohio but was raised in Fort Myers, Florida, where he graduated from Fort Myers Senior High School. He enlisted in the United States Army in June 1967 and served as a radar operator, then as a psychiatric-social work specialist and as a medic with a MASH unit in Landstuhl, Germany. He completed his Army duty in 1971 and entered Ohio State University as a psychology major and graduated with a BS degree in June 1973. In the fall of 1973 he entered the Methodist Theological School in Ohio and graduated in June 1976 with a Masters of Divinity. He has served as a pastor for Strongsville United Methodist Church, Strongsville, Ohio and Como Ave United Methodist Church in Columbus, Ohio. While in Columbus, Chaplain Broyles also served as a resident in Clinical Pastoral Education at Central Ohio Psychiatric Hospital and Riverside Methodist Hospital. He then became Director of Pastoral Care at Central Ohio Psychiatric Hospital. He entered active duty with the United States Air Force in March 1980.

Chaplain Broyles is married to the former Ann Marie Harker of Bryan, Ohio and they have one daughter, Kaitlyn Elizabeth who was born in Great Britain in September 1991.

EDUCATION
1973 Bachelor of Science, Psychology, Ohio State University, Columbus, Ohio
1976 Master of Divinity, Methodist Theological School in Ohio, Delaware, Ohio
1986 Air Command and Staff College, Maxwell AFB, Alabama (Seminar)
1995 Air War College, Maxwell AFB, Alabama (Seminar)

AWARDS AND DECORATIONS
Defense Meritorious Service Medal
Air Force Meritorious Service Medal with 7 oak leaf clusters
Air Force Commendation Medal
Joint Meritorious Unit Award
Air Force Outstanding Unit Award with one device
Overseas Long Tour Ribbon
National Defense Service Medal with one device
Army Good Conduct Medal

EFFECTIVE DATES OF PROMOTION
Captain February, 1980
Major June, 1987
Lieutenant Colonel December, 1993
Colonel January, 2000
CHAPLAIN, COLONEL DWIGHT R. BRASWELL

Chaplain, Colonel Dwight R. Braswell is the Wing Chaplain, Fourth Fighter Wing, Seymour Johnson AFB, North Carolina. He is responsible for the leadership and oversight of the Chaplain Service Function, providing for the free exercise of religion for the 10,000 active duty, civilians, and dependents assigned. As a member of the Wing Commander’s staff, he advises the commander on religious issues, as well as the spiritual health and morale of the base community. He supervises a staff of five active duty chaplains, nine reserve chaplains, five active duty chaplain assistants, two reserve chaplain assistants, one GS civilian, six contract employees, and over 400 volunteers.

Chaplain Braswell was born in Fort Worth, TX. He served in the Air Force as an Administrative Specialist before he entered the Chaplain Service in 1984. He enjoys traveling and playing golf. He and Barbara have three children: Christie, Debbi and Dwight II.

EDUCATION
1975 Bachelor of Science degree in Finance, University of Colorado, Boulder, CO
1979 Master of Divinity degree in Theology, Southwestern Baptist Seminary, Fort Worth, TX
1983 Doctor of Ministry degree in Counseling, Southwestern Baptist Seminary, Fort Worth, TX
1985 Academic Instructor School, Maxwell Air Force Base, AL
1987 Squadron Officer School (Residence), Maxwell Air Force Base, AL
1993 Air Command and Staff College (Correspondence), Maxwell Air Force Base, AL
2000 Air War College (Seminar), Maxwell Air Force Base, AL
2001 Contingency Wartime Planners Course, Maxwell Air Force Base, AL
2001 Joint Planning Orientation Course, Naval Warfare Center, VA

MAJOR AWARDS AND DECORATIONS
Meritorious Service Medal with three oak leaf clusters
Air Force Commendation Medal with 4 oak leaf clusters
Air Force Good Conduct Medal
National Defense Service Medal
Southwest Asia Service Medal with one device

EFFECTIVE DATE OF PROMOTION
Captain April, 1984
Major June, 1992
Lieutenant Colonel July, 1999
Colonel September, 2004
CHAPLAIN COLONEL JOSEPH R. WALLROTH

Chaplain, Colonel Joseph R. Wallroth is the Wing Chaplain 89th Air Base Wing, Andrews AFB, MD. Chaplain Wallroth was commissioned as a chaplain in 1981 and has served as a Catholic Chaplain, Installation Staff Chaplain, Senior Catholic Chaplain and Wing Chaplain. Previously, Chaplain Wallroth served as Pastor of Our Lady of Mt Carmel Parish, Tenafly, New Jersey and St. John the Evangelist Parish, Leonia, New Jersey.

EDUCATION
1967 Bachelor of Philosophy, Mt Carmel College, Niagara Falls, Ontario, Canada
1970 Theological Studies, Washington Theological Coalition, Washington, DC
1976 Master of Science in Pastoral Counseling, St John’s University, Jamaica, N.Y.
1980 Professional Diploma in Rehabilitations Counseling, St John’s University, Jamaica, N.Y.
1983 Air Force Officer’s Orientation Course, Maxwell AFB, AL
1983 Chaplain Orientation Course, Maxwell AFB, AL
1990 Chaplain Intermediate Course, Maxwell AFB, AL
1993 Air Force Institute of Technology, Emory University, Atlanta, GA
1994 Air Force Academic Instructors School, Maxwell AFB, AL
2000 Air War College, Maxwell AFB, AL

MAJOR AWARDS AND DECORATIONS
Meritorious Service Medal with seven oak leaf clusters
Air Force Commendation Medal with one oak leaf cluster
Air Force Achievement Medal with one oak leaf cluster
Presidential Unit Citation
Air Force Outstanding Unit Award with one oak leaf cluster
National Defense Service Medal
Air Force Overseas Ribbons short and long tours
NATO Medal

EFFECTIVE DATE OF PROMOTION
Captain September, 1981
Major August, 1989
Lieutenant Colonel June 1997
Colonel November, 2002

CHAPLAIN COLONEL PHILIP J. FAIN

Chaplain, Colonel Philip J. Fain is the wing chaplain for the 1st Fighter Wing, Langley AFB, Virginia. As a member of the wing staff, he advises on all matters that pertain to the spiritual care, ethical leadership, morale welfare and quality of life concerns.
of Air Force and DOD connected personnel. He engages the combined resources of all chaplains, chaplains service support personnel, individual mobilization augmentees (IMA's), and other volunteers of the chapel community in establishing an effective total chapel program to meet the religious needs of all members of Langley Air Force Base. He leads a chapel staff of eight chaplains, six chaplain assistants and six IMAs.

Chaplain Fain was enlisted in the Naval Air Reserves from 1963 to 1969 and was a rated aircrewman. From 1972 to 1979 he served as a pastor with the American Baptist Churches, USA. In March of 1974 he became a chaplain candidate and was commissioned as a reserve chaplain in 1975. He came on active duty in January 1979 and has served as a protestant chaplain, a senior protestant chaplain, an installation staff chaplain, a senior staff chaplain, a wing chaplain, and a command staff chaplain.

Chaplain Fain and his wife, Judy, have three children, Michael, Lee and Carrie.

EDUCATION
1969 Associates of Arts degree (Biblical Studies), North Greenville College, Tigerville SC
1972 Bachelor of Arts degree (Religion), Carson-Newman College, Jefferson City TN
1975 Master of Divinity degree (Pastoral Care), The Southern Baptist Theological Seminary Louisville KY
1982 Air Command and Staff College, Brooks Air Force Base TX (Seminar)
1995 Air War College, Randolph Air Force Base TX (Seminar)

MAJOR AWARDS AND DECORATION
Meritorious Service Medal with one silver oak leaf cluster and one bronze oak leaf cluster
Air Force Commendation Medal with one oak leaf cluster
Air Force Outstanding Unit Award with one silver oak leaf cluster
Air Force Organizational Excellence Award with one oak leaf cluster
Navy Unit Commendation Medal
National Defense Service Medal with one star
Vietnam Service Medal with two campaign stars
Air Force overseas short tour ribbon with one oak leaf cluster with Arctic Service device
Air Force overseas Long tour ribbon with one oak leaf cluster
Air Force Longevity Service award ribbon with one silver oak leaf cluster
Air Force Training Ribbon
Republic of Vietnam Gallantry Cross with Palm
NATO Ribbon
Republic of Vietnam Campaign medal

EFFECTIVE DATES OF PROMOTION
Second Lieutenant (Chaplain Candidate) March, 1974
First Lieutenant December, 1975
Captain January, 1979
Major July, 1986
Chaplain, Colonel Gary D. Bomberger is presently the Wing Chaplain, 20th Fighter Wing, Shaw Air Force Base, South Carolina. He advises the 20th Fighter Wing and 9th Commanders on all issues concerning the free exercise of religion for assigned personnel and their dependents. Chaplain Bomberger also ensures all personnel are provided the opportunity to exercise their religious rights.

Chaplain Bomberger was ordained a minister in the Lutheran Church – Missouri Synod in 1975. He is married to the former Diane Fairman of Salem, OR. They have one son, David, who lives with his wife Stacey and their two children, Alana and Christopher in Seattle, WA.

EDUCATION
1972 Bachelor of Arts, Oregon State University, Corvallis, OR.
1975 Master of Divinity, Concordia Theological Seminary, Springfield, IL.
1976 Graduate PHD Candidate/ABD, Concordia Theological Seminary, Fort Wayne, IN
1980 Chaplain Basic Course – US Army
1983 Chaplain Basic Course – US Air Force
1992 Chaplain Middle Managers Course, (Resident)
1993 Air Command and Staff College (Seminar)
1996 Contingency War Time Planning Course (CWPC), (Resident)
2000 Master of Strategic Studies, Air War College, AU, Maxwell AFB Alabama.

MAJOR AWARDS AND DECORATIONS
Legion of Merit
Meritorious Service Medal with six oak leaves
Air Force Commendation Medal with two oak leaves
Army Commendation Medal
Air Force Achievement Medal
Air Force Outstanding Unit Award with V and eight oak leaves
Air Force Organizational Excellence Award with one oak leaf
Army Good Conduct Medal
National Defense Service Medal with two bronze stars
Armed Forces Expeditionary Medal
South West Asia Service Medal with two bronze stars
GWOT Expeditionary Medal
GWOT Service Medal
Armed Forces Service Medal with one bronze star
Air Force Short Tour Ribbon with two oak leaves
Air Force Long Tour Ribbon with two oak leaves
NATO Medal
Saint Martin of Tours Bronze Medal

EFFECTIVE DATES OF PROMOTION
Private (E1) February, 1966
Private (E2) June, 1966
Private First Class (E3) September, 1966
Specialist Four (E4) December, 1966
Sergeant (E5) May, 1967
First Lieutenant October, 1978
Captain April, 1982
Major March, 1990
Lieutenant Colonel February, 1998
Colonel July, 2003

CHAPLAIN COLONEL ROBERT S. HOCHREITER

Chaplain, Colonel, Robert S. Hochreiter is the Deputy Wing Chaplain, 1 FW/HC, Langley Air Force Base, Virginia. He is a native of Wilkes-Bare, Pennsylvania where he attended local schools. He was ordained a Roman Catholic priest for the Diocese of Scranton, Pennsylvania in 1968. He has served as parish priest, seminary professor, college instructor and pastor at various institutions in the Diocese, which covers 11 counties of northeastern Pennsylvania.

Chaplain Hochreiter was commissioned an Air Force Chaplain on 7 December 1983. In the Air Force he has served as Catholic Chaplain, Senior Catholic Chaplain, Installation Chaplain, and Wing Chaplain. He accepted a commission in the regular Air Force on 22 June 1994.

EDUCATION
1964 Bachelor of Arts, Philosophy, St Pius X Seminary, Dalton PA
1968 Master of Arts, Theology, St Pius X Seminary, Dalton PA
1970 Bachelor of Arts, History, University of Scranton, Scranton PA
1971 Master of Arts, American History, University of Scranton, Scranton PA
1980 Ph.D., History, Pennsylvania State University, University Park, PA
1994 Air Command and Staff College, Maxwell Air Force Base, AL (seminar)
1999 Air War College, Maxwell Air Force Base, AL (seminar)

MAJOR AWARDS AND DECORATIONS
Meritorious Service Medal with six oak leaf clusters
Joint Service Commendation Medal
Air Force Commendation Medal with two oak leaf clusters
Joint Meritorious Unit Award
Overseas Long and Short Tour ribbons with two oak leaf clusters
Air Force Outstanding Unit Award with five oak leaf clusters
Southwest Asia Service Medal with one device
Humanitarian Service Medal
Expeditionary Medal

**EFFECTIVE DATES OF PROMOTION**

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<td>March, 1999</td>
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<td>Colonel</td>
<td>November, 2003</td>
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APPENDIX C

THE DIMENSIONS OF LEADERSHIP PROFILE
An Approach to Understanding & Developing Effective Leaders

- Discover how you want to lead
- Learn the type of leader you want to follow
- Determine the dimensions of leadership needed by your organization to meet its challenges
Selecting a Point of View

The Dimensions of Leadership Profile®

The Dimensions of Leadership Profile® is a tool for describing leadership from several points of view. Its content represents what people have said when asked to describe what makes a particular leader attractive or what accounts for his or her success in attracting followers. The instrument is designed to be used for one of two purposes:

- to describe the leadership characteristics of a person, including yourself;
- to describe the leadership needs of a situation.

The Person as a Leader

In describing a person as a leader, you can focus on yourself or on someone else.

Self as a Leader

If you focus on yourself you must decide from what point of view you see your leadership behavior. Because you have several choices, the one you select needs to be very clear in your mind before you proceed. Any of the following examples can be an appropriate point of view.

Point of View: Myself as a Leader
- How I see myself in my role as ________.
- What type of leadership is required of me.
- The leadership I offer my peers or superiors.
- The leadership I offer designated followers.
- How I would like to behave as a leader.

Another point of view, more closely related to your interests, may also come to mind.

Another Person as a Leader

If you focus on someone else, you are identifying how you see that person behaving in a leadership role. Visualize them in a particular role, using one of the following points of view or one that is closer to your interests.

Point of View: Someone Else as a Leader
- How I see the other person in their job.
- How I see this person contributing to the success of a group to which I belong.
- What I expect of the person in a leadership role (whether this person behaves that way or not).
- The leader I would follow (referring to no one in particular, or using a role model or combination of leadership characteristics you have admired).

Leadership Needs of a Situation

When you use the profile to describe the leadership needs of a particular situation, you are describing how the leader should respond under the circumstances considering the people involved, the goals to be met, and any special challenges and opportunities. Your focus in this case is not on a person but on a need to be met.

Your Point of View

Before proceeding with this profile, decide what your point of view will be. Select from one of the following options:

- Yourself as a leader.
- Another person as a leader.
- Leadership needs of a situation.
- A point of view of your own choosing.

Write your choice in the space provided on the Response Page. Think about the person or situation you have in mind, and then move ahead.
Instructions

1. Responding
   A. Characteristics of leaders are presented in 12 groups of five statements on the Response Page, page 4. Study the first group of descriptive phrases while thinking about leadership from the point of view you selected.
   B. In each group, rank each of the five statements about leadership in terms of its importance to your chosen point of view. Use “5” to indicate the most important, “4” to indicate the second most important, “3” for the third most important, “2” for the next most important, and “1” to indicate the least important statement. There can only be one “5”, one “4”, one “3”, one “2”, and one “1”. See Example 1.
   C. Complete ranking each group of statements before moving on to Step D.
   D. When finished, rub a coin or other metal object on the box beside each of your choices. One of 12 letters will appear. See Example 1. Each letter or symbol will appear on the Response Page five times.

2. Counting and Recording
   A. Refer to the Response Page. Transfer the numbers you wrote next to the five E boxes to the spaces provided to the left of the letter E in the Tally Box for Character. These numbers will range from 1 to 5, depending on the ranking given that statement. Add together the five numbers and write the score in the blank provided to the right of the E. Your possible score can range from a minimum of 5 to a maximum of 25. Follow the same procedure for adding the numbers next to the N and R.
   B. Continue adding up each set of five numbers for F, P, and J, writing those scores in the Tally Box for Analysis. Place scores for O, B, and T in the Tally Box for Accomplishment and scores for C, I, and S in the Tally Box for Interaction.
   C. When completed, go back to each Tally Box and total the numbers for that group of letters. Your possible total scores for each tally box can be a minimum of 15 to a maximum of 75. The grand total of all four total scores should equal 180.

<table>
<thead>
<tr>
<th>TALLY BOX</th>
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<tbody>
<tr>
<td><strong>Character</strong></td>
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<tr>
<td><em>+</em>+<em>+</em>+_ = E _</td>
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<tr>
<td><em>+</em>+<em>+</em>+_ = N _</td>
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<tr>
<td><em>+</em>+<em>+</em>+_ = F _</td>
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<td><strong>Total</strong></td>
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<tr>
<td><strong>Analysis</strong></td>
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<td><em>+</em>+<em>+</em>+_ = E _</td>
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<td><em>+</em>+<em>+</em>+_ = J _</td>
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<td><strong>Total</strong></td>
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<td><strong>Accomplishment</strong></td>
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<td><em>+</em>+<em>+</em>+_ = E _</td>
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<td><em>+</em>+<em>+</em>+_ = T _</td>
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<td><strong>Total</strong></td>
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<td><strong>Interaction</strong></td>
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<tr>
<td><em>+</em>+<em>+</em>+_ = C _</td>
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<td><em>+</em>+<em>+</em>+_ = D _</td>
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<tr>
<td><em>+</em>+<em>+</em>+_ = S _</td>
</tr>
<tr>
<td><strong>Total</strong></td>
</tr>
<tr>
<td><strong>Grand Total</strong></td>
</tr>
</tbody>
</table>
Focus of Attention

Stage I of the *Dimensions of Leadership Profile* highlights what you see a person focusing their attention on, from the point of view selected. This section explains Focus of Attention and why it is essential to understanding leadership.

You have recognized a particular leader's Focus of Attention or the focus you would like to see a leader have in the four-directional model on this page. The more you colored in an arrow from the base to the tip, the more emphasis you placed on that focus. Each of the following sections helps explain what a particular focus means.

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**Focus of Attention**

**Relationship of Each Focus to the Others**

The Focus of Attention graph highlights the concerns that drew your attention from a particular point of view. The arrows indicate to what extent you have focused on *internal* characteristics of a leader (Character) in comparison with the *external* environment the person affects (Accomplishment). They compare your attention to the *intellectual* world of ideas (Analysis) with the *social* world of people (Interaction). An emphasis on one Focus does not exclude an emphasis on another, even when the other focus is on the opposite side of the graph. These are not opposite ways of thinking about leadership. They simply emphasize different ways leaders see situations and respond.
Focus on Accomplishment

If Accomplishment is a primary focus, you have identified a leader as someone who gets things done. This person persists in solving problems — by overcoming obstacles, solving conflicts, refusing to accept excuses, and following through to completion.

A can-do leader is effective by getting people to work together, persuading, negotiating, or refusing to compromise, depending on what approach is most likely to achieve his or her goals.

Some of the most visible leaders are those who accomplish tangible results. They are true leaders — i.e., they win the support of others — when they know how to marshal both human and material resources to reach important goals. Many of them realize they can win support by ensuring others succeed under their leadership. They may also prove effective by taking control of a situation needing attention.

To mobilize action, accomplishment-oriented leaders raise expectations of a successful outcome for the organization and its members by demonstrating a willingness to attack tough problems and by actually accomplishing a shared purpose.

Some of the ways such leaders express their response to problems are to produce real improvements in group performance, remove barriers to success, and bring people together in common purpose toward the right objective.

Focus on Interaction

If Interaction is a primary focus, you are looking at how a leader responds to people. This leader can bring people together and motivate them to act. He or she picks up cues from those who follow and closely monitors how they feel. The person seeks to understand the wants and needs of others in determining what must be done. One may see genuine affection expressed between leader and followers.

One writer describes this leader as having “a gift for understanding the hidden element in the souls of their audiences and giving expression to the unexpressed.” Another sees that an effective leader can help people grow taller than they would otherwise by believing in them and encouraging them to be their best selves.

To mobilize action on the part of followers, interactive leaders clarify what followers want and ignite the commitment to a plan of action. An organization led by someone who responds to people is capable of adapting, surviving, and growing with the help of dedicated and energized contributors.

Some of the ways such leaders express their response to people are to collaborate with them, offer followers a new or renewed sense of vision and purpose, and represent the best interests of those led.

Sharing Leadership Roles

When a situation requires more than one Focus of Attention, it is important to invite or encourage contributions from any member of the group who wishes to lead and is recognized as contributing to the common good. Even when one or more members focus their attention on the same concerns, they may express themselves in different ways, thereby making unique contributions to group outcomes.

Essentially there are two roles for group members:

1. To recognize a matter needing attention and respond to it (i.e., offer their leadership when appropriate);

2. To recognize when another member of the group is making a valuable contribution (i.e., accept another person’s leadership and benefit from it).

Often these roles are exchanged as members take turns leading and following — just like the flock of geese.
Dimensions of Leadership Wheel

Stage II of the Dimensions of Leadership Profile® further reveals how leaders respond once something gets their attention. This section introduces the Dimensions of Leadership and the Leadership Wheel.

There are 12 Dimensions of Leadership in this profile. These are necessary to capture the diverse ways that leadership finds expression and to help individuals uncover the somewhat unique combination of leadership contributions they recognize in a particular situation or person. The definitions portrayed in this profile can show how a pattern of abilities and preferences might be developed or applied in a leadership role. They can also be used to decide how the contributions of group members may be combined for mutual benefit.

Each Focus of Attention is associated with three Dimensions of Leadership, as follows:

<table>
<thead>
<tr>
<th>Focus of Attention</th>
<th>Leadership Dimensions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Character</td>
<td>Enthusiasm, Integrity, Self Renewal</td>
</tr>
<tr>
<td>Analysis</td>
<td>Fortitude, Perceiving, Judgment</td>
</tr>
<tr>
<td>Accomplishment</td>
<td>Performing, Boldness, Team Building</td>
</tr>
<tr>
<td>Interaction</td>
<td>Collaboration, Inspiring, Serving Others</td>
</tr>
</tbody>
</table>

A dimension located adjacent to a Focus of Attention is most closely related to it. Dimensions located in-between are a blend of themes at two focus points. For example, Judgment is an act of analysis for the purpose of accomplishing something.

Interpreting Dimension Emphasis

By looking at your Wheel graph, locate your High Emphasis scores (≥20). Write the Dimension names in the space provided.

Repeat the same process for your Lower Emphasis (≤10) scores.

Read through all the following instructions before moving ahead.

A. To interpret your High Emphasis Dimensions: Turn to pages 12 to 19 and find the dimensions on which you received an Emphasis score of 20 or more. You may want to outline the frame around these explanations.

B. To interpret your Lower Emphasis Dimensions: Look up the dimensions for which you received a score of 10 or less. Read what is said about Lower Emphasis and highlight that portion of the explanation. Only the part next to Lower Emphasis applies to a low score.

C. When your Emphasis score falls in the shaded area on the Wheel (i.e., between 11 and 19), it is evident that this dimension is important, but not to a degree that distinguishes the leader or situation you have in mind from most other leadership roles. Although these scores don't qualify as high or lower emphasis, it may be instructive for you to read this information to see what portions apply.

If all your dimension scores fall in the shaded area, read the explanations for those dimensions that fall nearest the high and lower emphasis bands. Be sure to read the explanations as probability statements or tendencies.

There are several explanations for a profile that displays all dimension scores in the shaded area:

- The respondent views a leader as someone who must be all things to all people.
- The respondent does not have a clear idea of how the leader should behave (or how he or she should behave in a leader role).

In these cases it may be wise to select another point of view, or to think of specific examples of leader behavior, and complete another profile with a clearer image in mind.
### Implication of High Emphasis Scores

#### Enthusiasm

**Why People Follow**
Followers are attracted to this leader's personality. They expect him or her to maintain optimism and persist toward goals they share. They welcome the chance to follow someone who isn't easily discouraged and keeps their own hopes high.

**Who will Follow**
The leader high in Enthusiasm is likely to find followers among people who have become discouraged by their current situation. Even cynical people would generally prefer to hope instead of despair. A leader who is personally involved and passionate about the possibilities he or she sees is able to excite even a cynical audience, provided his or her ideas are realistic, relevant, and seen as good for followers.

**When to Lead**
People in a leadership position should use their capacity for Enthusiasm whenever others become discouraged by a difficult task or need to be reminded of why they undertook a particular mission. The fires of Enthusiasm extinguish rather quickly, and this leader is one who can fan them into flames when they begin to die.

**What to Watch Out For**
The Enthusiastic leader runs the risk of being too independent and getting absorbed in a cause, thus neglecting the most important role of staying in touch with followers and their experiences. The Enthusiasm that awakens hope in followers can also dampen it, if it becomes separated from their own experience. An Enthusiastic leader will be rejected if followers see no reason for his or her optimism or view the leader as pursuing personal objectives with few positive outcomes for themselves.

#### Integrity

**Why People Follow**
Followers trust this leader and follow out of respect for his or her values. When followers feel they have something in common with the leader, they may view that person as a model for their own behavior.

**Who Will Follow**
The leader high in Integrity is likely to find followers among people whose first and most important measure of a person is their feeling of trust. Since trust is based on knowing a person and being able to predict what they will do, leaders willing to let others know and observe them are more likely to earn trust. It is also likely that a leader selected on the basis of trust is perceived as more "like me" than other candidates.

**When to Lead**
People with an opportunity to lead should follow their commitment to Integrity at all times in order to earn and keep the trust that comes when others feel they can rely on them to behave consistently and keep their word. A person who focuses on Integrity may become a leader only after others have gotten to know him or her or have been disappointed by someone who let them down.

**What to Watch Out For**
The leader committed to Integrity can fall prey to self-righteousness if his or her focus is too inward. If the leader concentrates so much on the values he or she supports that they lose the ability to see others' points of view, they may find themselves representing fewer and fewer followers. Or, while followership remains strong, the leader may lead the group to disaster because he or she has failed to be alert to a changing environment and ways of adapting to it.

#### Self Renewal

**Why People Follow**
Followers develop confidence in this leader because they can count on him or her to make good use of experience. They are comfortable with the notion that a leader is subject to the same human frailties as themselves, e.g., a leader can make mistakes. But they single someone out for a leadership role when that person shows both a willingness and ability to acquire wisdom based on experience.

**Who Will Follow**
The leader high in Self Renewal is likely to find followers among people who tolerate ambiguity, adapt rather willingly to change, and value learning. People who need the security of having things remain the same are not likely to be comfortable with someone high in Self Renewal, because the leader's desire for personal and intellectual growth will tend to produce change.

**When to Lead**
People with an opportunity to lead should apply their capacity for Self Renewal when they find the group in a stalemate or continuing practices that are ineffective. They can identify the questions that need to be answered, including those for which there are no easy answers, and guide the group toward finding them. People already in leadership roles can maintain their effectiveness by processing experience creatively and actively seeking new information, particularly when it's evident that something is wrong.

**What to Watch Out For**
The leader high in Self Renewal runs the risk of devoting so much attention to learning that concrete accomplishments are neglected. Alternatively, these individuals may rely too much on themselves and get caught up in the excitement of processing information. And in so doing, they may neglect or ignore the talents, including leadership, others have to offer.

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Implication of High Emphasis Scores

**Fortitude**

**Why People Follow**
Followers are impressed with this person’s stamina and assurance. While the individual high in Enthusiasm can inspire hope, the leader high in Fortitude offers a sense of security by giving people faith that in the worst of circumstances he or she will not give up. When everyone recognizes conditions are bad, this person emerges as a leader by displaying the courage to face them.

**Who Will Follow**
The leader high in Fortitude will find an audience among people looking for direction from someone they perceive as confident and strong. Those who follow this leader are more likely drawn to the person than to the credentials or accomplishments. This leader emerges when a group is foundering and someone steps forward to say “Let’s go this way” with assurance and sound reasoning.

**When to Lead**
People are more likely to respond to a leader high in Fortitude when they are confused, worried, or feeling overwhelmed. Having someone in their midst who remains undaunted is a source of reassurance as well as guidance.

**What to Watch Out For**
The leader high in Fortitude is energized by challenge and reluctant to give up under any conditions. He or she may carry persistence too far and ignore signs to back off. It is hard for this person to slow down the rate at which he or she is advancing or to admit defeat. This person can also become a hero to followers and, in such a case, needs to keep oneself in perspective or risk feeling invincible. The feeling of invincibility can be disastrous for the leader or followers when it moves one to ignore unwelcome input or signs that the course must change.

**Perceiving**

**Why People Follow**
Followers expect this person to point out things they haven’t thought of before. They see the individual as possessing gifts of insight they don’t have themselves, and they welcome the chance to learn from him or her and allow the leader to chart the course.

**Who Will Follow**
The leader high in Perceiving will find an audience any time a group is uncertain about what to do next. Ideas lead when an impasse occurs, when uncertainty exists, or when the well of good ideas seems dry. This kind of leadership may be recognized only when others agree with the person’s ideas or follow his or her suggestions because they see that their goals are served by implementing them.

**When to Lead**
The leadership offered by a Perceiver is likely to occur on any occasion when fresh ideas are needed. Although some individuals may work themselves into a formal position as a Perceiver, e.g., market analyst, strategic planner, researcher, their leadership contributions are likely to occur when they are offering ideas that others accept and implement.

**What to Watch Out For**
Persons high in Perceiving sometimes find they have to translate from their own realm of ideas to concepts others can relate to or interpret. Unless they are willing to explain, illustrate, and perhaps select those ideas others find useful, they run the risk of not communicating and, thus, not using their talent to lead others toward new and worthwhile contributions.

**Judgment**

**Why People Follow**
Followers choose this person to lead because they believe he or she has better Judgment than most people. They rely on the leader to evaluate potential problems and judge when they are significant. They accept the leader’s assessment of risk with confidence that their own interests will be protected by decisions made.

**Who Will Follow**
Often a person high in Judgment will lead those whose knowledge, skills, and insights are not as well developed as his or her own. Even in a group with shared responsibility, this person will tend to direct more of the process and outcome of decision-making than others. Such a leader may find it appropriate to teach or coach others who want to acquire similar levels of competence.

**When to Lead**
People with an opportunity to lead will find their ability to exercise good Judgment particularly welcome when others are facing a tough decision. They may operate in concert with other leaders in the group; for example, the Perceiver who generates ideas and the Team Builder or Collaborator who helps members accept and implement a decision.

**What to Watch Out For**
A leader is one who helps people move from one point to another and toward improving shared outcomes. When the person high in Judgment gets too preoccupied with analysis, he or she may lose the opportunity to lead because the group will move on without him or her. A leader high in Judgment needs to stay in tune with group members to assess their readiness for action and contribute to maximizing the success of their decisions at the time they want to make them. He or she cannot expect to achieve perfection.
Implication of High Emphasis Scores

**Performance**

*Why People Follow*
Followers choose such a leader because they expect him or her to accomplish something meaningful, often after others have failed. They share the person’s focus on effectiveness and join with him or her in implementing a performance plan, because they support the goals as much as the leader.

*Who Will Follow*
People high in Performance will find willing followers among those tired of what they feel is a mediocre level of achievement or failure to meet expectations. Such an audience is willing to change when they see it will help achieve their goals, and they will continue the program even after that leader is gone.

*When to Lead*
A leader high in Performance finds an opportunity to contribute when others desire improvement in current affairs but don’t know how to achieve it. The leader identifies shared objectives and helps define the means for achieving them. What distinguishes the individual as a leader is the length he or she is willing to go to achieve real progress and the willingness of others to support even radical change.

*What to Watch Out For*
This leader quickly attracts attention by bringing about solutions that have eluded others. He or she must avoid becoming arrogant and overly convinced of his or her importance over that of co-contributors (followers) in achieving outcomes.

**Boldness**

*Why People Follow*
Followers identify this person as the point person for resolving tough issues. The leader’s Boldness distinguishes him or her from others in the group who understand equally well what needs to be done. Both Fortitude and Boldness represent characteristics associated with strength, but people choose the Bold individual because he or she cannot be deterred on their way toward specific goals. They choose the leader high in Fortitude for their personal strength.

*Who Will Follow*
A Bold leader finds followers when the goal is clear, but the path to it is blocked by human or material obstacles that seem daunting to most observers. Followers may grant considerable power to this person. They do so because they want to see something done and they believe in the goal to be achieved. They are less concerned about the methods used to achieve it.

*When to Lead*
This leader’s contribution is accepted when followers can no longer tolerate inaction. Boldness is welcomed at the point of greatest need, when the desire for movement is offset by a feeling that nothing can be done. Once a leader breaks open a path, others rush to follow as a way out of their quandary.

*What to Watch Out For*
Boldness needs to be balanced by a strong sense of responsibility on the leader’s part to act on behalf of others while accomplishing the results followers expect. It cannot be expressed in an egotistical rush to promote his or her own interests. It is particularly important, when followers are uncritical of the methods used, for a leader selected for Boldness to remain dedicated to ethical principals and to the welfare of those who follow.

**Team Building**

*Why People Follow*
People choose this leader because they believe he or she will help the group succeed. The person high in Team Building is able to overcome differences among members and build consensus on what they want to accomplish and how.

*Who Will Follow*
A leader high in Team Building finds a willing audience among people who are tired of intra-group squabbles or who feel unable to coordinate their efforts toward getting things done. They need someone who is unafraid of conflict and who can motivate people to work together who have not done so before.

*When to Lead*
The Team Builder emerges as a leader when it is clear, to at least some members of the group, they need to develop a strategy for working together or change how they are getting along. This leader may appear early after the group forms to help them define their principles, practices, and roles. In fact, the first person to offer constructive ideas for moving forward as a group is often granted leadership, at least for a while.

*What to Watch Out For*
Since the primary role of the Team Builder is to get people working together in a goal-directed fashion, the biggest threat to continued success is a leader who is unwilling to share leadership once the group is working together effectively. The Team Building role does not become less important over time. But since it is often the first leadership role to emerge in a group, there comes a point when the person who fills this role must recognize the contributions of others and begin to share the leadership function.
Why People Follow

People find it fun to work with this leader. He or she makes them feel good about themselves and the contributions they can make to the team. Differences in status are ignored, and the leader is simply one who moves things along and draws out contributions from those involved. Often the leader also learns something in the process.

Who Will Follow

The Collaborating leader attracts followers who do not need someone to take charge and direct their efforts. This group of followers is comfortable with self-direction and shared responsibility. They are willing to follow each other’s lead and to share the rewards of their efforts. The Collaborator in a formal leadership role is most likely to succeed with group members who are competent, or aspire to become competent, and get along well.

When to Lead

People high in Collaborating have an opportunity to lead whenever they see that others have something to contribute to the group endeavor. Their leadership is expressed through the invitation they extend to others and the encouragement, confidence, and rewards they convey with it.

What to Watch Out For

The Collaborating leader runs the risk of assuming things are going better than they are. For example, interpersonal issues are ignored because the collaborative leader assumes that the individuals involved will handle the problems themselves. The Collaborator in a formal leadership role may also find it hard to exercise authority apart from group consensus. If a problem exists within the group or expertise is missing, other sources of leadership may be required.

Inspiring

Why People Follow

Followers choose this leader because they believe he or she understands them and offers a response to their needs. The leader’s words ring true, because followers can relate them to their own experiences. People follow the inspiring leader because they believe their goals are that person’s goals and what the leader achieves will prove advantageous for them. When the follower establishes an emotional bond with this leader, because he or she feels so well understood and represented, the follower will be willing to sacrifice to meet leader-defined goals.

Who Will Follow

The Inspiring leader finds a ready audience among those feeling disenfranchised, neglected, and otherwise needy. However, any individual who believes that important human problems are being ignored is likely to respond to this person, particularly if he or she communicates sincerely and eloquently.

When to Lead

An individual who offers inspirational leadership is likely to find acceptance any time people feel they lack a voice for expressing themselves or the power to make a difference. If the solution is to alter perceptions, an Inspiring leader has an opportunity to mobilize new energy and commitment toward goals that followers have previously abandoned out of a sense of hopelessness or discouragement.

What to Watch Out For

The ability to understand others and elicit followers’ affection is a powerful tool for good and for evil. Once a leader has drawn others to him or her, through a talent for understanding and expressing what others feel, they have a great responsibility to make good on that trust by directing followers towards ends that truly benefit them and protecting the welfare of all involved.

Serving Others

Why People Follow

Followers choose the serving leader because they are proven and trusted as servants. They have demonstrated by listening and responding that they place the highest priority on meeting the needs of followers. They have no agenda other than the one identified by followers, unless it is to protect them from dangers of which they are unaware.

Who Will Follow

Any individual who recognizes they are represented in the leader’s mission will respond to this leader. The Serving leader asks, “What can I do for you?” and followers’ answers determine the leader’s response. One may think the audience most likely to be attracted to the servant-leader are those who feel they have no power to represent themselves—who feel they have nothing unless someone provides it for them. However, this true leader offers more than sustenance. He or she offers a way for followers to better their own lives, and such leadership is appropriate at any level of society.

When to Lead

The serving individual is ready to exercise leadership at the point where he or she can accept followers as they are. The key to leading people who are often less ready than they want or need to be is to fulfill their deepest desires is to convince them they are good enough or strong enough to begin to grow. The leader does this by first accepting them as they are and then pointing them in the direction they need to go to get where they want to be.

What to Watch Out For

It is very difficult to maintain a balance between serving and directing. It is easy to substitute one’s own agenda, or that of a third party, for the goals of the individuals served. When the person who is first a Servant assumes responsibility for leadership, he or she may face expectations not supportive of the serving mission, such as making decisions and taking charge in the absence of follower input. The quandary the person experiences may be hard to resolve. The key to maintaining a sense of balance is to return again and again to followers, asking repeatedly, “What can I do for you? What do you need?”
APPENDIX D

CONTEXTUAL LEADERSHIP QUESTIONNAIRE (CLQ)

Listed below is the CLQ as administered to the 12 Senior Level Chaplains. The requirements for responses to the CLQ are listed in the instructions below.

Contextual Leadership Questionnaire

Task: please observe the leadership qualities, skills, characteristics, traits, and behaviors listed below and rank the top 20 as they relate to effective leadership within the context of the Air Force Chaplain Service, with 1 being the highest or most desired leadership quality and 20 being the least desired quality. For example, if you believe that the most desired leadership quality for effective leadership within the Chaplain Service is vision-casting, then place a number “one” in the box next to vision-casting. Following this format, proceed to identify the 2nd through the twentieth leadership quality and mark the corresponding box. Do not rank the qualities beyond the top 20.

Team Building  Commitment  Listener
Confident  Motivating  Dependable
High Energy Level  Spiritual  Fair
Servant Spirit  Consistent  Innovative
Able to Establish Priorities  Self-Disciplined  Integrity
Ability to Follow Orders  Professional  Wise
Always Learning  Vision-casting  Delegator
Able to Get Along w/ Others  Verbal Fluency  Assertive
<table>
<thead>
<tr>
<th>Competent</th>
<th>Gets Things Done</th>
<th>Decisive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Problem Solver</td>
<td>Sympathetic</td>
<td>Ambitious</td>
</tr>
<tr>
<td>Emotionally Stable</td>
<td>Perceptive</td>
<td>Humble</td>
</tr>
<tr>
<td>Able to Resolve Conflict</td>
<td>Courageous</td>
<td>Mentoring</td>
</tr>
<tr>
<td>Accepts Responsibility</td>
<td>Empowers Others</td>
<td>Adaptable</td>
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<td>Interpersonal Skills</td>
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<td>High Stress Tolerance</td>
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<td>Ability to Network</td>
<td>Military Mindset</td>
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<td>Analytical Skills</td>
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<td>Mission-Centered</td>
<td>Followership Skills</td>
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APPENDIX E

SENIOR CHAPLAIN INTERVIEW TRANSCRIPTS (VERBATIM)

The individual Personal Leadership Interview transcripts of the 12 Senior Level Chaplains are listed below in verbatim form. Again, for the sake of non-attribution within the Air Force system the chaplains’ individual answers to the leadership questions are identified as Ch A, Ch B, Ch C, and so forth with no particular name associated with any particular set of answers.

INTERVIEW WITH CHAPLAIN A

Int.: As a senior level chaplain, what are the characteristics, traits and/or behaviors you associate with effective leadership at the base level of Air Force Chaplain Service, base level meaning Captain, Major level?

Ch A: I think the most important characteristic is to be an authentic spiritual person, one filled with character and integrity. That means that you see yourself as a chaplain. Not a chaplain first and an officer second, but as a chaplain because the word chaplain implies clergyman in the military service, but then right behind chaplain first is flawless officer and they really ought to go together. There was some discussion throughout my career, always has been, about whether I can be a good officer and be a chaplain. Well of
course, because if you can’t, why did you sign up and so the examples are many of course. There are of course bad examples, but there is always the other end of that, the person was a good pastor, but just not a good officer, never paid attention to the uniform, etc., and that distracts from being a good chaplain I think. I would also add to that servant heart and extremely enthusiastic about the “bomb dump” ministry. You understand that philosophy, because if you can find the bomb dump then I think you can find anybody between the chapel and the bomb dump and that to me is a good chaplain. So, you are talking about Captains and Majors, how do you do it best, and I think people want to know that their chaplain is a Bible teacher, good preacher, can pray to include the whole base, those are important qualities I think that make a good young chaplain.

**Int.:** The second question sir is as you alluded to, the same as the first one, but instead of the base level can you talk about the senior level, 06 and above?

**Ch A:** I would say exactly the same answer, meaning authentic spiritual leader, never lost their identity. They would always see themselves and present themselves as a chaplain. The wing chaplain, especially if he or she is a Colonel ought to be the first one to find the bomb dump, not the last one to know where it is and he or she should have their BDU’s and DCU’s in order, ready to wear and model that and on warrior day the 06 chaplain should have the best looking uniform, the shiniest boots, etc. So the only real difference is I would expect that senior level chaplain to have a little more PME gained knowledge and understanding of the budget and the palm process, and to not look dumb when he or she is in a room when they are talking about the strategic plan or the talking points of the day the Chief of Staff is talking about, he or she ought to be in tune with that, so when you hit 06 you should not be unfamiliar. Also, I think it is very important
for the 06 chaplains and 05's too if they are a senior leader at the base, to model a servant leadership, authentic spiritual person and to be who we are, not to give it up or become more than we are, just be authentic and then set the example by using your spiritual gift.

**Int.:** Number three is related to the first two. Describing characteristics of effective leadership at a deployed location within the Air Force?

**Ch A:** I would say that is very easy. Exactly the same as above. Nothing changes at a deployed location, there is no difference except you don’t have to go home and take care of your family at the moment, although you probably do because you go home and send an e-mail or write a letter, so there is that opportunity to still be a husband and Dad or Mom, but the leadership style should be exactly the same, I see no difference in whether you are doing it at home or overseas.

**Int.:** What are the characteristics, traits and/or behaviors you believe detract from effective leadership of chaplains within the Air Force?

**Ch A:** That’s a very easy one to answer, it is careerism and that to me means, when a chaplain says “what is best for me”. The most absurd question of a chaplain is how can I make it, wrong question and I do believe that we should all be doing our best, working hard, but the way the Air Force works, not just the Chaplain Service, it is the line completely, the Air Force leadership knows and works people’s development, the individual does not.

**Int.:** Especially as a chaplain, “careerism” is kind of against who we are.

**Ch A:** It is the opposite of who we are so it is amazing how the Biblical principle words, the Lord exalts the humble and all of that and it does work that way, so it is irritating to see these guys, when I got into these leadership roles as a command chaplain you visit the
base and if the Wing Chaplain tells you about him or herself, but if they tell you about all
the Captains that are doing so good, out and about and doing stuff, okay that’s excellent,
now I know this base is in good hands and the leadership is doing the right thing.

**Int.:** Do you believe that effective leadership characteristics and behaviors will be
different when the chaplain functions as a military officer, from when he or she functions
as a chapel pastor, if so what are the differences? I know you alluded to that earlier.

**Ch A:** I think it should be seamless; it should not even be a matter of discussion. Should
I look like a good officer today or should I look like a chaplain. No, you should always
look like a good officer, and again I would ask you, there are some gray areas here
because some commanders say, if you have to err, give me a good chaplain, give me a
good pastor. But, why can’t you be both. So my basic philosophy on how do you climb
the latter is to do the very best where you are and we will figure out the rest of the
scenario because you will tell us whether or not you want to lead by the way you are
leading at the present level.

**Int.:** In your own words describe effective leadership within the military context of the
Air Force Chaplain Service?

**Ch A:** Servant heart, with a respect for the warriors and their families and there is an
issue that I have that some chaplains don’t really love the airmen. You have to love the
airmen. You can’t always love what they do and we would never celebrate the death of
anyone, but we must understand the necessity to be a warrior and that is very important I
think.

**Int.:** In view of the fact that military leadership is inseparable from rank level,
consequently what is the importance of assignment location, preferred positions, OPR
rater writing skill, faith background and other issues beyond the control of the chaplain as he or she competes for promotion?

Ch A: I would say that if all of that matters, is all important, that is the reality of the Chaplain Service. It matters about your career progression and where you go, how your rater writes it up, all of that. Faith background doesn’t mean anything, it is irrelevant, just like race or marital status, none of that matters, but the rest of that does but the more important answer is but the individual chaplain should not concern him or herself with any of that, that is the leadership’s job, and if the leader is not watching that then shame on him or her. That is not the Captain or Major’s job, but as soon as you are a supervisor, it is one of your primary jobs and the Wing Chaplain should be consumed with this process and what is there and that is the difference.

Int.: What role does the chaplain’s immediate family have in his or hers development as a leader within the Air Force?

Ch A: I think it is very subtle, because my wife will tell you, none. But, I think the best answer to that is, if the family is happy then the chaplain is happy, so you would like to think that your family is happy with all of this way of life.

Int.: Within the context of the military, followership is a component of effective leadership. How can a chaplain develop his or her leadership skills by being an effective follower?

Ch A: That’s a great question. For me I would say you volunteer for every little program you can get, like for instance the National Prayer Breakfast, and vacation Bible School, give me the midnight shift, I mean if you want to be a good follower I think you take the toughest jobs and go do them.
Int.: How must the chaplain change his or her leadership style and behavior as he or she leads and interacts with variant groups such as staff, colleagues, commanders and chapel volunteers if he or she does?

Ch A: Don’t change your style at all, always be a servant leader. As one gains rank it is even more important and it is so easy to see the best bad examples, they are obvious and when somebody you hear say “gosh, they used to be a loving, caring pastor, what happened to them”, well I don’t know, they got caught up in the rank. It is so sad but it does happen and I just think it is pitiful that a Colonel would think that was important somehow and yet I know Colonels that are still great pastors and they go visit the midnight shift, they will volunteer.

Int.: Any additional comments you would like to make about leadership within the Air Force Chaplain Service?

Ch A: Well, two things. One is that the leadership’s primary job is to take care of the subordinates. To develop their replacement. I see that as one of their primary jobs. The second comment is the most important line on an OPR or PRF is the signature block. Some people will argue it is the top line or the closing line, you have to get that one right, you have to have a stratification, got to recommend for PME. Oh no, the most important line on any of those documents is the signature block, because if you want to be a leader you better write what is the truth and is the right thing to say and sign your name to it, because when I sign those things I am telling the promotion board that this is the truth. When someone says “how did he get promoted”, the answer is it’s not his fault, it’s someone else’s fault who said something good about a mediocre chaplain or an amazing chaplain and they some how learned the right words to put on an OPR and signed it, I
can't imagine a violation of integrity than signing an OPR that's not the truth. That's the
tough part of leadership that you have to differentiate between the good ones and the ones
who do not deserve promotion so you have to bit the bullet and that's a tough thing to do,
but again a person of integrity and character and all of that would sign the right thing and
take care of the young one's. That's the primary role I think of the leaders.

Int.: On average, how many hours do you work in a week?

Ch A: I would say, I want to be honest and not exaggerate, I would say I usually work
60 hours a week and that means I am here at 6:15 a.m. and I leave around 5:15 usually
every day and then I work some week-ends where I preach and then I travel a lot and the
travel days get longer, but actually doing stuff, it is usually 10 to 11 hour days for me.

INTERVIEW WITH CHAPLAIN B

Int.: As a senior level chaplain, what are the characteristics, traits and/or behaviors you
associate with effective leadership at the base level of the Air Force Chaplain Service,
meaning Captain, Major level?

Ch B: At every level, I think faithfulness and character or trustfulness is number one and
then after that it is similar, fidelity to the calling, but communication ability. This is a
weakness I see regularly with our chaplains and to some degree the chaplain assistants,
but our business is communication. It doesn't make any difference how well you prepare
something or think it through; if you can't communicate it it is useless.

Int.: Same question, but at the senior level, 06, wing level?

Ch B: I could add to it strategic thinking. If you are going to be a senior leader you have
got to spread your tent pegs out a little wider and make sure you look at the whole
picture, not just your little part of it. In addition a senior leader has to look around the corner. You have got to be constantly preparing for what is coming, you don’t have to be a prophet but you have to see the obvious warning signs that there is either a train wreck coming or there is a new opportunity coming or something is happening to bring about a change and we in this organization have to change with it. So, that strategic thinking thing of getting out of our own little mold and looking at the big picture.

**Int.:** Same question, but in relation to a deployed location, leadership there, are there effective leadership behaviors that change there?

**Ch B:** The only thing in the Air Force specifically, deployed ministry is the same ministry. It is parish ministry. Some people try to imply there is a real difference between deployed ministry and stateside ministry. I not only disagree with that but that offends me. Ministry is ministry wherever you go. Number two, the more important is stateside than deployed but that is for another issue. I would say the one biggest issue in deployment ministry where there does need to be an increased emphasis is cheerleading. Cheerleading ministry at first thought, especially the word can seem offensive especially in terms of professional ministers and whatever, cheerleading is one of the most important things that clergy do.

**Int.:** Exultation?

**Ch B:** I relate it to Hebrews 10 passage when he says encouraging one another, cheering one another on to love and to good works, but in a deployed situation people can get into despondency, they can just get into a routine that just wears them down, mental fatigue.

**Int.:** What are the characteristics, traits and/or behaviors you think detract from effective leadership of chaplains?
Ch B: Self-centeredness, in a sense inability to look at the bottom line I would call it, the church father Augustine said, in essentials unity and nonessentials charity or love or goodwill and in all things Christ and I think sometimes a chaplain will get caught up in the nonessentials or things that are really not that critical and fail to focus on the essentials like faith, salvation, spiritual growth, The Bible God’s Word, things that everyone is going to nod their head and be encouraged by, but the chaplain gets off on tangents and that can be very difficult and detrimental to chaplain ministry.

Int.: Do you believe that effective leadership characteristics and behaviors will be different when the chaplain functions as a military officer than when he or she functions as a chapel pastor and if so, what are the differences?

Ch B: No, I don’t really see any differences. I think that the goal of the chaplain is good will for the unit and spiritual health of the unit but there is a spiritual goal of a pastor to see people know the Lord. The previous motto of the Chaplain Service from 20 or 30 years ago was To Bring People to God and God to People and that can never be a secondary mission. But, in terms of leadership I think the chaplain’s is constantly looking at different things than say other officers but the process is the same. That is a good leader is analyzing the situation, like Jesus said, look out over the fields.

Int.: In your own words, describe effective leadership within the military context of the Air Force Chaplain Service?

Ch B: Making a difference is a big one. Effective leadership within the Air Force Chaplain Service?

Int.: Yes Sir, broadly. We talked about it in the first few questions at base level, senior level, deployed, just effective leadership from your own words, broadly speaking.
Ch B: Yeah. I see some down sides at times and you have heard the old phrase some people are ready, fire, aim, you know that they will shoot long before they figure out which way they are going. Probably the biggest detriment I see is ready, aim, aim, aim, without actually ever taking action, and I would say that an effective Chaplain Service leader has to get good input, pull people together, let them talk, listen to what they have to say, but essentially somebody has to say we are going to do this and this is the direction in which we are going. So it is ready, pull everybody together, aim, locate what we want to do here and this is what global ministry is and then fire, the leader says let’s do this and I think that is the most important thing, for the leader to speak up and say okay we’ve heard about it, we’ve talked about it, we’ve studied it, we’ve analyzed it, now let’s not let this opportunity pass without doing something about it.

Int.: In view of the fact that military leadership is inseparable from rank level, consequently what is the importance of assignment location, preferred positions, OPR rater writing skill, faith background and other issues beyond the control of the chaplain as he or she competes for promotion?

Ch B: We have a wonderful promotion system but it does have weaknesses. Of those ones you mentioned I would say that probably the biggest is the writing skills of the supervisor. For Captain, Major level it doesn’t make too much difference where you are assigned, probably doesn’t make any difference because the focus is to just do your job, just be a chaplain and you can shine at any place. Every place needs a Captain, every place needs a Major. The key though, one of those variables, is the fact there are some people, supervisors, that can write well, who can take a simple little fact and seem to
make it scream off the paper so when a promotion board looks at this performance report they say wow, this person is awesome.

**Int.** What role does the chaplain’s immediate family have in his or hers development as a leader within the Air Force?

**Ch B:** I feel sorry for those chaplains that don’t have a good marriage, male or female, because it is a tough stress filled ministry and I know chaplains whose spouses really aren’t as supportive, they are good people but they don’t care much for the military or the chaplaincy.

**Int.** Within the context of the military, followership is a component of effective leadership. How can a chaplain develop his or her leadership skills by being an effective follower?

**Ch B:** Well, that is the first step. Nobody is promoted directly from Second Lieutenant to General and within the military we have a graduated system. In the civilian world they skip it sometimes to their own detriment and peril but for us it is built in. Joshua followed Moses and served him for a long time before he was able to step up and actually be a leader himself to others and I think our system lends itself very, very well to a graduated assumption of leadership.

**Int.** In regard to that sir, do you think that the Air Force or even the Chaplain Service assumes chaplains are leaders when they come in?

**Ch B:** Yes, leaders at their level and they assume they are going to grow into leaders. In fact, in some ways we are trying to bring in senior leaders when we shouldn’t we should be bringing in junior leaders that we can grow into senior leaders. We are asking our people to have senior pastor experience and stuff like that. I want chaplains to come in
with experience, if they don’t, doing everything I can to put some checks and balances on our accession system. I want them to know how to do weddings and funerals and I want them to preach and I want them to know how to lead a church, but they don’t have to be senior leaders, we will grow them as senior leaders.

**Int.**: How must the chaplain change his or her leadership style and behaviors as he or she leads and interacts with variant groups such as staff, colleagues, commanders and chapel volunteers?

**Ch B**: You change your approach with every group but you never change your values and principles and that becomes a constant for their sake too as well as the chaplain.

**Int.**: Are there any additional comments you would like to add in reference to Air Force Chaplain leadership that you were unable to address above?

**Ch B**: I am a real big fan of David Kelley. No, we have awesome leaders in 9th Air Force, our 4 stars are tremendous leaders and they are very, very supportive of the Chaplain Service. I don’t think people realize how much they are and the global war on terror is a terrible thing but a positive byproduct as God has a way of bringing good things out of a bad situation, the positive byproduct in the USAF is not asking why do we have chaplains. Nobody wonders why we have chaplains. Even the issue of chaplain assistants isn’t being raised because of the constant deployments commanders are seeing what added value there is from their chaplains and the most senior commanders are saying things like man, I don’t know what we would do without our chaplains.

**Int.**: How many hours per week on average do you serve in the Chaplain Service?

**Ch B**: I come in at 6:00 a.m. and I usually leave about 6:00 p.m. and that is 5 days a week, 12 hours a day, that would be 60 hours. Then I teach Sunday School and am
involved in worship services I would say about 4 hours on a Sunday, that would be 64. I usually have evening events about twice a week so that would take another 8 hours so that would be 72 hours. Like this past week-end I spent all day Saturday and all day Sunday at Pease ANG base and I put in about 10 hours each day so that would be 92 hours, so I think not overstated I would say about 75 hours per week. Part of that is personality and not driven by a mandate for me to be at work. There is a difference between a job and a ministry. We all have a job and we have to do it, ministry brings the joy factor and that will keep you doing it and if it becomes a burden then take a day off, although I am not one of these guys who says do it until it is no longer fun and then I’ll get out. Sometimes when it’s not fun is when you need it most. I would take a wild guess and say about 70 hours per week.

INTERVIEW WITH CHAPLAIN C

Int.: As a senior level chaplain, what are the characteristics, traits and/or behaviors you associate with effective leadership at the base level of the Air Force Chaplain Service, base level meaning wing, base chaplain, Captain level?

Ch C: As I look at their leadership, not mine.

Int.: Yes sir.

Ch C: Well, I use a phrase with all of them, because I get all kind of questions about this very issue, leadership, and how can I be successful at this level and do the most for our warriors and their families, so you know the one word I share, just a little phrase that I think is an attitude of the heart and that is “Bloom where you are planted”. It isn’t what extra education can I get, what extra PME or what school can I go to help me get to the
next level, that is really not the important thing, I find it an attitude of the heart. At that level God gives us a ministry of presence with all kinds of warrior needs, family needs, and if you have the heart and spirit to come alongside those folks with an attitude of helping them in some small way, that is what I'm looking for out there, they will be successful anywhere if they have that kind of spirit and heart of a minister, competence and some other kind of level leadership is going to come along. At the wing level ministry I am looking for an attitude and spirit of, I am going to just bloom where I am planted, God has given me this place to work, and the rest will just fall into place.

Int.: You can't teach that attitude.

Ch C: You can't, it has to be in there. That is key. Of course I am looking for other things too, besides that spirit of taking on whatever task they are given, it is a team spirit, we're in this thing together and we are working cooperatively with a team here that has the interest of people in mind and I'm going to get along and get the job done. That is essential in my kind of work too, team spirit, cooperative attitude, so that there is success for the whole team. So, I look for that. So those two come to mind Dave, of course we could talk about a lot of things, but I think I will stop at those two.

Int.: Thank you sir. As a senior level chaplain what are the characteristics, traits and/or behaviors you associate with effective leadership at the senior level of the Air Force Chaplain Service?

Ch C: Yeah, senior level is a different level. I like my senior leaders to be nice. A couple of ways you can get the job done, you can get it done through coercion, but it takes wear and tear on people and I have been in tough situations so from experience I realize the boss, he or she will get results, but it fun working in that environment. So,
beyond putting the hammer down, I prefer at that level they have a deep respect for the work and dignity of the people they lead. If they have got that they will treat them with respect and get responsibility permitting risk and failure and all those good things that happen in a free and open workplace. Just like our country, we allow people to fail, not everybody is going to win, that’s democracy, so I look for that in the workplace, so it takes at that level of leadership a leader who is not only competent but looking for confidence there, and that is probably pretty close to being able to relate well to followers and treat them with respect, dignity, and giving them a sense of security so that they are willing to take risks and might achieve the goals.

**Int.:** As a senior level chaplain what are the characteristics, traits and/or behaviors you associate with effective leadership at a deployed location within the Air Force Chaplain Service?

**Ch C:** At a deployed location, this is fox hole ministry, this is coming alongside the warrior in his or her environment and providing ministry that will meet their needs in that sometimes very hostile, scary atmosphere. I think the number one responsibility there is to be very creative in the kinds of ministry we provide and leadership. We don’t know what is going to happen from day to day, it changes in that environment, so when you are deployed be creative, have an open mind, be willing to take chances and do things differently, think outside the box, so have that kind of an attitude for the work you do. Creativity brought to the deployed area is paramountly important. The other side of that is to do a lot of emphasis on getting yourself ready before you go, but once you are there, the other side of this is an integrity issue. That is you keep yourself strong and in the fight, so to speak, by caring for those needs you have individually, so it is almost an
integrity issue, I am going to take care of my spiritual self, I am going to stay strong physically and mentally and just keep all of my strengths in balance so that I am the best I can be while I am in that environment. Also, following through with what you say you are going to do is very important. I guess that is important anywhere, not just at a deployed location. So I think those are the keys to success in that environment.

**Int.:** What are the characteristics, traits and/or behaviors you think detract from effective leadership in the Chaplain Service?

**Ch C:** Well, unfortunately Dave it has been my experience that our stock goes way down when they see failure in a chaplain morally. Not if you have taken a risk with sometime ministry that failed, you know that we lost money, that’s never an issue with these commanders out there and that is who is judging us really to provide ministry for warriors and their families which is really a commander issue, so we basically come alongside that commander to provide this ministry and what he or she is looking for is a person that stands strong and a person of faith and integrity, of moral fiber and they don’t waiver in the face of adversity, temptation, but are a role model, excellence in every way to the people that have been trusted to our care and when we fail in that area, and we have had too many moral failures, it just takes a great toll on our reputation, especially with those commanders.

**Int.:** Do you believe that effective leadership characteristics and behaviors will be different when the chaplain functions as a military officer from when he or she functions as a chapel pastor, if so what are the difference?

**Ch C:** There is a difference. I think the farther up you go in our leadership pyramid, if you will, some of the officer roles have to come to the fore. I’ll give you an example,
there comes a time in your capacity as a leader, as well as a chaplain, where you just cannot be a pastor to your people that you lead. Case in point is when they are in your supervisory chain. When they are you cease to be their pastor and become more the boss, the officer, you don’t provide counseling, can be done by somebody outside that chain, oh yes you can help in the way of providing somebody for that individual that may get into trouble, so that is probably one of the areas, when you are in a supervisory situation, then the officer role becomes paramount, congenial I hoe, and friendly, don’t become the enemy but at the same time there has to be some distance. It is also true where there is a greater difference in rank, with rank comes some responsibility, some distance is wise, so I guess to answer your question, it is probably as you gain more rank in our system, that the officer role becomes a little bit more significant while you are always a chaplain, you always have the heart of a servant, service before self, of course our core values, that ought to be right up front with us as chaplains, so we never forget that. If you ever blur the role between chaplain and officer, I hope it is blurred in the direction of chaplain, that is my druthers on that issue, realizing of course, because of our situation, our leadership responsibility as you get more rank, yeah, the officer role is there and you have to exercise that at times.

Int.: In your own words, describe effective leadership within the military context of the Air Force Chaplain Service, if there is any difference from what you have shared already?

Ch C: I think in our environment, a chaplain that leads must possess a spirit of acceptance and tolerance in terms of a wide spectrum of beliefs with faith and differences of opinion or ethics or what have you, you have got to realize while we represent our
denominations we don’t ever leave those beliefs outside the gates of the base, we bring them with us and those values and beliefs form opinions and ministries that we provide, but at the same time we are not here to promulgate any one denomination or belief and so, there must be this tolerance and acceptance as we go about our responsibilities. People will see that and if we find ourselves very uncomfortable and laying aside maybe some of our beliefs and values in terms of supporting whomever the Lord sends into our office or that we might meet in the workplace or in a deployed location, then maybe this is not the place for us to minister. This is where an individual can feel comfortable in a very pluralistic interfaith environment, that does impact leadership.

**Int.:** In view of the fact that military leadership is inseparable from rank level, consequently what is the importance of assignment location, preferred positions, OPR rater writing skill, faith background and other issues beyond the control of the chaplain, as he or she competes for promotion, if there are any?

**Ch C:** There are some things that a chaplain can do for her or himself, and some things are out of their control. Like location, location, location, when you buy a house you hope it appreciates. Well, some houses don’t, they depreciate, so you don’t have a lot of control over that, market trends and movements of people in an area. Somewhat like that in our set up, but first the things you can control. You can control whether or not you do your PME, we preach to all of our people, if you do not do your PME you are self-eliminating, because the boards look at PME as a distinguisher and if you did not do that you are marked down by those boards. I have sat on these boards and that is exactly what happens. So, everywhere I go throughout ACC to the wings and bases, I preach do your PME, at least you can do that and it will have a dramatic impact on your career. It won’t
guarantee promotion but you can guarantee not being promoted if you don’t do it so that is the way I share that. In terms of assignment, today they have introduced a new system of developmental opportunities and I am a big part of that, I do a lot of what we call vectoring today individual, they basically put their preferences into the system, all computerized as you know, then I come along as a senior leader and either agree, disagree, add to, talk with that individual and then we agree upon a direction or vector for their career. Then the way the system works, that objective we call DEPH, of course, down in San Antonio that looks at these transitional ODP’s (officer development programs). So they look at them, take into consideration the interests of the individual, where they are at a certain time in their career, my vectoring as a senior leader put that all together and prayerfully pull the trigger for an assignment. So, in a sense we do have some say in next assignments but would hope for good jobs for everybody, jobs that will create breadth and depth of experience and certainly we have a lot of that. I am going to go back to what I said before, do the very best at whatever position God and Uncle San call you to do and that does not go unnoticed. If you bloom where you are planted, that means so very much, not always having one eye on the next job where the grass is going to be so much greener, no just serve where you are with all your heart, might and soul, love the people where you are and give it your very best shot, and I have discovered that good things happen for people that have that kind of commitment and dedication.

**Int.:** What role does the chaplain’s immediate family have in his or her development as a leader within the Air Force?

**Ch C:** I am speaking from experience. I have found that the chaplains that are serving in this capacity have a whole lot more success if they have a supportive family. If the
family is fighting moves all the time, if the spouse is not happy with this environment, it does take a toll on that active duty chaplain, that has been my experience over the past 26 years. On the other hand, I have seen where families that are excited about the next move, the possibilities, opportunities and have that positive mental attitude about life and this way of life, being a vagabond in the military moving from place to place, if they see that as a plus and handle it with excitement, it just really means so much in supportive strength for the active duty person and those folks have been successful over the years. Spouse and kids are behind them, so very helpful and encouraging to the individual. Yeah, it does have a great impact on the career of a chaplain, so great family support is very high on the scale.

Int.: Within the context of the military followership is a component of effective leadership, how can a chaplain develop his or her leadership skills by being an effective follower?

Ch C: Yeah, it has been said if you never learn to follow you won’t ever be able to lead effectively. I think we learn how to become an effective, successful leader if we are willing to follow and be mentored by those who are successful at leading, guiding. Again that is an attitude of the heart I think, it is an attitude of humility that I have not arrived, there is much more to learn and never stop growing or learning, God forbid, so we continue down the road of education our whole lives I would hope. But, it starts in terms of becoming a successful leader by being a good follower, listening, keeping your ear to the ground, looking at those folks that are successful and actively seeking out mentors for your life.
Int.: How must the chaplain change his or her leadership style and behaviors as he or she leads and interacts with variant groups such as staff, colleagues, commanders and chapel volunteers?

Ch C: Well, each of those settings or groups of people that you interact with of course are coming from different directions and I think versatility is probably a great attribute to have in terms of being an effective leader. You don’t want to be one dimensional, as I have observed some chaplains over the years are pretty good working in some settings and in others they are challenged so the question raises a good point which is, learn to be versatile and to be secure in different environments working with different groups of people who will have different needs and demands that you will be called upon to meet.

You mentioned colleagues, collegiality, in the Chaplain Service that is one of the greatest assets of what we do. We have a team of like-minded souls with a common purpose and are there to achieve together and being able to do that with the team as opposed to in some settings as a pastor in the civilian community you might be alone trying to do that, you have the benefit of a supportive team who share that load. What a joy that is. We will have settings in which we can be rather friendly but there are other settings where we are very official, we will use the appropriate terminology that is appropriate for that setting. So, versatility, being secure with different groups is critical to being effective in this environment. You also have parishioners you are going to relate to as well, and it takes a little bit of a different leadership style, you are a pastor, and in that relationship you can be pastor to all of them, so it is pretty demanding to have to shift to those different groups of people and you must know how to interact effectively as one time you
are being a team member and the next time pastor, so it calls upon us to think outside the box to be comfortable in all of those settings.

**Int.**: Are there any additional comments you would like to add in reference to Air Force Chaplain Service leadership that you were unable to address above?

**Ch C**: I would say this, leadership can be lonely. In the end it is you, you are the boss, you have to make the decision. I have a collaborative style leadership, I get input from everybody and I value everybody’s input when I have to make a decision whatever the issues are and I am always inviting my team members to be part of the decision making process so when I make a decision it is a really informed decision by their input, I seek it out and I refuse to make a decision based on issues without which I am not usually the expert, maybe the expert is down the hall, so that is the way I operate, but still I pull the trigger.

**Int.**: How many hours per week do you work?

**Ch C**: You no, my work varies. Some weeks are really long and others are kind of short. When I am on the road I have very long weeks. A big part of what I do is see people and see how the ministry is going at these various wings and interviews and just spending time and you get a feel that way how things are going, regardless of what people are saying, that is why I think it is important to get out there and see them. So, those weeks you can put in a bunch of hours, but they are fun hours, to see various ministries in the course of the day and interviews and have dinner with folks at night, that is all fun, just being with people. When I am at home the routine is more regular. Our hours here are 7:30 to 5:00 so those are my hours here that I work but added on to those hours very often are nights at socials that COMACC puts on or other responsibilities like tomorrow
night after work I will go to a social for our brand new squadron CC's, I get to brief them
tomorrow and that is always fun, I will have an hour with them to tell them about another
tool in their tool kit, the chaplain, don’t ever forget that I tell them. I don’t know Dave,
on the road it is somewhere between 50 and 60 and while I am at home I would say more
like 40.

INTERVIEW WITH CHAPLAIN D

Int.: As a senior level chaplain, what are the characteristics, traits and behaviors that
You associate with effective leadership at the base level of the Air Force Chaplain
Service, base level meaning Captains, that type of chaplain leadership?

Ch D: Our Air Force Core Values work well there. Integrity first of all, if our chaplains
don’t have integrity they don’t have anything to stand on. They have to know who they
are themselves and they have to be willing to share with others, but they have to do it in a
way that communicates integrity and once a chaplain loses integrity people will not open
up to them or utilize their services, so that is kind of the primary thing for me. Of course
a sense of calling, commitment to God and some sense of what it means to be a servant
leader. You have to care for your people but you have to care enough about them to
correct them when they are wrong.

Int.: As a senior level chaplain, what are the characteristics, traits and behaviors that
you associate with effective leadership at the senior level of the Air Force Chaplain
Service?

Ch D: A lot of the same thing, again integrity. You are dealing a little more sometimes
with senior leaders, commanders, being as honest as we can be with them when we call
them about an inbound assignment into their base or moving one of their chaplains somewhere. We need to have as many of the facts we can, we need to understand what is happening and why it is happening and we need to be as honest as we can with commanders so they can make the right decisions. Be advisor to commanders and all those kinds of things and senior chaplains often become more things than they do when they are junior chaplains and just being able to have a relationship with the commander where you can walk in and lay things out to them, not only to tell them all the facts of the issue but to understand yourself what some of the implications of those are and in the Air Force as a whole. Chaplains that don’t know how the Air Force works, and there are some, they really can’t be an effective leader to people that depend on them, their subordinates, and they can’t be an effective leader for their commander unless they really understand the system and how it works, how to get things done, how to change things that need changing. We need to know as much as we can about the Air Force and the system and as much as we can about our people.

Int.: As a senior level chaplain, what are the characteristics, traits and/or behaviors you associate with effective leadership at the deployed locations in the Air Force Chaplain Service?

Ch D: All of the above. Deployed ministry is really the heart of what we do and some of the best ministry you will every do. It takes a real strong commitment to the people you are servicing. You have to really believe in what you are doing and in spite of the fact that you are separated from your family and you miss them, and maybe you had rather be at the beach or working on your hobby or whatever it is, you heart has to be with those people and in that ministry in order to be an effective pastor and leader for them. That is
a level of maturity to be able to put your own disappointments and your own hurt aside, not to ignore it, you have to deal with it in some effective way, but there comes a time when you have to get beyond that so you can deal with someone else’s psychological, emotional, spiritual pain. Service before self.

**Int.** What are the characteristics, traits and/or behaviors you believe detract from effective leadership of chaplains in the Air Force?

**Ch D:** Too much concern for self. The most ineffective chaplains I can remember were almost always too concerned about their career, too concerned about how this would look to so and so, or to a promotion board or what have you. They made every decision based upon that “what do I need to do to get promoted, or “what do I need to do next”. Part of understanding the Air Force is you kind of understand these things to some extent but again if you really have a calling we are here to serve and I always felt like you concentrate on that and the rest will take care of itself and if I concentrate on that and something doesn’t work out career-wise, well that is where God is leading me and take that as a sign and go on.

**Int.** Do you believe that effective leadership characteristics and behaviors will be different when the chaplain functions as a military officer than when he or she functions as a chapel pastor, if so what are the differences?

**Ch D:** Not a lot. The significant thing again is understanding the difference between being someone’s pastor and being someone’s supervisor. There may be times when I am involved in a situation with a subordinate or maybe someone who is not my subordinate, say it is some airman that comes in to talk with me. Some things I would do as a pastor I couldn’t do as a superior officer and some things I would have to do in a supervisory
relationship with a subordinate, say confronting someone for behavior problems, I would still need to confront them as a pastor, but it would probably be done in a little bit different way.

Int.: But not deterring from ministry can be difficult.

Ch D: Being able to take the officer role in a way that does not damage the chaplain role. In a way that it doesn’t damage the integrity or the respect or whatever it is of the chaplain role and to have people still be able to look to you as a chaplain and a pastor, probably still recognizing that other role is still there in the background. We are chaplains first, if they weren’t chaplains they wouldn’t be officers.

Int.: In your own words, describe effective leadership in the military context of the Chaplain’s Service. You have said many things already; could you describe a model that has been important to you for leadership as you have come up through the ranks of the chaplaincy?

Ch D: I heard several years ago about a chaplain who was an adjunct instructor at Air Command and Staff College and taught some electives on the side outside the regular curriculum, and he got this acronym somewhere, I don’t know where he got it, but it always stuck with me. A good leader, probably a good pastor too, should be HARD, honest, appropriate, respectful and direct. I think those four things kind of wrap up integrity, honesty and yet doing it in a respectful and appropriate way that still respects the person’s dignity, respects the roles you have together whatever they are, chaplain, pastor - parishioner, officer - enlisted, subordinate - senior officer, whatever. I have remembered that and always tried to use that with people I was supervising to always try to be honest with them and be appropriate with them and to be respectful regardless of
how old they are, who they are or what their rank is, and sometimes maybe the biggest challenge is to be direct because we don’t like to confront people when we might say something that might make someone unhappy and not like us.

**Int.:** In view of the fact that military leadership is inseparable from rank level, consequently what is the importance, if there is any, of assignment locations, preferred positions, OPR rater writing skills, faith background, and any other issues beyond the control of the chaplain as he or she competes for promotion?

**Ch D:** I think the single most important thing is how you view God. I myself have not believed that there were advantages or preferences for certain faith groups, certain races, sex, denomination, whatever it is, it is more the individual and their attitude and how they work with what they have than anything else I think. That said, some assignments are more significant than others in terms of promotion. I had one chaplain supervisor to tell me one time that in his perception our assignment system is a pre-selection to promotion. We all know for instance to make Colonel, we assume, we believe, in order to make Colonel you have to have been a wing chaplain, you have to have done your PME and you have to have had a staff job. Once in a while we will see an exception to that but we all believe we have to have those things so it is a very big responsibility for the people in the position to make those assignments to make sure that they do that as well as possible. I have sat on a couple of promotion boards and it is a real eye-opening process. It only affirmed my faith in the system, because I came out of there believing that no board member could go into that board and influence the outcome. The way it is set up, by the time the promotion board walks in the door and meets, it is pretty well all done. It is in those reports and how they are written, it is in the jobs that those reports reflect, but you
can have all the jobs and if those reports are not written in a way that elevates you compared to someone else, even if all the jobs are there you will get the promotion. Sometimes we see someone who does not have what we think are the required things but they get promoted because their records reflect something that stands out compared to the other people. To a large extent what the individual has control over is their attitude and the way they go into every job, performing that job to the best of their ability.

**Int.:** What role does the chaplain’s immediate family have in his or hers development of the leader in the Air Force?

**Ch D:** It has a fairly significant role, particularly in helping the chaplain understand the call and what that call means in their daily life. If every time a chaplain leaves the house to do something they are getting criticism from the family, that is going to take a toll on them. I have known chaplains that were in and out of the military three and four times, back to the civilian parish, back to the chaplaincy, back to the civilian parish, and it was the family that was the factor in that. The family just didn’t deal well with the military situation but the chaplain kept bouncing back to it trying to make it work. Support of your family, your immediate family you are living with, but also your extended family, I believe their support is very important that they believe and they share your sense of call that you are in fact called to this ministry and they support that makes a huge difference. When I was selected for Colonel, the former wing commander I visited with one time said anybody can make Lt Col, it doesn’t take your family’s support, but he said you don’t make Colonel or above without the support of your family and I thought about that, why the distinction. Some people don’t make the lower ranks because they didn’t have their family’s support, I don’t know how hard and fast his rule goes but there is a lot of
truth to it because you simply can’t deal with a lot of the challenges and the leadership sacrifices without a family that is willing to make those sacrifices with you.

Int.: And remain with you.

Ch D: To remain with you and provide you the support you need when you’re working nights or 12 hours days, or you’re deployed, someone is keeping that stuff together and if you don’t have someone keeping that stuff together then you are distracted to the point where you probably are not going to do a good job and probably are not then going to be promoted.

Int.: Within the context of the military, being a follower is a component of effective leadership, how can a chaplain develop his or her leadership by being an effective follower?

Ch D: A chaplain is always going to work somebody, it might be another chaplain, a commander, even the wing chaplain who is the leader of the chaplains and staff on that local base answers to the wing commander, so you have to be both at the same time. You have got to be a follower of those officers appointed over you, you have to be a follower of God and be listening to His direction and then helping the subordinates who have trouble understanding that sometimes, helping them understand what it means to be a good follower, but it doesn’t mean you can’t question things. It does mean that there comes a point where you have to get in line or choose a course of open rebellion that may have some pretty severe consequences.

Int.: How must the chaplain change his or her leadership style and behavior, if any, as he or she leads and interacts with various groups such as staff, colleagues, commanders and chapel volunteers?
Ch D: I don’t think there is probably a lot of difference. You can get away with being a little more directive with military members than you can with the volunteers. This is something that pastors in any church anywhere deal with, that is the care and feeding of volunteers, how to keep them happy and keep them going and in our case a lot of those volunteers are former military members, if not, their spouses were and so the rank thing can sometimes be misused there too. But for the most part I think the same principles apply, integrity and honesty and respect for people and treating them like you would like to be treated.

Int.: Are there any additional comments you would like to add in reference to the Air Force Chaplain’s Service leadership that you were unable to address above?

Ch D: There was a lot addressed today. I think the biggest challenge the chaplains have is the desire to be liked, maybe that is not unique to chaplains, it may be everybody, but chaplains in particular, not only have that innate need to be liked, but we have maybe the baggage of believing that the chaplain has to be the “nice person”, the chaplain should never get angry, must be this nice, peaceful, passive presence, and I think that causes some chaplains difficulty, particularly in the supervisory roles. We have the difficulty of making that transition from being the pastor who loves everybody and everybody loves them, and yet they have to confront somebody about something. I think that is probably the biggest challenge that we have as chaplains. Integrity in the reports we write, especially the efficiency reports, consistency, I think that is probably where chaplains have the biggest trouble and it is partly as I said the image we have of a pastor who is such a loving person.
Int.: Last question sir. How many hours a week on average do you work or serve in the chaplain’s service?

Ch D: On average, probably less in this job than I did in a wing, undoubtedly less than this one. I’d say on average maybe 9 hours a day here, sometimes get away from lunch, sometimes I don’t. Sometimes get away at 4:30, sometimes I don’t, but I am always in before 7:30 a.m.

INTERVIEW WITH CHAPLAIN E

Int.: As a senior level chaplain, what are the characteristics, traits and/or behaviors you associate with effective leadership at the base level of the Air Force Chaplain Service, base level meaning Captain or Major level at the wing in the Chaplain Service?

Ch E: I think at that level risk is a very important quality and what I mean by that, that is a really learning classification, it’s an opportunity to get to do more things than perhaps a Captain has done to that point, or do new things, and that’s the time and the place to try different skills, different venues to do ministry that may be outside the comfort zone in order to determine where exactly are those gifts for leadership within the military Chaplain Service and that’s the time you get to try all of that. If it’s not part of your job that’s okay, but as soon as you get to the supervisory levels you have other events that pull you away from being more of a generalists and become quite specific in what your task is or what your expertise is, so to me being willing to be free enough to do that even try things which are a weakness as well as your strengths, is essential at that point in someone’s career.
**Int.:** As a senior level chaplain this question is related to #1. What are the characteristics, traits and/or behaviors that you associate with effective leadership at the senior level, 06 or above, Wing Chaplain or above, level of the Air Force Chaplain Service?

**Ch E:** I think three things, the ability to listen, not only to your own heart but more importantly to those who are on your ministry team because they are the eyes and the ears across the entire Wing. The second is to be able to discern based upon the team members inputs and kind of their gut feelings as well, what can you really do with the resources you have, the capabilities of the resources, in other words the skills of those resources, and funding, that meet the needs of the Wing, and at the same time give some satisfaction and challenge to the different team members. Third, you must have integrity. We talk about it all the time but it is critical. A chaplain can be the best pastor, communicator, or officer, but if they do not have integrity they are very limited. Integrity is a must for leadership.

**Int.:** As a senior level chaplain, what are the characteristics, traits and/or behaviors you associate with effective leadership at a deployed location within the Air Force Chaplain Service, if those characteristics are different from the first two questions?

**Ch E:** I think for the most part they are the same, however you are on different turf at a deployed setting. You are normally with a different commander, sometimes you are with your own but not necessarily and because of situations we can’t run it like at home because you don’t have the luxury of having the resources or your own space that you have at home station. I think what I have found that worked the best both as support of deployment and being the Wing Chaplain, is having to see a person, which I emulated
this individual do, seeing here's the box I can function in, you can do ministry all over the boundaries within this box but because of the location where we are we can't go bouncing off the base because of the funding restraints we have, the space, this is all that I can handle for this time here, someone else may be able to do something different, but to be really honest here is what I can handle, but you can run amuck within this. That gives some boundaries as to what folks have at their disposal, where there's not an issue of whining, I need this or I need that, this is where we start, this is what we have and we are going to make the best of it. It gives them freedom to be creative and innovative within that parameter and at the same time it gives them ownership in deciding this is the way it is going to be done because when you have ownership, you have people who invest themselves in it more.

Int.: What are the characteristics, traits and/or behaviors you believe detract from effective leadership of chaplains within the Air Force?

Ch E: That's a hard one. Probably most people would think careerism, but I don’t get upset about careerism, because I think your church wants you to represent them in the military so most people will have a little bit of that and let the church down and I think it is not important to let the church down because most churches I can’t sub for them because I don’t have the right voice, it's too high, or the right shape, and I think that lets down folks that are in the military. But one of the things to me that really is still distressing for myself and I can say this because I am one of them, is the thought that one, minorities don't have to do everything or need more help. I have been left out because I am or it has been decided that I can’t do it because I am..., and I think that encourages some folks to use that which means their learning stops, or it encourages some folks to
use it against others which means their mentoring never begins. No one is perfect. We
get to do things in the military our churches are kind of frowning on when we go to the
far extremes and we get to experience things that we never could in some of our churches
because that's just not the way we do it in the pews of your churches or in the pews of my
churches and I think if we just take each other as ministers first and knowing we have
decided to play on the same team and there are different positions on this team and we
wear the same thing but then we have individuals that do this job or that job depending
on rank. We have some people that do this job or that job depending on faith group and
we do this job or that job depending on where we are in our development, then I believe
that we won't have to use some of the crutches that are more negative for our own selves
than positive in whether or not we learn and get the chance to develop the way we need to
or even get a fair shake.

**Int.:** Do you believe that effective leadership characteristics and behaviors will be
different when the chaplain functions as a military officer from when he or she functions
as a chapel pastor, if so what are the differences?

**Ch E:** I think there doesn’t need to be differences because when we show up we are
looked at differently because of what we are wearing on our uniform. The rank says
which jobs we got or which jobs we got stuck with. To be able to communicate in the
culture you have to be a part of that culture and I think being an officer, the biggest
advantage that it has is it brings us to the table of our decision makers, that we can have
an impact on ethical issues, it allows us into doors of other functional areas where
someone from a different user group may not even be allowed inside. So now our
ministry has a sensibility to folks all over the base as long as we are getting out there with
the people then that is being accomplished. Every once in a while it has come in very
dandy as far as the rank because there may be some who just aren’t quite listening to you
talking to them, rarely do we go somewhere that we don’t need what that person has to
give, what is their specific function, whether it is to help us or whether it is to help us
help others, whether it is to complete a suspense, so when folks don’t follow through. It
doesn’t matter what the rank is, the rank really tells us what role the Air Force expects us
to fulfill that needs to be fulfilled. If we didn’t have a need for the rank we wouldn’t
have the different rank, but we have a need for all of those stratified layers because if
everyone is doing the exact same job, there are some jobs that are not getting done. So I
don’t think it is a positive or negative thing for us, I accept it the way it is and now that’s
if someone is looking at it as again, this is the avenue where we get to practice our
ministry, if someone is looking at it as I’m gonna get what I want to get, I think that is a
completely different mind set and to me it takes it out of the realm of what are we doing
here as chaplains and maybe that is why I don’t look at it like some other folks who say
yeah there’s an issue.

Int.: In your own words describe effective leadership within the military context of the
Air Force Chaplain Service?

Ch E: To me effective leadership is that you are ministering to the people you were sent
to serve. That means knowing the people and that’s the military, knowing what their
needs are and that’s not worrying about your needs whatsoever because if we are meeting
everyone’s needs our needs are going to be met. If we start with ours we are going to
leave out the crux of what it is we are doing here. The second part is being flexible, to
take that particular tradition we are from and to be able to stretch just enough that we can
be inclusive to those we are serving even if it means referring, but at the same time to be able to deal with people where they are at that time and to not be afraid to work to get them to see someone else who they might need to see because it is closer to their tradition. So, you have to know your people, know what their needs are, you really have to be loyal to serving your church within this setting and not trying to make this setting into your church.

**Int.:** In view of the fact that military leadership is inseparable from rank level, consequently what is the importance of assignment location, preferred positions, OPR rater writing skill, faith background and other issues beyond the control of the chaplain as he or she competes for promotion?

**Ch E:** I think the faith background doesn’t have any bearing as far as your ability for promotions. What does happen though, there are some faith groups that may get stuck in a cycle of 8-10 bases because of the size of the base such as the Orthodox and Greek Orthodox. So you won’t see them in as many assignments at various bases as you will some of the other folks before maybe all of a sudden they jump to a school or they jump to what people think is a MAJCOM. So, if we focus on that then the OPR’s become very, very important. No one is getting a picture of what you look like, no one is going to get a video, everything that a promotion board knows about you is based on a one dimensional piece of paper and that’s the OPR, so whoever it is that signs off on that OPR whether they wrote it or not, they become very important in your development because if they sign off on something that is not too strong, it is going to scream out to a board that this person is here and that’s okay, we’ve got a person filling a billet. But, if it is supposed to ring out hear is what this person is doing that is needed and this is what a
good job he is doing based upon the results, that has got to be written very well in an OPR and we laugh because we say you must embellish much, which is true, because we are trying to embellish on what we do day in and day out which we think is normal, to a board made up of the majority of members that aren’t chaplains. So, we are embellishing to get across to them how important this really is. So, those OPR’s are important and it is important that people learn how to write them. You have a bunch now coming up that write their own OPR’s, excuse me, you are not supposed to write your own OPR’s, don’t tell me that, are you asking me how do you provide inputs to your senior rater, no but I will. The three point formula, what did you do?, how did you do it? and what does it mean?, so that would tell me we have a gap. The folks on the board have been around long enough to know when you are just pencil whipping it and when you are really trying to make a point. So, those things become important from that standpoint but I don’t think it should matter what the faith is at all. I will say that for some faiths if folks don’t use the chaplains in all aspects of the ministry, not counting worship services because there is so much more, if they say they can’t do this because they are this or that, to me they are getting a pay check and I expect them there every day and to be able to do the same things as anyone else.

Int.: What role does the chaplain’s immediate family have in his or hers development as a leader within the Air Force?

Ch E: I have to quote my better half, “my role is to support you in your ministry, my role is to understand that the needs of the Air Force will take us different places and sometimes not in the same places at the same time, and my role is to do the things that you say I have to do and the other things you tell me you would like for me to do”. I
think what that says is when you come in you have a family or you have a family after you are in, that automatically they get caught up in this whether they wanted to be or not and unless they are supportive of you doing ministry in this setting, it can be a lonely time for some families because of the hours we work. Particularly for ministry families, because if they have been a ministry family before and they come on active duty, it is only the chaplain that is considered the minister in the Air Force.

Int.: Within the context of the military followership is a component of effective leadership. How can a chaplain develop his or her leadership skills by being an effective follower?

Ch E: Everyone is either a leader or follower. Sometimes they are both but with different people in different situations. I think a chaplain experiences this everyday because they are members of a flock, who choose to be part of a chapel program so they are kind of followers, they are also members of units who are a kind of followers because you are their chaplain, but at the same time, you can’t do the job those people do in the units because they have been trained specifically for that, so as you are learning how best to serve them you almost have to follow their lead and follow what they are assessing as the needs and in doing that you end up going into the commanders and saying here are some needs and if the commander says I need to take care of that, you are following the direction of the unit commander, at the same time you are being a spiritual leader to that commander by giving them the conviction and permission to say I want you to do something for my people. Whenever I think I am following my command chaplain or the wing commander, at the same time I know that person is coming to me because of my specialty. So, I am following direction but am also being a spiritual leader to that person.
**Int.:** How must the chaplain change his or her leadership style and behaviors as he or she leads and interacts with varying groups such as staff, colleagues, commanders and chapel volunteers, if he or she does modify their leadership?

**Ch E:** I think any senior leader needs to take time to know their people because not everyone can follow the same kind of leader with the same level of effectiveness. You have folks that are very high level Type A’s, self starters, and you have others who might need more of an outline and it is important to be able to know where you have to clarify for some, maybe where you have to draw the line in the sand for those who are running faster than you are, and when you just open the gates. Even though there are times you are all together playing off the same sheet of music, again I have always said right now I can only function within this box, this box is this big and we can do a lot of things, and whenever I preface it like that it seems like it gives people the freedom to know they can run around a little more than they thought but that I can’t advocate for them or protect them if someone is asking why or I can’t help resource anything beyond that at that point in time. So the flexibility comes in who are those you are leading, how do they receive communication from you, how do you give enough general guidance and then what do you need when they need a little bit of extra attention?

**Int.:** Are there any additional comments you would like to add in reference to Air Force Chaplain Service leadership that you were unable to address above?

**Ch E:** I think there is no better place to get leadership experience than in the military because we force leadership on people whether they are ready or not. In my mind there shouldn’t be any chaplain going back to their church when they are finished, whether it is at a time they choose, or retirement, or when the Air Force chooses, that they will not be
able to put into practice some of the skills and people management aspects they have learned by being in the military that would do nothing but help a church grow or a denomination look at different requirements and how to meet those requirements. We just throw so much at our chaplains and just think the first four years of active duty if they were at one church they wouldn’t get all these different experiences, they wouldn’t see all these different types of ministry, they wouldn’t even share that closely with other ministers to become more articulate in their own preferences I think and how ministry can come about even if it is kind of stretching the boundaries of what their church is that they represent. You know this is almost like we have in one assignment, depending on who’s deployed or who’s TDY, you can be at the bottom of the rung, the middle of the rung, maybe depending on if it is a holiday week-end, the top of the rung. You may be the person that Wing Commander is calling because everybody else is off station doing something and you happen to be the duty chaplain and I don’t know where you can get that anywhere else in any business.

Int.: How many hours per week on average do you work or serve in the Chaplain Service?

Ch E: I have told my church it is an average of 60 hours and I guess that is probably a low count for me, probably because of my habits which tend to be detailed which tends to lengthen everything out.
INTERVIEW WITH CHAPLAIN F

Int.: As a senior level chaplain, what are the characteristics, traits and/or behaviors you associate with effective leadership at the base level of the Air Force Chaplain Service, really what I mean by base level is Captain, Major level of base ministry?

Ch F: I think one of the important things is really, it’s funny looking back as a Colonel saying that, I think it is hard work, dedication to taking care of the people, character, trustworthiness, creativity, coming up with not the old programs but new programs and really think the successful person, throughout the ranks but starting with that, is somebody that is available 24/7. People know that, in other words there is a sense of obvious care for people, not care for progression through the ranks or doing what looks good for me, but just the genuine care for people and just being there for people.

Int.: As a senior level chaplain, what are the characteristics, traits and/or behaviors you associate with effective leadership at the senior level of the Air Force Chaplain Service?

Ch F: OK, the senior level is you have to care for your people, people that are your responsibility meaning in my case it’s 24 people. Unless they know that you love them and you care for them then it’s not going to be successful. Now, that’s said nicely because there’s going to be plenty of times where you are going to be disappointed by them, they are going to let you down, some of them, you know they are not necessarily going to fulfill what they are supposed to, but once you say to them you are a jerk, you really screwed up, it’s gone. You have to realize there are bumps in the road and there are learning experiences for everybody, that’s the negative side of it. I really think at the senior level you have to really care for your people and that is a huge issue when you say that.
Int.: As a senior level chaplain, what are the characteristics, traits and/or behaviors that you associate with effective leadership at a deployed location within the Air Force Chaplain Service?

Ch F: I would say it is a two-fold thing. One is working with that senior leadership you are there with. But to be honest with you, being a senior leader down there with the little guys, meaning being out there with them. It depends on what role you are asking for. I guess if you are at a commanding type of deal, command chaplain, but I also think you have to be out there, but if you were at a large base and the Wing Chaplain of 5-6 chaplains, not to just sit in your cubby hole but to be out with the troops. I was over in Bosnia to help the Army but the Air Force had a small contingency there of about 300 people and the Army had 5,000. Everybody in the Air Force there knew me but half of the Army knew me too, including all sorts of NATO people that were in there, so I guess I want to say again that you are out there putting tracks on the ground.

Int.: What are the characteristics, traits and/or behaviors you believe detract from effective leadership of chaplains within the Air Force?

Ch F: Inconsistency, probably an attitude for one’s self more than the people we are supposed to take care of. It is a fine line to walk between being an officer and a chaplain and I used to teach this at the school. If you’re going to err, you want to err on being the chaplain, I mean if you are going to put your spear in the ground, put it in as a chaplain.

Int.: That’s interesting sir, because that is actually the next question. It brings up that tension that is there, if there is one, between being a military officer and being a chaplain and for those like yourself who have been in the system for a number years and have been able to balance that, every chaplain has to ask himself is there that tension and how
do I balance that and then how does it actually play out in my ministry. But if you want to speak to that, it is definitely question number five, how to do that and if they are any differences between the chaplain functioning as a military officer and then as the chaplain functioning within the chapel as a chapel pastor? If you want to speak to that sir?

Ch F: I am a priest/chaplain/Colonel. I throw priest in there because when you talk about functioning in the chapel that is in a broader context, but yeah I do think it is important that people know you are a chaplain committed to them and in my case that you are a priest chaplain committed to them. Not that you hit anybody over the head with it, you don’t beat anybody up with it, but that they know and I think I said consistency before, that they know who you are. It can be simple, what you stand for and you have to know what they need and how they look upon you and that probably is part of doing an assessment when you get there of how the base looks at chaplaincy. Is it a winning proposition or how well do they know us, how well do they care about us?, you know, so I almost want to say you have to set a tempo after you find out where it’s at. The tempo may be there already but you have to be able to see where it is. But, leadership and the negative part of it, I also would say one of the negative things is the importance of being directing, that you are aware of the situations. So I guess having your eyes and ears open so you will know what is going on with your people but also what is going on out there. The negative thing is not being out there to find out, sitting at the computer all the time.

Int.: In your own words describe effective leadership within the military context of the Air Force Chaplain Service? I know the previous five questions had much to do with leadership, this question really hits at a broad view of what you would consider effective leadership in the Chaplain Service.
Ch F: I’m not too sure what the difference is.

Int.: If there is anything you weren’t able to cover in the first five questions because they were specific, there might not be anything more broadly speaking.

Ch F: Let me think for a minute. I don’t think there is any other thing.

Int.: In view of the fact that military leadership is inseparable from rank level, consequently what is the importance of assignment location, preferred positions, OPR rater writing skill, faith background and other issues beyond the control of the chaplain as he or she competes for promotion?

Ch F: Big. In other words all of that stuff is a player. Now, to say that your career is going to be perfect because you have the best writer there, the best assignment here, no. Somebody told me this and I kind of believe it. Fifty per cent of making Colonel is luck. The other fifty per cent is you are lucky enough to be in the right spot. You have to look at the whole picture and it is not just one OPR or two OPR’s but it is the whole picture. I almost want to say it is important but if you are a bright shining light you are a bright shining light and if it’s not going to happen you have to run into a lot of walls. If whoever it is is good and top notch they are going to surface to the top, no matter what. Those other things are important but I still feel this will happen.

Int.: What role does the chaplain’s immediate family have in his or her development as a leader within the Air Force?

Ch F: I think supportiveness, the wife or husband, has to want to be there. I watch a lot of these commanders and some of them have crazy kids and they shoplift, etc.

Int.: Would you say that the family can definitely be a negative and a positive? A negative in the sense of some of the things you had talked about stress, if thinks aren’t
okay at home it’s definitely going to have an impact at work, as well as if a family is very, very supportive, they are into the military system, organization, they view it as a real positive within the family if that enhances the ability of the chaplain?

**Ch F:** If the wife is not happy the chaplain is not going to be happy. But they need to educate the family members that it is not always going to be an easy situation. It is easy for me to talk because I don’t have a family.

**Int.:** Within the context of the military, followership is a component of effective leadership. How can a chaplain develop his or her leadership skills by being an effective follower?

**Ch F:** You hit it right on the nose. I always taught, learn to follow or you can never be a leader and how do you enhance that? You are always going to be in situations where you are going to be judging what is a good leader and a bad leader as a follower and that is not to say part of followership is doing what you are told. Now, you may say somebody said to you walk out in the middle of those bombs. That’s stupid and you don’t do that, but generally if somebody tells you to do something, you evaluate it and then you do it as best you can which should be excellent. Lot of times they see passive aggressiveness, because I’m not the kingpin so I will just hang back and make people ask me questions, and that is part of really what following is, also to be involved with doing the mission but looking to see that it might be done another way and suggesting that, but if it is not accepted saying I’m not going to play the game anymore, but it might be accepted and that is leadership where you have to realize that you don’t have all the answers, the rest of the team has most of the answers and you do it together. The importance of followership is learning to follow or you can’t ever be a good leader.
**Int.**: How must the chaplain change his or her leadership style and behaviors, if he or she does, as he or she leads and interacts with variant groups such as staff, colleagues, commanders and chapel volunteers?

**Ch F**: I still think it is consistency so I don’t know whether or not you need to change it that much. And again they need to know who you are and what you stand for as far as being the leader and if we go back to that first question it is really your care for people and your sincere care for them. People in the chapel are important to me although I am not necessarily the pastor of their service.

**Int.**: Are there any additional comments that you would like to add in reference to Air Force Chaplain Service leadership that you were unable to address above?

**Ch F**: Well, yeah, I would say where we probably need more training of chaplains to be good leaders and I think sometimes when I look at the Major level that we don’t have good opportunities to train them to be good leaders, nor do a lot of them want to lead, or do they know how to lead so this creates a lot of problems. I think the chaplaincy needs to look at what we’ve got and get rid of dead wood or people that can’t work together or aren’t able to build teams and solid teams, and say we are wasting money and time. You know Mr. Rumsfeld would tell us that real quick and we should be no different than anyone else when it comes to that. Sometimes we are locked in a lot of these religious battles such as denominationalism and we should just say you are not working together as a team and these people need to be weeded out. Also, in our discussions we did not talk much about integrity and that is because I have simply assumed integrity as paramount in leadership.
**INTERVIEW WITH CHAPLAIN F**

**Int.:** Sir, this is a side question to your answer, do you feel the chaplaincy assumes when a chaplain comes onto active duty that they have leadership skills?

**Ch F:** Not in the Air Force they don’t. I really believe that many of our people are not leaders when they come in and we need to teach them to be leaders within the context of the chaplaincy and that is part of being in the military but is specialized.

**Int.:** How many hours per week on average do you serve in the Chaplain Service?

**Ch F:** I’d say 56 or 58 hours.

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**INTERVIEW WITH CHAPLAIN G**

**Int.:** As a senior level chaplain, what are the characteristics, traits and/or behaviors you associate with effective leadership at the base level of the Air Force Chaplain Service, base level meaning Captain, Major level at the base?

**Ch G:** I think what happens at base level leadership from my perspective is how important it is to focus on organizational leadership and team building. That means to me, and it almost sounds like something that is not possible, it’s a non-leader leadership, and that means there are many leaders. My focus is that it is not just one person and their qualities, traits and abilities and what they bring to the table, it is a shared leadership and I think when that is happening at the base level, the Wing Chaplain then is trying to say to everybody regardless of their rank, Captain, airmen, you are all part of what we are trying to accomplish here at this mission. I think when we do that we garner all of the abilities and strengths that everybody brings to the table, not just the one leader. So I am not looking for someone who is a hero, I’m looking for someone who tries to fine heroes
inside the organization. So that to me is a real important distinction of base leadership, an organization of leaders all focused on the mission, all focused on teamwork. An example of that is I have a senior Catholic, a senior Catholic and an NCOIC and what I am trying to find from them are their goals and their objectives and I am trying to enhance their mission, their strengths and what they are trying to accomplish so I am actually empowering them and depending on them to accomplish their work and their ministry. So again, if I can direct them and empower them to accomplish senior leadership, NCOIC leadership, then I think I have been effective. I think in addition to that, I think the strongest thing a base Wing Chaplain can accomplish is to know his people and I think when you know your people you know what we call their "big rocks" and when you know their goals, objectives, their problems, their issues and their concerns, when they know you care about them, then I think they are willing to join that team effort to accomplish the overall objective and the overall goal so that’s what I try to do at a base.

**Int.:** As a senior level chaplain, what are the characteristics, traits and/or behaviors you associate with effective leadership at the senior level of the Air Force Chaplain Service? I know this probably goes hand in hand with what you said in Number 1 in the sense that they are tied together being Wing Chaplain, but also at the command level or beyond that.

**Ch G:** I think the most important thing that the Air Staff or the MAJCOM can do for me, which then enhances everybody that works in this organization, is to provide what I would call a strategic mission and to be concerned about people first initiatives. I am not looking for them to be tactically involved in the minutia with what we are trying to
accomplish here, that is the role of you and me with our Wing Commander. It is extremely important for them though to help us reach our objectives and I think if they would have people first initiatives as the forefront of what they are doing and people first initiatives for anybody in the military is assignments. It's a people first initiative, how do I get promoted?, how do I get into that school?, how do I become a better officer/chaplain?, and that's what I wish they would do if they are not doing. Is to be more concerned about the big picture items that I have as a Wing Chaplain and everybody on this staff has and it's those ideas about promotions, assignments, schools, and then to educate us.

Int.: As a senior level chaplain, what are the characteristics, traits and/or behaviors you associate with effective leadership at a deployed location within the Air Force Chaplain Service?

Ch G: It may seem like I am talking out of both sides of my mouth, but I think at a deployed location it is mission accomplishment first. Accomplish the mission you are there for in a team environment, but there is no hand holding on a deployed location. We certainly care about everybody who is on the staff but since we come from many diverse locations, for only a short time, the idea is, let's find out what the mission is and the Wing Chaplain should quickly present that vision. This is what we are here to accomplish, you're part in that is to do this. Now what don't you understand about that. Once we all understand that let's be visible reminders of the Holy. The most important thing you do on a deployed location is get out of the tent and be involved in tent city, be at the dining facility, the recreation facility, wherever that is, so I think the key thing there is that it is a very tactical approach, not strategic at all, very tactical. This is the job
the commander wants us to do, this is what I want you to do, all of us in agreement on that, now let’s go accomplish that mission.

**Int.** What are the characteristics, traits and/or behaviors you believe detract from effective leadership of chaplains within the Air Force?

**Ch G:** This is going to sound like a broken record. On a positive note I think the chaplain should be interested in Duty, Integrity, Honor, Country and God, and when that becomes the goal of the person who raises their hand and says I am here to support and defend the Constitution of the United States of America, that means I am going to give homage to duty, to honor the country and in the Chaplain Service it means primarily to God. That means I am not interested in me first and the goals and objectives that I have, that would be secondary, and I think if the Chaplain Service from the top down would focus on how we can support the duty and the honor and our country and our Lord, then pluralism and other things would be secondary or tertiary, and I think those are the things that detract. How can I accomplish my goals and objectives, me first, as opposed to those great Core Values, and I do call that a Core Value to say I am coming here for the duty, honor, for country and my service for the Lord. When that becomes the marching orders then that chaplain or chaplains, find that everything in the military is really rewarding and really quite enjoyable.

**Int.** Do you believe that effective leadership characteristics and behaviors will be different when the chaplain functions as a military officer from when he or she functions as a chapel pastor and if so what are the differences?

**Ch G:** I have thought about that question a lot and I don’t really know of too many differences. In terms of leadership it seems to me that a person would come in as a
chaplain knowing they are in the military and they are an officer and they should try to have a balance in those two. I think if the person is struggling with one or the other then it is leadership’s role to try to iron out some of those wrinkles and try to say there really is not a difference between your role as a minister and your role as an officer. It would be the role of leadership as the Wing Chaplain, Senior Catholic, Senior Protestant, NCOIC, to remind everyone that there has to be a balance in those two and leadership shouldn’t change too much in any of those. I really don’t know that I can see a difference in the two.

**Int.:** In your own words, describe effective leadership within the military context of the Air Force Chaplain Service? I know leadership has been involved in the first five questions, but if there is anything you want to add concerning effective leadership in the Chaplain Service?

**Ch G:** I think if you can influence what you might call a definition of leadership, if you can influence and direct people to accomplish a goal and help them understand what that goal is, it just means you have to provide vision and I think a good leader tries to do everything he or she can to provide the overall vision. One of your questions calls vision casting, to me it’s not the most important trait, but it is just an important thing that a leader does, is to share a vision, and I think the next thing an effective leader does is set priorities around that vision. So, if that’s the way effective leadership is done, I would say if you can provide the vision, set those priorities, get the whole team involved with accomplishing that mission, and it should tie in pretty carefully with what the whole entire wing is trying to do, what the Wing Commander is trying to do and that would be his vision and we would tie into that vision. To me if you can do that then everybody is
going to cooperate, everyone has an idea of what the vision is, they are involved in setting those priorities, they realize how important everyone is in accomplishing that mission, then they are going to cooperate. I think we are going to trust each other. I am going to trust you to do your part and you are going to trust me to do my part, and I think when we do that we respect each other. I think when those little ingredients fit together, when we are cooperating together, trusting each other, respecting each other, then you know I am going to hold up my end of this vision or these priorities to accomplish this overall mission.

**Int.:** In view of the fact that military leadership is inseparable from rank level, consequently what is the importance of assignment location, preferred positions, OPR rater writing skill, faith background, and other issues beyond the control of the chaplain as he or she competes for promotion?

**Ch G:** I think the most important thing a chaplain can do, whether it is a senior chaplain or a junior chaplain or a Chaplain Service person, is to learn the system and it seems to be caught up in the question, inseparable from rank level, assignment location, OPR’s and so forth, is it just indicative that everyone has got to learn the system. What is the system for promotions and what is the system for assignments. It is imperative that senior leaders convey down, this is how the assignment process, the promotion process, the PME schools, this is how all of that works and everybody in the Air Force needs to know that system so it is extremely important to know how do I get promoted and OPR’s and EPR’s are a critical part of that. It would occur to me that one of the great helps I had was a wing chaplain reminded me of how important an OPR is and I think if that would continue to always be voiced to everybody, an OPR is extremely instrumental in your
getting promoted. Well then tagged along with that would be, then how do I get a good OPR and right behind that would be feedback. Am I accomplishing boss what you want me to accomplish? Am I meeting the mission that you want me to meet? Am I fulfilling the goals and objectives that you have for me and not to be afraid to ask those questions because everything hinges, all your assignments, all your promotion, your money, your esteem, your self-worth is really based a whole lot on promotions and so to me I think the more you can doggedly ask that question, what can I do to get promoted, is an excellent question that everybody needs to ask? I think if people would try to learn the system, have classes on OPR’s, assignments, assignment process, how do I get selected on schools, what are the objectives and criteria for getting into mid-level school and senior level school, how to get to be an intern, how do I get an AFIT assignment, what is the process, and then no one is more interested in your career than you are, so then it is to help your senior raters and leadership in the Air Force recognize your strengths and what you bring to the table and to help you reach those goals and objectives.

Int.: What role does the chaplain’s immediate family have in his or hers development as a leader within the Air Force?

Ch G: I think it is important for the family to be involved in the work and ministry of a chaplain so there are times when they are more involved than other times. There are times when you are separated from your family because of a remote assignment, because of a deployment, but the more your family knows about what we just talked about, and that is the Air Force system, the more they can encourage and motivate and support the chaplain or the chaplain assistant. So, that’s why I think they are important, if they are visible in the process as opposed to invisible, and too many are invisible, they don’t even
know where their spouse works, they haven’t even been to the office, may not even attend the chapel, they don’t know about OPR’s and EPR’s and that whole menagerie of things, they don’t know the assignment process. The more they can be involved in that process, the better the chaplain or chaplain assistant is going to be at accomplishing their work in their ministry. Do they know what Air Force Assistance and Air Force Aid are and I think that is what I mean by is the family involved and the answer is yes in the bigger picture, it is in the strategic picture, not in the tactical, everyday do you walk in the chapel, that is not at all what I am talking about. I am talking about they should know exactly and clearly how the Chaplain Service and the military go hand in hand. I asked someone yesterday who is the Chief of Chaplains and that person had no idea. So, that means that at times the family doesn’t even know the structure of the chaplaincy, so I think that is a mistake because then they are not involved in what is really a vital part of a person’s life.

Int.: Within the context of the military, followership is a component of effective leadership, how can a chaplain develop his or her leadership skills by being an effective follower?

Ch G: Well, I think for me to be reminded that regardless of my position I am always a follower, and I am following the dictates of the Commander In Chief and down it goes, the Chief of Staff of the Air Force, the Wing Commander, and I think everybody, Captains, Majors, and Staff Sergeants, need to realize that is a part of leadership and that is I am here also to follow the dictates and guidelines of someone who is appointed over me. I think the better leaders are those who remember that they once themselves were junior in grade, they once themselves may have been enlisted and so I think a great act of
followership is humility and I think if we bring humility to the table, regardless of who we are, the Commander in Chief down to the slick sleeve, is that we need to be humble in our approach to working with other people. I think that is a quality of leadership is to say I am also a follower and there is nothing wrong with being a follower. So it goes back to what we said a few minutes ago, I need to know what his or her big rocks are and say I am going to help you accomplish that and to me that is the most effective leader, someone who is also a very effective follower.

**Int.**: How must the chaplain change his or her leadership style and behaviors as he or she leads and interacts with variant groups such as staff, colleagues, commanders and chapel volunteers?

**Ch G**: That's a good question and I'm not sure I know the answer in terms of even my own personal situation. I think you should be willing to always adapt to whatever the situation hands you and that doesn't mean situational leadership but it doesn't mean you should be a bull in a china closet. So if you come as a bull in a china closet it is going to be my way or the highway and that is your approach, it will not work because you may be able to accomplish but you will not do it in a team environment. It will not engender cooperation or respect which are the hallmarks of a good leader, someone who can get cooperation, can get people to respect, to accomplish the mission. So I would think the most important thing is that you want to adapt what you are doing to people you are working with and as I said earlier, to me the most important quality is not hero leadership, that just wears me out to even think about a hero leader. I am working more of shared leadership and that is drawing on the strengths and abilities of those who are a
part of the team and making sure that they are empowered and they know that is the expectation.

Int.: Are there any additional comments you would like to add in regards to Air Force Chaplain Service leadership that you were unable to address above?

Ch G: It's easier said than done, but if you could stop measuring your success by your grade, people could just finally wake up and say I’m okay at whatever grade I am at and not to measure your success by it. There will be times when you will be deferred, perhaps not you but you will know of someone who is deferred in their grade, not passed over, we don’t use that word, but they are deferred. Your success is not dependent on your grade and that is why your family is so critically important. Whoever your family is, it could be the whole entire Air Force or it could be your immediate family. I think the other thing I would say is people just have to get a life outside the military chaplaincy. You can just say get a life and that should be a green light that there are hobbies, travel, family and there’s a whole lot of things to do and that would mean you don’t have to work 12 hours a day. I think of President Reagan who came to work at 9:00 in the morning and every day he left at 5:00, he just walked out at 5:00, and they said there are all these other things to do and he just said he would do those tomorrow, this day is over, because he had a life. I think the other thing would be to try to say your schedule has to be flexible, that may depend on who the boss is, but as I try to convey around here, you can work out of your house, there’s all kind of places to work so your schedule should be real flexible. If you have a visitation day, you may not come in until noon because your schedule is flexible. You might say to your supervisor I’m going to accomplish my work today at my house and that’s the trust, respect and cooperation and
confidence that person has in you. I think if we can do those things and try to convey to
people and important concept is to think in terms of years and not just months and that’s
real important. So the first one is to realize you are successful regardless of what grade
you are in and the other one, if you can think in terms of years and not just months, so it
is a 25 year ministry and not just today, that really sets a person at ease and makes
coming to work more enjoyable. If you just keep life simple, that means it is more
enjoyable.

**Int.**: Last question. How many hours per week do you serve in the Chaplain Service?

**Ch G**: I think with my last year it has probably been less than what it was for the other
19 years. I could answer that answer in a positive way by saying people shouldn’t focus
on how many hours they work in a week and the more we focus on how many hours we
work a week the more we are focusing on the journey and not the end product. If more
people would focus on the end product, so if I said what did you get done today, I visited
7 people, I wrote my message, whatever it is, I accomplished the end product as opposed
to this is all the steps I took to write my message which took me 9 hours, but the
importance is to say this is what I accomplished today, not how many hours it took me to
accomplish it. Sometimes as I learned at a previous assignment, it took 6 or 7 days a
week, every Saturday I worked and they were all 10 hour days, and that’s just because
that’s what the job required at that moment in time. Shame on anybody who says I need
to work 10 or 12 hours a day and I work 60 hours a week, I would rather hear a person
say I was able to accomplish my work and my ministry.
INTERVIEW WITH CHAPLAIN H

Int.: As a senior level chaplain, what are the characteristics, traits and/or behaviors you associate with effective leadership at the base level of the Air Force Chaplain Service? Base level meaning wing, base chaplain, Captain level?

Ch H: I think my most number one leadership directive I give to people are the three C’s: Communicate, communicate, communicate. They hear this time and time again, so keeping those lines of communication is a very effective tool in being able to lead a group of people. It makes it clear what the expectations are that you have. It also makes it clear as to whether or not they understand what those directives are and whether it be the vision you have for the chapel.

Int.: As a senior level chaplain what are the characteristics, traits and/or behaviors you associate with effective leadership at the senior level of the Air Force Chaplain Service?

Ch H: I am assuming you are talking about those people who are above me, command chaplains.

Int.: Wing chaplain and above sir.

Ch H: I put communications up there too. I think this may go back to number one, but you can say that if you wish. Acknowledging people for who they are, whether it be the airman, your senior protestant, whether it be from command down who is communicating whatever information they want to send down, is to acknowledge people for who they are.

Int.: As a senior level chaplain what are the characteristics, traits and/or behaviors you associate with effective leadership at a deployed location in the Air Force Chaplain Service?
Ch H: I will have to speak from non-experience on this issue. Believe it or not I have never been deployed in a war zone. I have been in exercises in my early days in different locations, but over the last 15-20 years I have never been deployed. Looking at what I see people doing, I think it is imperative, absolutely imperative, that you build team at that location. That everyone understands what their responsibility is and you hold that person accountable for that particular job. I think that is paramount in a deployed situation. I think people need to be skilled in survival and they need to get that before they go. They need to understand what they need to get the job done and understanding the environment.

Int.: What are the characteristics, traits and/or behaviors you think detract from effective leadership in the Chaplain Service?

Ch H: When people say “I have all the answers”, and “I don’t want hear anything else”. The inability to utilize a persons talents, traits and attributes to the most effectiveness of the team, putting someone where they are really not as comfortable to get the job done. Not building the team, not giving an opportunity for the team to get together. I would venture to say it takes, and this is tough because some of us move on a more than 2 year basis, but within a 2 year time span I would think you should have your team solidified, even though you may have folks coming in and out, I think there needs to be enough continuity there that you can keep that team together. Another weakness in leadership is any type of perceived moral failing on the part of the chaplain. If all that he does is not above board it will always find him out. Integrity. Integrity.
**Int.:** Do you believe that effective leadership characteristics and behaviors will be different when the chaplain functions as a military officer from when he or she functions as a chapel pastor, if so what are the differences?

**Ch H:** We wear two hats. We wear a military uniform and I believe we are to meet the standards that have been set forth by wearing that uniform. Pastorally, we as far as I am concerned, I think we have to keep that about a notch level above that as far as the military is concerned. There is no way we can get around it, sometimes we do have to make hard decisions, sometimes we have to say request denied, and the pastoral side to that is and here are the reasons. Getting away from the strict military side that says request denied and that’s all you say. So I think there has to be a good blending and balancing of who I am militarily over against who I am pastorally and I think that starts within the chapel itself. That starts with how we treat each other within the chapel. People on the base are going to know immediately when there are rough waters within the chapel building itself. So I think it is very important that we maintain that kind of direction.

**Int.:** In your own words describe effective leadership within the military context of the Air Force Chaplain Service, maybe that you haven’t described yet, if there is anything you wanted to add to that?

**Ch H:** We as chaplains need to know who we are. We need to understand that we do represent a particular religious body and we have to keep loyal to that. Going beyond that we have to understand that we are in a pluralistic environment. I have to have the capability and ability to listen to the person, to what the needs of the person are, and it is
my job according to the constitution and our own mission statement and vision, to help
people be able to exercise their faith and provide the means by which that can take place.

**Int.:** In view of the fact that military leadership is inseparable from rank level,
consequently what is the importance of assignment location, preferred positions, OPR
rater writing skill, faith background and other issues beyond the control of the chaplain,
as he or she competes for promotion, if there are any?

**Ch H:** I think if we do our job and do it well, promotion is going to take care of itself. If
I do what I have been asked to do and it is within my capability and I do the best that I
can, that is going to be reflected in any kind of report. I have learned over the last
umphteen years I have been doing this, that people know who we are before we get to our
next assignment. Keep in mind that the needs of the Air Force are first, I think we have
some distances to go still in completing what we call “dream sheets”. Because, we know
the bottom line always says the needs of the Air Force come first and we have to buy into
that, unless there is something that providentially prevents us from going to that next
assignment, we need to go to that next assignment. We make that assignment, whether it
is good or bad, we make it.

**Int.:** In view of the fact that military leadership is inseparable from rank level,
consequently what is the importance of assignment location, preferred positions, OPR
rater writing skill, faith background and other issues beyond the control of the chaplain,
as he or she competes for promotion, if there are any?

**Ch H:** Early on I decided that as God led me, his instrument, those people that assigned
me, so I bought on early to do that. Did I fill out the form, yes? Did I put down where I
wanted to go, yes? How many of those places did I get, far fewer places that I didn’t get
that I wanted, than I got? But, to quote my wife, the times I have come in complaining, “just remember darling God has he right where he needs you”.

**Int.**: What role does the chaplain’s immediate family have in his or her development as a leader within the Air Force?

**Ch H**: I have to speak for self, in the journey my wife and I have taken for the past 38 years. She is her own person, and she realized what her role is early on in the pastorate, which was a role that was not forced upon her but a role that she chose to be, the supportive person, knowing that there would be times when I would not be able to do things as a family. I went to Thule for a year, she had to take over the role of “first sergeant”, but as the parent of two children she had to take on the role of Dad and Mom. I think sometimes we lose sight of the sacrifices they make in order for us to do their job. If a person does not have the kind of support he needs to do the job, he probably needs to look at whether or not he needs to be in that job. Whether it is a chaplain or any other military person. That contract that we put our signature on and raise our hand and take the oath of office, that encompasses the world and we could go anywhere, so I think it is important that we have a good family relationship. It is kind of hard for me to tell folks they need to work on their family relationship when if in fact I have troubles within my own family, so it is a key factor I think as we progress through our careers. Again, I will say my wife is her own person, she has made choices to be a part of organizations or not to be a part of organizations, so it has not impacted up front what I do, but it certainly has been in the background to give me that kind of support.
**Int.**: Within the context of the military followership is a component of effective leadership, how can a chaplain develop his or her leadership skills by being an effective follower?

**Ch H**: I think you have answered your question within the question. The only way you can be an effective leader is to be an effective follower. I have told chaplains even here, there are going to be ideas and things you would like to do, it may not just fit what’s going on and what the vision is here. You may have to put those on the shelf and wait until another time. Being able to do that without grumbling or understanding that that is not a put down, it is simply saying that’s not the path we are going on at this point, and have that person follow that direction is critical to whether or not that person is going to be a good leader.

**Int.**: How must the chaplain change his or her leadership style and behaviors as he or she leads and interacts with various groups such as staff, colleagues, commanders and chapel volunteers?

**Ch H**: I don’t think there should be any difference. Who you see is who you get, now I am speaking for self. How I treat people whether they are volunteers or staff goes back to my response to your very first question, acknowledging people’s presence and who they are. Let them know when they have done a good job. If a mentoring moment, you will hear my staff talk about that, is needed it needs to be done in the right context and the right environment. It needs to be done in such a way that that person understands you are not slam dunking them but using that situation to help them grow.

**Int.**: Are there any additional comments you would like to add in reference to Air Force Chaplain Service leadership that you were unable to address above?
Ch H: I think the Air Force Core Values of integrity, service before self and excellence in all that we do is extremely important within the chaplaincy corps itself. I think these are characteristics we all need to work on every day regardless of what position we are in and what level we are on. I have to say the new mission statement of glorifying God, honoring airman and serving all is probably the best mission statement or goal, or vision and strategic direction I have seen since I have been in the Air Force because it says what we do and I believe where we are today is moving in a very positive direction. I can say that without saying I am blowing smoke. I have got 20 months to go before I retire and I have been giving a great opportunity to be part of a great organization and I am surely going to miss the blue suit, the team cohesion and being able to lead a group of people knowing that one day these folks themselves will be in leadership.

Int.: How many hours per week do you work?

Ch H: Sometimes I think I work even when I am asleep. If we define work as an 8 to 5 job then it is probably somewhere between 45 and 55 hours per week. But if we define what we do as a lifestyle we are definitely putting in more hours than that standard. Whether it is building our relationships within our own family when we are dealing with family issues or whether it is out and about visiting the troops, or doing administrative tasks in the office, whether it is even in my position now attending a worship service, I mean that is an easy thing to do, but guess what, it's time.
INTERVIEW WITH CHAPLAIN I

Int.: As a senior level chaplain what are the characteristics, traits and/or behaviors you associate with effective leadership at the base level of the Air Force Chaplain Service, base level meaning Captain or Major level?

Ch I: I believe they all have skills and talents; however they need to allow themselves to grow. A lot of times I see them having all the answers but they’ve not heard the questions. For a Captain, especially, as well as having character/integrity they need to learn to be a follower. If you cannot follow you cannot lead and I think that is one of the important things that is necessary for them to learn. To sit sometimes and listen, you can learn a whole lot more by listening than talking. I see repeatedly their military bearing as an officer really needs working on; I find it kind of strange that I as a Colonel have to talk to my Captains about polishing their boots. If somebody came to me and told me I needed to polish my boots, that would be an embarrassment but they take it in stride. So that bothers me a little bit and I think they need to grow. Air Force Chaplaincy is vital; we have the best job in the Air Force. I would like to see our younger company grade and new field grade officers act like officers more. I know they have a pastoral heart but part of that organization is military.

Int.: As a senior level chaplain, what are the characteristics, traits and/or behaviors you associate with effective leadership at the senior level of the Air Force Chaplain Service, 06 and above?

Ch I: This is a great question. As I look at that question thinking to have the confidence in your leaders, your Wing Chaplain, your personnel and your staff, by this level they have gone through a lot and I think the most important thing a senior leader can do is
trust their people. Give them the direction you would like them to go and then let them
do their work. I think that is very vital, otherwise you end up with micro-managers or
regimentation to the point where we have no flexibility to explore new possibilities and
sometimes our senior people, Colonels and above, need to just ask their people and listen.
I think as we get more senior in rank we can become more selective in our listening, I
guess that’s one thing I would say.

Int.: As a senior level chaplain, what are the characteristics, traits and/or behaviors you
associate with effective leadership at a deployed location within the Air Force Chaplain
Service, if there is any difference between the former two questions?

Ch I: At a deployed location, I worked for Ch Potter for 2 years, I would go to all the
deployed locations. I told her I could tell in 2 minutes whether the chaplain and the
chaplain team is effective or not because all I had to do was walk around with them and
watch how everybody responded to their presence. If they turned their back and walked
the other way they just told me something. If they said hey chaplain, that told me
something too, they know who the chaplain is and they know that chaplain is available to
them. I think at a deployed location the opportunities are phenomenal because you get to
work and live and eat with the troops you are with and in a base setting you finish your
day, you go home to your family and that’s good, but to me the difference is night and
day and when they tell me I can’t deploy anymore, then I can’t be utilized and use my #1
skill, and if you can’t utilize me that way then that’s okay. But, there is a great
difference. I think what we do base side is we spend so much time on programs, well we
need to relook each one of those programs and say what is the benefit of that program,
what does it do for our people here. I think they should move Wing Chaplains every two
years, if they are valuable. If not they should be shown the door. I think it would be better if we moved people not just in cycle, but need to move some people out of cycle. At a deployed location, I tell our chaplains and our chaplain assistants you are the most valuable item on that commander’s staff and never underestimate the importance you bring. You can get a line officer a dime a dozen, but you don’t get a chaplain a dime a dozen they are not, you guys are more valuable and when you are under mortar attack, whose hand do they want to hold, the chaplain’s or the line officer out there, I think you know the answer. and when father or grandfather or mother dies and you are out there, who do they want to talk to and when they just had missiles fired at them in their airplane, who do they want to talk to. When they are in a deployed location and then they get back home and are driving themselves crazy who do they want to talk to? Who has the skills and the talent to listen, to be supportive, to be caring, compassionate, and who has the opportunity to go in and sit down with the commander and say how are you doing today sir. Line officers are not going to do that. Deployment locations, the chaplain has a lot more opportunities to engage with commanders on all levels than you do on a stateside base or even overseas bases. We get ourselves wrapped around the axle sometimes.

Int.: What are the characteristics, traits and/or behaviors that you believe detract from effective leadership of chaplains. You mentioned one already in the sense of lack of officership, are there any others sir?

Ch I: What did Shakespeare say; your speech doth betray you? Learn to control their mouth. Learn to control their mouth. I have heard words come out of chaplains that I wouldn’t hear come out of anybody else and I used to be in the Army, so I think their
language, their attitude, are vital and yeah sometimes it’s nice to just lounge around the house in not your Sunday best attire, but when you get up and go out on your base, even if you are in civilian attire, they know who you are and if you are effective as a chaplain they will know you and so recognize you are being looked out, what kind of role model are you setting forth, not that you focus on this, but I think that is one of the important things.

**Int.:** Do you believe that effective leadership characteristics and behaviors will be different when the chaplain functions as a military officer from when he or she functions as a chapel pastor? If so, what are the differences?

**Ch I:** That’s a hard one to answer. I think you are who you are. My last deployment of 230 days, my 06 board met while I was deployed, the results came out while I was deployed, I pinned on while I was deployed. I had one individual that had some serious life threatening problems, so at that point I met with the individual and tried to help him work out what was going on in his life and his career. He was like a lot of young officers, had a bit of careerism, and so we talked and talked and closed with prayer. I had been praying with him as a Lt Col but all of a sudden I’m a Colonel and he says “I don’t know, I’ve never had a Col pray for me before”. I told him I thought God would accept it. If you care about the people they will come through whatever the rank is, a pastoral heart will beat. What can I do to make things better for this young troop, his family situation, what can we do to make it better. Rank helps sometimes and sometimes it doesn’t. I guess I don’t think the rank gets in your way unless you allow it to get in your way. I do not believe it should be abused. If I have to use my rank to get my way with my staff, I’ve lost. You have to work with them and encourage them to see the way. You use a
little bit of the wisdom in mentoring and help them to see things in a new way. When it comes to leadership, I have seen a lot in my military career, I’ve seen some great ones and I’ve seen some I questioned every day.

**Int.**: In your own words, apart from what you have said in the previous five questions, describe effective leadership within the military context as a whole within the Chaplain Service?

**Ch I**: An effective leader I believe is one who can see the mission, know the mission, take that mission out to their followers and encourage them along the way but allow them to be the ones to do the work and to give the concept of this is what we are all about. I think it begins with someone being comfortable with who they are. Leadership in the Air Force Chaplaincy is more vital than it has ever been and we need to look forward to meet those challenges, anticipate them, we have to have leaders with vision and that mans going outside the box. I think the Air Force Chaplaincy is still struggling and struggling is not necessarily a bad thing, because if it was a piece of cake then what do we have to do.

**Int.**: In view of the fact that military leadership is inseparable from rank level, consequently what is the importance of things like assignment location, preferred positions, OPR rater writing skill, faith background and other issues beyond the control of the chaplain as he or she competes for promotion?

**Ch I**: I think number one is do your job. If you have people working for you, be honest with them, be honest on their OPR’s, however recognize if the person made a mistake here am I going to kill him in that OPR, look at the potential that individual has, you have to foster that potential to encourage them to grow. Every time we do something we don’t
always do a great job, although across the board it is probably like a C+, but OPR has to be written like an A+, so you can learn to write and say things like “of 6 Protestant chaplains I have had work for me this one is the best”, but it comes down to integrity, because if every one is the best you have ever seen then what have you not seen.

Assignment wise, I am probably the only one, I have had two consecutive overseas tours and the best assignment I ever had was in Alaska and I wasn’t sure I wanted to go there. We moved from south Florida to Alaska, moved our son two thirds of the way through his senior year in high school and yet I would say it was the best because of the people, the mission and the opportunities were far greater than I ever thought they would be. An assignment really depends on you and the people you are with. I have had two MAJCOM assignments and they have both been good but there have been some hard times too. I have been a Wing Chaplain 3 times. That old statement “the needs of the Air Force come first”, which is a nice way of saying we are going to send you where we want you to go. Denominationally I like to have a good spread as Wing Chaplain, but whatever your denomination is, we are who we are again, but if I am Lutheran I need to understand how that Southern Baptist sees things, and how the Presbyterian, Assembly of God, and Catholics feel. I tell myself sometimes you know ya’ll need to go to the Catholic service a few times; you need to go and listen when they read the lesson.

**Int.:** What role does the chaplain’s immediate family have in his or hers development as a leader within the Air Force?

**Ch I:** The families are important, the spouses are vital, but it is the chaplain that does the work. You need to keep that one straight. They will get promoted not because their son or daughter was the best whatever or their wife was head of the PWOC, or wing wive’s
or whatever they call it. They will get promoted on their job. However, if the chaplain’s son or daughter is into all kinds of problems on the base, that will spill around. Living on a military installation is a very closed community and more and more families moving out of the base housing opens it up a little more. You can be a team when it comes to the work but I think the spouse works better when they are behind the scenes than in the forefront. I think you better have a healthy family life, heaven knows the military takes more from family life than ever, if you are a chaplain you are always on call.

**Int.**: Within the context of the military, followership is a component of effective leadership. How can a chaplain develop his or her leadership skills by being an effective follower?

**Ch I**: They can listen, they can ask and they can observe and then go and do. I think that’s about it.

**Int.**: How must the chaplain change his or her leadership style and behavior, if he or she does, as he or she leads and interacts with variant groups such as staff, colleagues, commanders and chapel volunteers?

**Ch I**: You are always who you are and I guess if I go out and have pizza, you may have soda and I would have beer, and if it offends that person, that’s fine I am not going to change who I am to try to fit in. If I go to the club and I drink to the point I have lost direction, I think that is a negative. I have had counseling cases around a bar in the O’Club because sometimes the commander really needs to talk, you don’t put him aside while you are drinking a beer, because that might be the only time they talk to a chaplain. You are always who you are and don’t put on a facade of something you are not.
Int.: Are there any additional comments you would like to add in reference to Air Force Chaplain Service leadership that you were unable to address above?

Ch I: No, I think you have done it very very well. I have seen leadership change through the years. Some of the changes I think were good and some of them I scratch my head over and I guess at that time you have to trust your leaders just as you have to trust those that work for you. I think the leadership element more than anything, whether you are in the military or not, it is a lifetime commitment goal. Leadership is vital and sometimes you have to tell people that this is the way you see the mission. Sometimes you just have to ask “What would our Lord have done?” in this situation, how would he treat these people.

Int.: How many hours per week on average do you work or serve in the Chaplain Service?

Ch I: Depends on where I am at. Well, at the wing level I never had any time off, I took leave if I wanted time off. I don’t see how a Wing Chaplain can effectively have a CTO. I get up at 5:07 a.m. and try to be in my office by 6:00 a.m. and hopefully I get home somewhere around 5:00 or 5:30 and that is Monday through Friday and I try to go to all the different services on the week-end, 1-2 services on Sunday. When in the AOR I guess the best answer is I worked until the job was done.

INTERVIEW WITH CHAPLAIN J

Int.: As a senior level chaplain, what are the characteristics, traits and/or behaviors you associate with effective leadership at the base level of the Air Force Chaplain Service, meaning base level instead of MAJCOM level?
Ch J: Do you mean as a senior leader or as a Ch Capt coming up.

Int.: As a senior leader to a Captain, as deputy wing chaplain to a new Captain coming in, what would you share with them sir about leadership?

Ch J: One of the main things I think is very, very important is to know the menu or environment within which you work. You can’t come in expecting to just transfer the things you have learned in your former life as a pastor or minister and expect them to automatically be taken over into the Air force Chaplaincy. You have to learn the cultural context in which you are operating. I like to compare it with missionaries when they go out they learn the language of the place they are going to go to, they learn the customs of the culture and that is exactly what a chaplain coming into the Air Force has to do, learn the customs and culture and the language of the Air Force and in that way they can effectively minister with the gifts they have.

Int.: As a senior level chaplain what are the characteristics, traits and/or behaviors you associate with effective leadership at the senior level of the Air Force Chaplain Service?

Ch J: Once again I think it is important for somebody at that level to realize they are now leaving company grade officers and going to field grade officers and there is a lot more to be expected of them than before. You can plead ignorance sometimes on the company grade level but when you get to the field grade level you are expected to know what is going on and you are expected not to be a junior level chaplain anymore and that probably is the most important thing. Leadership of course and the qualities of leadership, someone entering into a new leadership capacity, probably I would advise them to study their people, their co-workers, or their subordinates, find out what their strengths and weakness are and play to those strengths and weaknesses and help to
remediate their weaknesses and not to be a micro-manager but to let people develop the talents God has given them to the best of their ability and you will be surprised how many people will rise to the occasion. So you give them enough responsibility and enough guidance, not managing, but guidance, to help your subordinates develop and I think that is probably the best way you can mentor someone entering the field grade officer level.

**Int.:** Would you have any words to the senior level, 06, beyond the Major or Lt Col level?

**Ch J:** You do have much more responsibility, generally speaking. If you are a wing chaplain you have much more responsibility, you have peer relationships with your wing commander, however you are slightly a subordinate too, but you are more of a peer if you are a Colonel with another Colonel or even a one star General. You have to love people; you have to really play to their strengths and try to bring out the best in them whether it is above you in the rank structure or below you.

**Int.:** As a senior level chaplain what are the characteristics, traits and/or behaviors that you associate with effective leadership at a deployed location within the Air Force?

**Ch J:** That’s a horse of a different color, you know, and I don’t know any chaplain that doesn’t love being deployed, I know I loved it when I was younger. I was in fact the highest ranking chaplain at the deployed location in Saudi Arabia, I had a line number for Major and again of course everyone was from a different base. Early on in Desert Shield we had a death of pilots in a crash, this was before the first war actually began, and so that really brought home the dangers in which those people had been placed, so one of the Major things was a funeral service, and it was almost a community debriefing after
the CISM before the CISM model even existed, and now is undergoing revision. The commander at the time, now retired, was very, very grateful for what we had done because it was two of his troops that were killed. Deployed locations are wonderful for ministry, but they are hard to do, but I don’t have to tell you that. Here I was a Captain with a line number for Major and I was leaving a group of 2 chaplains and at that time 3 CSSP’s, so I had no experience in leadership like that but having led parishes and having been older, and that is a key too, having dealt with people for many, many years before coming into the Air Force was helpful to me and I have to admit, that particular deployment was a wonderful experience.

Int.: What are the characteristics, traits, behaviors that you believe detract from effective leadership within the Air Force Chaplain Service?

Ch J: Jealousy is one. I have seen that happen, I mean it is really kind of silly, because if you are in a leadership position and all of your chaplains are excelling, that reflects wonderfully on you, but some people are not bright enough to realize that, maybe that’s a trait. But, I have seen that happen where my boss, not here of course, but when I was coming up in the ranks, was always trying to put a damper on this that or the other.

Int.: Would you liken that to insecurity?

Ch J: One thing is intelligence and emotional stability is kind of nice to have too and I think try not to be with a wing chaplain who is going to retire, because they don’t do anything.

Int.: Do you believe that effective leadership characteristics and behaviors will be different when the chaplain functions as a military officer from when he or she functions as a chapel pastor, if so what are the differences?
Ch J: Yes, it is considerably different; you don’t have the ordinary responsibilities you would generally have. However, if you are a pastor at least in X and in R, you were pastor to those people you were hounding, you weren’t sending them forth to be killed, but you were asking them for reports and you had to be as gentle with them as possible, no matter how stupid the questions were and it was a challenge but you got used to it, and still get what you want. That is a different type of pastoring. As you know, I missed the parish so I came down here and helped out which used to be before, but now they need to do it as short as the priests are. Mine was voluntary so that sustained me, as well as knowing what I was doing was worthwhile.

Int.: In your own words describe effective leadership within the military context of the Air Force Chaplain Service? You have already talked about it in forms and context, is there anything else you would like to add about effective leadership?

Ch J: I think one has to be true to one’s calling. I think knowing that in the end you are a pastor/officer, and I don’t think one has to come before the other, I think they can co-mingle quite well. I mean, if I can do it, anybody can do it, and reach this level, which is nothing short of miraculous, and if you need me to describe how that happened I will. I think if you are doing your job you shouldn’t positively exclude yourself from promotion. Do you know what I mean? I figured when I first came into the Air Force a couple of days before my 42nd birthday and according to DOPMA I was not supposed to be even eligible for Colonel, but on the other hand I thought I was not going to positively exclude myself because I know I have been around long enough to know that life has curious twists and turns, so for example when it came time for me to prepare to be Lt Col and take ACSC, I took it via seminar, and I was in England and they had forgotten to do my
PRF because we were a GSU and the PRF was due a week before it was done, and actually I did get promoted. One of the things is do your PME and learn the culture. I didn’t have much of a social life when I was doing Air War College, you must set your priorities and do it. I knew right off the bat that that was a discriminator. I don’t see why you should not do it if we are going to be in this culture. Don’t exclude anything positively that would make you ineligible. If you are ineligible that is fine but don’t do anything to make yourself ineligible.

Int.: In view of the fact that military leadership is inseparable from rank level, consequently what is the importance of assignment location, preferred positions, OPR rater writing skill, faith background, other issues beyond the control of the chaplain as he or she competes for promotion?

Ch J: It makes all the difference in the world. If you have someone who is a lousy writer, it can really, really do you in.

Int.: How can a subordinate chaplain ease that, do you know sir?

Ch J: It is absolutely hopeless, there is no way. I know we are not supposed to write our own OPR’s but they do ask for input, and you can put your input in language that would be adaptable if the rater wanted to use it but if he doesn’t that would it can really ruin you. I would make it to Lt Col it is very good. It is the luck of the draw.

Int.: What role does the chaplain’s immediate family have in his or hers development as a leader within the Air Force?

Ch J: I think essentially, how he leads his family, how his relationship is with his wife and children is most important, because if there are serious character flaws there there will be serious character flaws in his or hers professional life. I know it is unpopular to
say that because of the horrible life our former president had and yet he seems to have been more or less effective. Still, I think the leadership capability of a husband and father are most important and really a training ground for how he deals with is subordinates and his peers.

**Int.** Within the context of the military followership is a component of effective leadership, how can a chaplain develop his or her leadership skills by being an effective follower?

**Ch J:** I think if there was something he or she disagrees with they should bring it up to the person who is giving them the order. Of course if it is not an immoral order, just question it.

**Int.** How must the chaplain change his or her leadership style or behavior as he or she leads and interacts with variant groups such as staff, colleagues, commanders and chapel volunteers, or does he or she?

**Ch J:** I think the basic leadership capabilities are already there and you adapt them to the groups you are dealing with and trying to lead, depending on what position you are in at the time. There is a gentle leadership you can have with staff, you have to encourage them when they do something on their own initiative, you have to let them know you appreciate their efforts through quarterly awards, etc., show appreciation.

**Int.** Are there any additional comments you would like to add in reference to Air Force Chaplain Service Leadership that you were unable to address above?

**Ch J:** I think if you are faithful to your calling and if you are committed to the ideals of the nation, you really think you are doing something worthwhile building up the moral force of the armed force, I think you are on the right track. Awards and promotions will
come. The key is the writing of the PRF and OPR's. What is nice of the promotion
system is you have to justify things in the OPR's. I think it is the fairest system we have
so far.

Int.: How many hours on average do you work per week?

Ch J: Now I have kind of slowed down and I work about 48 hours a day. I work a
regular shift 8 hrs/day and then I have confession and then mass and inevitable meetings
afterward. I'd say 48 is a pretty fair number.

INTERVIEW WITH CHAPLAIN K

Int.: As a senior level chaplain what are the characteristics, traits and/or behaviors that
you associate with effective leadership at the base level of Air Force Chaplain Service,
base meaning Captain or Major level?

Ch K: I think especially at that level, but at any level, the first indicator of a good leader
is a willingness to be a good follower in terms of being able to recognize your
responsibility to work within the context of the military environment. That is the context
we live in and work in as chaplains and it is impossible, from my perspective, to be a
good leader if you don’t have a loyalty commitment to those you work for. It doesn’t
mean it is a blind thing towards someone who may be abusing their leadership or
authority, but there should be an underlying commitment to working within the context of
that. Again especially at the Captain and Major level. The Captain level less so, but the
Major level is the point where we start grooming people for positions of responsibility.
In order to assume that responsibility there has to be a strong sense of working with
people, and working with them with integrity and a servant’s heart.
Int.: As a senior level chaplain, what are the characteristics, traits and/or behaviors that you associate with effective leadership at the senior level of the Air Force Chaplain Service?

Ch K: The answer to that question is easy but hard to implement sometimes. First and foremost you need to love people and care for people; people-centered is the key. Secondly, and just as important is character and integrity. You must be able to be trusted even if you are not agreed with. Colonel chaplains must be people of integrity and committed to the organization of the Air Force.

Int.: As a senior level chaplain, what are the characteristics, traits and/or behaviors that you associate with effective leadership at a deployed location within the Air Force Chaplain Service?

Ch K: Deployed ministry is special. There are really two things to deployed ministry. Being with the troops and taking care of yourself physically and spiritually. On deployment you have to be out with the troops give them all you’ve got. Therefore, you must also take care of yourself, your emotional and spiritual well-being. These are very important.

Int.: What are the characteristics, traits and/or behaviors you believe detract from effective leadership of chaplains within the Air Force?

Ch K: This is another easy question and I have seen it all my time in the Air Force. Being self-centered is the disease within the Chaplain Service that will kill a chaplain faster than anything. It can be seen a mile away. Chaplains need to be others centered and then career and promotion will take care of itself. Also, if you have some kind of a moral weakness, this will eventually destroy your ministry and your career.
**Int.:** Do you believe that effective leadership characteristics and behaviors will be different when the chaplain functions as a military office from when he or she functions as a chapel pastor, if so what are the differences?

**Ch K:** Yes, there are some differences. When you are serving as a pastor you must be a pastor. When you are serving as an officer you must be a chaplain officer. There is a difference. As a chaplain officer you must understand the air force organizational structure and culture so that you can effectively operate within it. As a pastor you must be comforting and guiding as any pastor would be. When the commander is talking with you he or she is wanting a chaplain as well as an officer and the two should blend perfectly together with one not dominating the other. This blending can be tricky sometimes.

**Int.:** In your own words describe effective leadership within the military context of the Air Force Chaplain Service?

**Ch K:** With what I said before Chaplain Service leadership boils down to self-less service to calling and to the Air Force. If you have those things then you will be fine. Nothing more, nothing less.

**Int.:** In view of the fact that military leadership is inseparable from rank level, consequently what is the importance of assignment location, preferred positions, OPR rater writing skill, faith background, and other issues beyond the control of the chaplain as he or she competes for promotion?

**Ch K:** I believe that most all of those things have a bearing but you can not worry about the things that you can not control. But, you must highlight the things that you can control. You must do the very best job where you are. You must complete your PME,
and you must keep yourself emotionally and physically well in order to continue in the mission of ministry. Your boss should be the one putting you in for jobs and making you look good, and setting you up for promotion.

**Int.:** What role does the chaplain’s immediate family have in his or hers development as a leader within the Air Force?

**Ch K:** Yes, the family is critical to the success of the chaplain. Without support from home it is impossible to thrive within the chaplaincy. We have a demanding job with long hours, and if the spouse is giving it to you at home you will be negatively affected by that in your job. But, on the other hand, if your family is supportive the sky is the limit in military ministry.

**Int.:** Within the context of the military, followership is a component of effective leadership. How can a chaplain develop his or her leadership skills by being an effective follower?

**Ch K:** I believe this is directly related to selfless service. Followership, as you say, is about humility and understanding who we are, and what our limitations are. Followership breeds teamwork and cohesion which are most important. A chaplain can develop followership by remaining humble before the Lord. Other than that I do not know how.

**Int.:** How must the chaplain change his or her leadership style and behaviors as he or she leads and interacts with variant groups such as staff, colleagues, commanders and chapel volunteers?

**Ch K:** The leadership style does not change but I think that the methods of leadership will change depending on the group. Obviously with staff you are working with a team
model, with colleagues you are working with a professional model, with commanders
you are working with a military model and with chapel volunteers you are working with a
parish ministry model. All of those models require different methods of leadership
because the people are different. The chaplain must be able to see this and then respond
to it accordingly, but always with integrity and a servant spirit.

Int.: Are there any additional comments you would like to add in reference to Air Force
Chaplain Service leadership that you were unable to address above?

Ch K: Well, we addressed a lot already but again, it comes down to the calling God has
for you, your integrity, and the manner in which you live out your ministry or should I
say the capacity to do ministry in a team environment and to do it with a servant attitude.

We all have different ranks which mean that we will be leading or following depending
on those ranks. The most important thing is that the ministry must be done.

Int.: How many hours per week on average do you serve in the Chaplain Service?

Ch K: I would say that I work between 60 – 70 hours per week. Some weeks are more
some are less.

INTERVIEW WITH CHAPLAIN L

Int.: As a senior level chaplain, what are the characteristics, traits and/or behaviors that
you associate with effective leadership at the base level of the Air Force Chaplain
Service? Base level meaning Captain, Major level?

Ch L: I think one of the first pre-requisites for leadership is having a heart to serve
others and being a shepherd leader and being available to people. All too often the guys I
have seen fail have been guys who want to be strictly administrators or program
coordinators and they don’t necessarily want to interface with people, they don’t do well with people, or their communication skills aren’t very good. In most instances I have seen they have always gotten in trouble to some degree. It doesn’t mean they are any less effective in what they do, but ministry is about taking care of people. In terms of effective leadership on a base you need ministers/chaplains who have a love for people. I think that is one of the first requirements of effective leadership and people that are secure in their own pastoral identity, because you are working with a staff of anywhere from 3 to 10 people, maybe 23 people if it is a large staff, so you have to be secure in your own pastoral identity and be accepting or at least have a collegial relationship with your co-ministers regardless of the denomination. I think these are all key elements in being effective and being chosen as a future leader. It also goes without saying that chaplains should be people of integrity. If you do not have integrity you should not be in the Chaplain Service.

Int.: As a senior level chaplain, what are the characteristics, traits and/or behaviors that you associate with effective leadership at the senior level of the Air Force Chaplain Service?

Ch L: One of the biggest things is, as a senior leader you need to be able to see the big picture. Often times decisions that are made are not made in a vacuum even though the little guys downstairs think they might be. You may or not know the effectiveness in terms of why that decision is made based on a larger picture. So, that’s one of the critical things about effective leadership at the senior level, to be able to put those pieces of the puzzle together because you are actually dealing with the whole puzzle and not just a
piece of it. Usually at a base or wing level you are dealing with pieces of puzzles, not with the whole puzzle.

**Int.** As a senior level chaplain, what are the characteristics, traits and/or behaviors that you associate with effective leadership at a deployed location within the Air Force Chaplain Service?

**Ch L:** There are two things that are extremely important. One is that you have a good relationship with the commander. Two, that you drop your bags and you go out and be with the troops and three is that there is not a 12 hour mission it is 24 hours regardless of where you are and what you are doing. You need to be able to visit night and day and live with the troops and be there present with them regardless of the danger in terms of deployed areas.

**Int.:** What are the characteristics, traits and/or behaviors you believe detract from effective leadership of chaplains within the Air Force?

**Ch L:** Narrow mindedness, not open to teaching, not open to learning, not open to working with and not being the “boss of” attitude. I have seen chaplains that are actually unapproachable, they treat their staff like dirt, have an “I’m better than you” attitude. Leadership can fail if you don’t employ two things. One is that you have a sort of investment, but then something that I value even more is being a mentor to the staff and letting them know you value them as much as you value yourself and if you don’t lead people that way it is not going to work. I have seen chaplains crash and burn by being ineffective representatives of their denomination. There was a Lutheran chaplain on our staff who had some kids that need confirmation classes. She went to this guy and said I’m not going to do that and they can go downtown. Her response was I don’t want to
have anything to do with him, if he can’t work in this pluralistic setting we are in I will go somewhere else. Sometimes decisions we make as ministers have a lasting effect on people who are leaders of our programs.

**Int.**: Do you believe that effective leadership characteristics and behaviors will be different when the chaplain functions as a military office from when he or she functions as a chapel pastor, if so what are the differences?

**Ch L**: Is it more important to be an officer; is it more important to be a pastor? You get in this whole aspect of wanting to get ahead, get your PME done, and there is a fine balance there. I think as an employee of the USAF you have to render under Caesar what is Caesar’s and render unto God what is God’s and you have to be able to understand the significance of how the two mesh together. To be an effective officer you have to be an effective chaplain and to be an effective chaplain you have to be an effective officer meaning that it doesn’t do you any good to ignore officership, whatever that requires, whether its shiny shoes or uniform or meeting standards, it is that requirement to be an officer and if you have 480,000 other men and women around you who are expected to do that you must be an example of that. I hope I earn the respect to be known as a Colonel because that is where I have arrived, but I am a chaplain first and a Colonel second, depending on the environment. If I go into a command staff meeting, the commander says chaplain. If I am dealing with people on a day to day basis in their offices I am also a chaplain. Where the rank comes in is being able to be an effective administrator and leader. So that is why you strive to become a good officer because you are going to be ministering to the officers. Some chaplains want to know why they have
to take PME, because that’s the environment you are in and that’s what you agreed to when you signed on the dotted line so if you have to do it then do it right.

**Int.:** In your own words describe effective leadership within the military context of the Air Force Chaplain Service?

**Ch L:** Well, there are a couple of thoughts that come to mind. One is we often give good lip service and have memorized the Core Values, integrity first, service before self and excellence in all that we do, but I think we as chaplains are held to a higher standard by the Air Force by the nature of what our business is about and when a chaplain fails, what I mean by that is if they have made poor judgments about something in their lives, that has far reaching and greater effect on the ministry than that of one person. The military expects us as spiritual leaders to not only live the standards, to help others live the standards, to be the spiritual conscience of the Air Force and if we are not willing to do that I think it has a negative effect. The other aspect of that is be willing to be a part of the team in doing what is necessary to make that team succeed. It is not selling your soul as much as it is making sure those people you are responsible for succeed and if you are not willing to help them succeed by sharing your experience, one must learn, teach and be taught, that is what makes the military a great place. They send us to school of 8 weeks, what do we learn, was it enough to help us out here in the world, if you are not open to being taught you are not going to be much of a teacher yourself.

**Int.:** In view of the fact that military leadership is inseparable from rank level, consequently what is the importance of assignment location, preferred positions, OPR rater writing skill, faith background, and other issues beyond the control of the chaplain as he or she competes for promotion?
Ch L: I have always been of the opinion that it doesn’t matter where you go, there are no promotable assignments, I guess there are some in the minds of those who are putting people in strategic positions, there is a reality to that. Whether you get assigned to a headquarters job, that is not a promotable job either though, it’s not.

Int.: Even the system now is using the word vectoring.

Ch L: Yes, they are vectoring people to certain jobs, AFIT assignments, they tend to have an advantage at the promotion board, and the person who has been to AWC in residence as opposed to a person who took it in seminar, there is a certain vectoring process that is garnered by the candidates they see as promising leaders. How do they make that determination, how do they arrive at that judgment to begin with? Well there are a couple of things that are out of your control, whether its your age or your experience level, but what makes you an eligible candidate for promotion is the job you do and that is probably what I meant by no particular assignment being more promotable than any other at the Captain level. I think all assignments are promotable assignments. If you go out there and make a name for yourself it is a promotable job. Be the very best you can be in whatever job you have been assigned. I don’t promote you, you promote yourself and if you don’t produce very much and can’t give me a whole lot of feedback for your OPR’s, what am I supposed to do. I don’t dream up or make up things and when you are reading an OPR on a promotion board you know what fluff is and what isn’t and you know what the first and the last line says and usually the first and last lines have to be a significant contribution.

Int.: What role does the chaplain’s immediate family have in his or hers development as a leader within the Air Force?
Ch L: If you don’t have a supportive family you don’t have anything. If your family is not willing to be a part of your career in the Air Force, you are not going to be effective. Some families don’t want to move but they will do it because it is part of the requirement. When I first came my wife was expected to be involved in all aspects of the chapel, they expected her to be at all functions and that has kind of gone by the wayside. Society today has two people working and requires spouses to become more independent in terms of their own careers and it is because of the economy, but without that particular freedom I don’t think career women would be doing as well as they do.

Int.: Within the context of the military, followership is a component of effective leadership. How can a chaplain develop his or her leadership skills by being an effective follower?

Ch L: I think there is one crucial thought and that is you have to be willing to be taught. My airmen out here, troops I work with everyday, teach me a lot about being effective in terms of being honest and if you are not willing to be open to teaching by others then you are not going to be an effective leader. A good leader is always willing to follow because leadership doesn’t just start at the top.

Int.: Everyone has a boss.

Ch L: Everyone is a boss.

Int.: How must the chaplain change his or her leadership style and behaviors as he or she leads and interacts with variant groups such as staff, colleagues, commanders and chapel volunteers?

Ch L: I would say the chaplain that is a good leader, the core of his leadership does not change regardless of who he is dealing with, whether it is a commander or colleagues or
volunteers. My approach to everyone of those elements I don’t see myself changing significantly inside personally in regards to the way I approach them because I approach each person the same. I approach each group the same, with unconditional positive regard. I am cognizant of the fact if I get called to the wing commander’s office it is a military situation, there are certain elements I make sure I have incorporated into my visit there, making sure my uniform is correct, making sure that I am there because he has questions or there is a problem somewhere and he is asking me to be no more than I am.

Int.: Are there any additional comments you would like to add in reference to Air Force Chaplain Service leadership that you were unable to address above?

Ch L: No. I have been treated very well. If I hadn’t been I would have gotten out. I think it is important to understand though, you have to be willing to go half way to meet requirements of what leadership is about and you can’t expect it to be given to you. Sometimes there is a fleeting thought that there are other chaplains waiting in the wings for you to fail. There is a certain element to that, it sounds a little paranoid, but there is always someone waiting for you to screw up. I had a guy who was my senior protestant at one of my bases and I had just gotten promoted to 06 and we were at a conference and he said, that’s okay if you don’t screw up, as though he was saying you are going to screw up. I don’t think that we as leaders have a network that is supportive enough, it is but you don’t get to hear it a lot.

Int.: How many hours per week on average do you serve in the Chaplain Service?

Ch L: 24/7, 365 days a year. I go home at 4:30, but it is a calling, not set hours, it really isn’t. You try to control that and given a normal week and normal week you can go to
work at 7:00 a.m. and be home at 5:00 or 6:00, but then there’s that other aspect of the job. I tell my staff and commanders that I will be here 24/7 and you can call me anytime.
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VITA

David W. Kelley

PERSONAL
Born: May 5, 1964
Married: Laurie E. Maloy
Children: Elijah David, Sarah Elizabeth Mae, Catherine Caroline Marie,
          Noah Thomas-Paul

EDUCATIONAL
B.S., Liberty University, 1989
M.A.R, Liberty Baptist Theological Seminary, 1991
Additional Seminary Studies, Liberty Baptist Theological Seminary, 1991-1993

MINISTERIAL
Ordained: January 10, 1991, Southside Baptist Church, Goodview, Virginia

PROFESSIONAL
Youth Pastor, Southside Baptist Church, Goodview, Virginia, 1990-1993
Associate Pastor, Calvary Baptist Church, Staunton, Virginia, 1993-1996
Senior Pastor, Newville Baptist Church, Waverly, Virginia, 1996-1999
Virginia Air National Guard Chaplain, 1998-2004
Church Planter, Heartland Community Church, Chester Virginia, 1999-2002
Air Force Chaplain, Seymour-Johnson Air Force Base, North Carolina, 2004-
present

PROFESSIONAL SOCIETIES
Member, Military Chaplains Association
Member, Veteran’s of Foreign Wars