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When Prophets Speak to Kings:
Air Force Chaplains and the Praxis of Leadership Advisement

By
Glen E. Harris Jr.

A Dissertation Submitted to
the Faculty of Covenant Theological Seminary
in Partial Fulfillment of the Requirements for the Degree of
Doctor of Ministry

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Abstract

For the United States Air Force Chaplain Corps, advising leadership exists as one of only two core capabilities. The praxis of the other core capability—spiritual care—is well developed by chaplains over years in seminary, internships, and pastoral experience. However, when pastors transition into military service as chaplains, there is little training or even professional standards on how chaplains should advise senior military leaders. The history of American military chaplaincy reflects this same ambiguity. However, recent literature on the topic of "second chair leadership" as well as the ongoing study of the prophetic voice of the pastor provide promising models for informing the praxis of an Air Force chaplain's leadership advisement. Therefore, the purpose of this study was to understand how Air Force chaplains advise superior military leaders on religious and ethical matters, using the experiences and insights of Air Force chaplains to identify the foundations, execution, challenges, and assessment of leadership advisement.

Four research questions guided this study: (1) What informs Air Force chaplain's understanding of leadership advisement on religious, spiritual, ethical, and moral concerns? (2) What do Air Force chaplains do as they advise military leaders? (3) What are the challenges faced by Air Force chaplains in advising leaders? And, (4) How do Air Force chaplains evaluate their own effectiveness in advising military leaders?

The study utilized a qualitative design using semi-structured interviews with six seasoned Air Force chaplains with a wide breadth of experience ministering in the United States Air Force. The data was analyzed using the constant comparative method.

The findings of the study were first that Air Force chaplains develop their understanding of leadership advisement primarily through experience. Some rely on the

theological concepts of pastoral identity to buttress their experience, but years of trial and error in the core capability is the dominant path. Furthermore, in terms of praxis, chaplains rely on a nexus of communication and collaboration with the senior leaders they advise. And they adopt an approach inclusive of both data and relationship, with the latter being paramount. They also see spiritual care and leadership advisement as being two closely interrelated acts of pastoral ministry. To navigate the dynamics of fear in advisement, emotional intelligence and spiritual strength are foundational. Next, the challenges that Air Force chaplains face in advisement involve primarily power differentials and information fidelity. Finally, chaplains evaluate their effectiveness in leadership advisement in terms of building healthy organizational climates and building trust with senior leaders, even while struggling with questions of ineffectiveness and self-doubt in their evaluation.

The study provided three primary conclusions about leadership advisement for Air Force chaplains. First, chaplains would benefit from scenario-based coursework early in their careers to jettison the trend of experience-only development in advising leaders. Second, integrating emotional intelligence into the corporate ethos of the Air Force Chaplain Corps synergizes future success in leadership advisement by giving chaplains the boldness and courage to wield a pastoral and yet prophetic voice. Third, for a chaplain to lead a senior leader with advisement that is both on target and on time, they must first be skilled followers or "second chair leaders," as it is called.

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Chapter One

Introduction

From its beginnings, the existence of the Air Force Chaplain Corps has included the work of chaplains advising military leaders who were senior in rank to the chaplains themselves. In fact, the Air Force Chaplain Corps owes its genesis—at least in part—to one chaplain advising one senior leader.

To this day, Air Force chaplains build upon this legacy. Such work happens in the context of an organization's senior staff meeting about strategic plans and missions impacting thousands of airmen or when chaplains help senior leadership assess personal impact and speak up about morale and morality. It happens in the context of a private conversation when the chaplain feels led to speak openly about how that commander's decisions or persona are negatively affecting the well-being of the unit. It happens in the context of tragedy: when death or disaster cripple a squadron's effectiveness and the chaplain is looked to and asked, "What do we do now, chaplain?"

And yet, these critical moments in a chaplain's ministry can be ones for which they are woefully unprepared. The first Air Force Chief of Chaplains, Chaplain Charles Carpenter, said early in the Air Force Chaplain Corps' life, "The chaplain is a specialist in the field of religion and, as such, is the adviser of the commander on these matters."[1] However, the definitive history of the Air Force Chaplain Corps highlights that during

[1] Daniel B. Jorgensen, *Air Force Chaplains, Volume II, 1947-1960* (Washington: Office, Chief of Air Force Chaplains, 1963), 47.

these formative years, "there was no established procedure"[2] for how a chaplain was to accomplish advisement to their military leadership. Procedurally speaking, the same could be said by an Air Force chaplain today.

Every single Air Force chaplain—active duty, reserve, and guard—has received master's level seminary education on the fundamentals of pastoral ministry according to their faith tradition.[3] They use and expand upon these fundamentals as they provide spiritual care to airmen, the first of the two core capabilities of the Air Force Chaplain Corps. However, when it comes to the second core capability of advising leadership, Air Force chaplains may not have a clear and concrete model for how to go about the work and for how to improve at it. This knowledge gap leaves chaplains susceptible to failure in moments when senior leaders need them most. The knowledge gap also leaves them ill-prepared for decisive action that could benefit their entire organization. Decisive action in advising leadership helped create the Air Force Chaplain Corps, and the assumption of the strategic documents that govern it today is that decisive action in advising leadership will sustain it.

On September 18, 1947, the Air Force was birthed out of its previous existence as the Army Air Force (or Corps) and designated, like the Army and Navy, as an independent branch of the United States military. For leaders at that time, the question of who would furnish support functions such as medics, lawyers, and chaplains was pressing. Theretofore, the Navy supplied these professionals to the Marine Corps, making tours with the Marines part of a medic, judge advocate general, or chaplain's professional

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[2] Ibid., 53.

[3] *Air Force Instruction 36-2005*, U. S. Department of the Air Force (Washington: Office of the Secretary, 2003), para. 5.

development. Such was the precedent, and so there was support in the highest echelons for the Army to do the same for the newly minted Air Force. On the birthday of the Air Force, the Army Chief of Staff, General Dwight Eisenhower, and the Air Force Chief of Staff, General Carl Spaatz, drafted the "Army-Air Force Agreement" to document—in over 200 areas—how the Air Force would operate as an independent service.

Concerning the Chaplain Corps, this document stated, "The Chaplain Corps, United States Army, will continue to furnish chaplains for duty with the United States Air Force"[4] and went on to specify how this arrangement would function. The authoritative history of the Air Force Chaplain Corps notes, "No [Army Air Force] chaplain had been consulted about this 'agreement.'"[5] In publicizing this agreement on its front page, the *New York Times* reported, "The air staff was dissatisfied with an agreement which disallowed a separate medical corps and a chaplain's corps for the Air Force."[6]

While not surprising, many chaplains opposed the Army Chaplain Corps supporting Air Force units.[7] Foremost among these opponents was Chaplain Luther Miller, Army Chief of Chaplains, and Chaplain Charles Carpenter, the senior ranking chaplain in the Army Air Force, also known as "the Air Chaplain." In August of 1947, Chaplain Miller drafted a memorandum recommending that the Air Force "assume full responsibility and control in all matters pertaining to chaplain personnel, training, and

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[4] Jorgensen, *Air Force Chaplains, Volume II*, 5.

[5] Ibid.

[6] Anthony Leviero, "Defense Command Filled As 2 More Take Service Oath," *The New York Times* (website), September 18, 1947, accessed September 13, 2016, http://www.nytimes.com/learning/general/onthisday/big/0918.html.

[7] Jorgensen, *Air Force Chaplains, Volume II*, 5.

supply within its own command."[8] Chaplain Carpenter agreed, appealing to contextual and cultural understanding as an onus for a separate Air Force Chaplain Corps.[9]

The tension between the senior ranking officers of the Army and Air Force and their senior ranking chaplains continued into the next year when General Spaatz and Chaplain Miller met to discuss the matter outright. General Spaatz hesitated to contradict anything in the agreement he and Eisenhower had reached, but Chaplain Miller had made clear advisement that without a separate Chaplain Corps, the Air Force could not guarantee the viability of religious and spiritual care to airmen. Furthermore, the Army chaplains assigned to the Air Force were already functioning autonomously, as if they were independent.[10] Despite his previous agreement with Eisenhower, General Spaatz changed his mind. The Air Force Chaplain Corps became independent from the Army because one chaplain effectively advised one general.

The Department of the Air Force currently articulates the Air Force Chaplains Corps' mission as, "The Air Force Chaplain Corps provides spiritual care and ensures all Airmen and their families have opportunities to exercise their constitutional right to the free exercise of religion."[11] The Chaplain Corps facilitates the first freedom listed in the First Amendment of the *Constitution of the United States of America*: the free exercise of religion. This mission is part of a larger Department of Defense policy that "places a high value on the rights of members of the Military Services to observe the tenets of their

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[8] Ibid.

[9] Ibid.

[10] Ibid.

[11] *Air Force Instruction 52-101*, para. 1.

respective religions."[12] To help facilitate the free exercise of religion, Air Force Instruction (AFI) 52-101 lists two core capabilities of the Air Force Chaplain Corps: spiritual care and advising leadership.[13] These two capabilities are also mirrored in the first two strategic priorities for the Air Force Chief of Chaplains, "sharpen our focus on warrior care" and "strengthen our advisement to leadership."[14]

The first capability comprises "meeting the diverse spiritual needs of Airmen and their families,"[15] a task that Air Force chaplains prepare for through the rigors of seminary, ordination requirements, and ecclesiastical endorsement. This core capability dovetails with many of the fundamentals of pastoral ministry such as preaching, teaching, leading ecclesiastical communities, and providing sound pastoral counsel and care.

At any Air Force installation across the globe–from Barksdale Air Force Base, Louisiana, to Bagram Air Base, Afghanistan–Air Force chaplains execute this spiritual care to airmen. The most recent Strategic Plan of the Air Force Chaplain Corps says, "This care most often centers on purposeful involvement in operational counseling, meaningful support through the deployment cycle, as well as providing opportunities to worship and participate in a faith community."[16] Sometimes this ministry will be provided directly to airmen and their families, especially when those airmen and families

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[12] *Department of Defense Instruction 1300.17*, U.S. Department of Defense (Washington: Department of the Secretary, 2014), para. 4.

[13] *Air Force Instruction 52-101*, Department of the Air Force (Washington: Office of the Secretary, 2013), para. 1.1.

[14] "Air Force Chaplain Corps Strategic Plan," U.S. Department of the Air Force (Washington: Office of the Air Force Chief of Chaplains, 2013), 10.

[15] *Air Force Instruction 52-101*, para. 1.1.1.

[16] "Air Force Chaplain Corps Strategic Plan," 10.

belong to the same faith group as the chaplain. The Air Force Chaplain Corps currently accommodates six broad faith groups in supplying chaplains for ministry both in garrison and deployed: Protestant, Catholic, Jewish, Orthodox Christian, Muslim, and Latter-Day Saints.[17]

When ministering to those in their own broad faith group, they will preach, teach, lead worship, administer religious rites, and counsel, all from the theological background of their own denomination and/or endorsing agency. And yet, even in these very familiar functions, the pastoral ministry provided in the chaplains' churches and denominations differ significantly. Navy Chaplain John Carter, whose 2012 dissertation surveys the pastoral ministry of Navy chaplains in pluralistic contexts, tracks some of these differences along the lines of the diversity of military chaplains, the uniqueness of military chapel demographics, and the culture of the military itself.[18] Therefore, even when the military chaplains lead worship or preach in a military chapel, they are *ipso facto* in a unique position from their peers in civilian parishes because of where they are and to whom they minister.

Furthermore, at times, the chaplain is unable to meet a spiritual or religious need directly and will then act as a liaison between the service member and a qualified clergyperson who can meet the specific need. For example, a Roman Catholic airman may approach a Protestant chaplain seeking to receive the sacrament of the Lord's Supper, a rite that a Protestant chaplain cannot rightly administer according to the tenets

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[17] *Air Force Instruction 52-104*, U.S. Department of the Air Force (Washington: Office of the Secretary, 2015), para. 3.2.

[18] John Allen Carter, "Navy Chaplains: Cooperation and Conflict in a Pluralistic Setting" (D.Min. diss., Covenant Theological Seminary, 2012), 3–4.

of the Catholic faith. The chaplain will therefore need to make contact with a Catholic priest who can rightly administer it.

At this very point, the work of the chaplain is at even greater disparity from that of their denominational peers in civilian ministry. A chaplain is assigned to a military unit comprised of service members and their families from a host of religious or non-religious backgrounds. They are called to minister to a diverse population in a pluralistic environment while remaining true to their own theological and denominational beliefs and practices. In austere deployed environments, the chaplain may be the only accessible clergyperson to a service member. The military chaplains are expected to help accommodate a great variety of religious requests, even if they cannot meet a need themselves and may, in fact, have convictions against it. And yet, this too is an integral part of the spiritual care provided by chaplains for airmen and their families, based on their role as facilitators of the constitutional freedom of the free exercise of religion. It is a core capability of the Air Force Chaplain Corps.

Problem and Purpose Statement

Advising leadership remains as the other core capability of the Air Force Chaplain Corps. Chaplains are expected to "inform Air Force leaders on matters related to religious, spiritual, ethical, moral and morale concerns and advocate for the religious and spiritual needs of Airmen and their families."[19] AFI 52-101 calls chaplains, along with

[19] *Air Force Instruction 52-101*, para. 1.1.2.

their assistants, the "principal advisors"[20] to military leaders on the spiritual and religious life and wellness of airmen under their care. These leaders are of all ranks, ranging from a twenty-one-year-old senior airmen fighter jet crew chief leading a team of maintainers to a colonel wing commander to the Chief of Staff and Secretary of the Air Force. The chaplain advises any and all leaders within their sphere of influence.

This advising role of the chaplains takes three forms, according to AFI 52-101. First, it involves communicating to military leaders the "potential mission impact of religion"[21] at all levels of military operations, including the religious beliefs and practices of American and coalition troops and also the religion(s) of the host nation. Second, Air Force chaplains must provide "updates on the religious, ethical, and moral health of the unit and opportunities for religious expression."[22] Military leaders, especially those with commanding authority, are responsible for the wellness of the troops under their care. The chaplain is called to keep the commander apprised of the religious climate in their unit. Third, the chaplain delivers "advice regarding public prayer, memorials, prayer at official functions and meetings, visits by ecclesiastical endorsing agencies and relations with civilian religious leaders and their communities."[23]

AFI 52-101 describes these three specific actions as the "what" of advising leadership, but it does not describe the "how" of advising leadership. History helps fill in some of the gaps since United States military chaplains have demonstrated this capability

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[20] Ibid., para. 6.

[21] Ibid., para. 6.1.

[22] Ibid., para. 6.2.

[23] Ibid., para. 6.3.

since the inception of the various chaplain corps,[24] but the particular tactical, technical, and procedural "how" of advising leadership is unclear. In a recent publication from the Air Force Chief of Chaplains, Chaplain, Major General Dondi Costin, one of the lines of effort to achieve the Chaplain Corps' mission was to "develop tactics, techniques, and procedures for advising leadership skillfully at every level."[25] Costin admits, "There is room for improvement in standardizing the process and developing useful metrics"[26] in advising leadership. His two objectives to accomplish this goal are first to "develop standardized processes, metrics, and templates" for leadership advisement and second to "identify and publicize policies, processes, and organizations for obtaining, sharing, and releasing innovative ideas in leader advisement."[27]

Costin has also said in a recent interview, "With respect to advising leadership, I think that is one of the areas that we need to a better job figuring out . . . Especially as we've gone through the strategic planning process, is to look at: How do we advising leadership better? How do we do it more systematically?"[28] His proposed solution to the problem of praxis is an evidence-based assessment of the health and wellness of a military unit based on a chaplain's long-term familiarity with the unit members. The

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[24] Richard M. Budd, *Serving Two Masters* (Lincoln, NE: University of Nebraska Press, 2002),18, 48, 55, 100, 103–6, 133; Jorgensen, *Air Force Chaplains, Volume I*, 37, 57, 87–90, 150; Jorgensen, *Air Force Chaplains, Volume II*, 6–7, 46–47, 53, 266; Martin H. Scharlemann, *Air Force Chaplains, Volume III* (Washington: Office, Chief of Air Force Chaplains, 1972), 34; John E. Groh, *Air Force Chaplains*, vol. IV (Washington: Office, Chief of Air Force Chaplains, 1986), 600, 624–31; Groh, *Air Force Chaplains, vol. V*, 139, 263.

[25] *United States Air Force Chaplain Corps Flight Plan: Developing Spiritually Fit Airmen to Fly, Fight, and Win* (Washington: Office of the Air Force Chief of Chaplains), 28.

[26] Ibid.

[27] Ibid.

[28] Dondi Costin, "Advising Leadership," United States Air Force Chaplain Corps Resource Development Cell, accessed May 24, 2017, https://www.milsuite.mil/video/watch/video/13460.

assessment, in the form of data from the Air Force Chaplain Corps Activity Reporting System (AFCCARS), is then presented to the senior leader during regular office calls and staff meetings.[29] But this proposal only begins to address a very dynamic and demanding responsibility placed upon Air Force chaplains.

The Air Force chaplain's unique position as being "principal advisors"[30] to senior military leaders then begs the question as to how Air Force chaplains have been trained and equipped to execute one of only two core capabilities. Providing for the spiritual needs of airmen—the first core capability of Air Force chaplains—through preaching, teaching, counseling, mentoring, and a host of other pastoral duties is duly taught and assessed in the various seminaries, denominations, and endorsing agencies from which Air Force chaplains emerge.[31]

Spiritual care is an integral part of the pastoral ministry to which chaplains are called. But how do chaplains provide sound and strategic advice to senior leaders on religious and ethical matters? Where do they receive such training and how do they develop the skills necessary to execute this core capability in a hierarchical and stressful context such as the United States military, especially in the fog and friction of combat operations? How do they deal with the forces of fear and power differential when they often advise up the chain of command and are often outranked by two or three pay-

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[29] Ibid.

[30] *Air Force Instruction 52-101*, para. 6.

[31] *Air Force Instruction 36-2005*, para. 5. This Instruction specifies that an applicant for Air Force chaplaincy must possess a 120-hour Bachelor's degree and a 72-hour Master of Divinity degree, both from accredited institutions recognized by the American Council on Education (ACE) Accredited Institutions of Post-Secondary Education, as well as an ecclesiastical endorsement by an agency approved by the Department of Defense Armed Forces Chaplains Board.

grades? And how do they know when they are succeeding or failing as they perform this core capability? There is little literature and training for chaplaincy that addresses these questions. Therefore, the purpose of this study is to understand how Air Force chaplains advise superior Air Force leaders on religious and ethical matters.

Research Questions

To achieve the study's purpose and problem statement, the following questions guided the research:

1. What informs Air Force chaplains' understanding of advising superior military leadership on religious and ethical matters?

a. How does their theology inform them?

b. How does their military training inform them?

c. How does their past experience inform them?

2. What do Air Force chaplains do in advising superior military leadership on religious and ethical matters?

a. To what extent do Air Force chaplains feel fear in advising these leaders?

b. To what extent do Air Force chaplains feel courage in advising these leaders?

3. What are the challenges faced by Air Force chaplains in advising military leadership on religious and ethical matters?

4. How do Air Force chaplains evaluate their own effectiveness in advising military leadership on religious and ethical matters?

Significance of Study

The hope of this study is that by providing a framework for the history, theology, and relational dynamics involved in leadership advisement by Air Force chaplains and wedding it to real-world incidents of leadership advisement by Air Force chaplains

through qualitative research, an organic praxis of leadership advisement will emerge. This praxis will hopefully reveal some of the commonalities of how Air Force chaplains advise senior military leaders and therefore help future generations of chaplains become more effective in this core capability and unique ministry opportunity.

Chapter Two

Literature Review

The purpose of this study was to understand how Air Force chaplains advise superior Air Force leaders on religious and ethical matters. From the strategic levels of Air Force leadership, this core capability stands side-by-side with a chaplain's spiritual care in terms of importance, but the assumption of this study is that few chaplains have prepared for and developed a praxis of leadership advisement with the same intentionality.

This assumption is reinforced by the lack of literature on how military chaplains—in this case, Air Force chaplains—advise their superior leaders. Military regulations and instructions explain that military chaplains will advise leadership but provide little insight into how it is done, mainly because these regulations were never intended to address the complicated underlying issues. They provide a superstructure for chaplains' work and assume that they will decide the best course of action according to their particular context. What is true for spiritual care is also true for advising leadership; it is up to the chaplain to determine the "how." Yet in the field of spiritual care, a chaplain receives direct training and finds far more literature than in the field of leadership advisement.

Therefore, this review begins with an historical survey of how military chaplains have advised senior leaders since the formation of the thirteen colonies and the drafting of the foundational documents of the American republic. Since no known literature

directly addresses leadership advisement in the Air Force Chaplain Corps—historical or otherwise—these selective vignettes will tease out aspects of this leadership responsibility. From there, what follows will bea review of literature topics relevant to predetermined research questions. Two particularly relevant areas of literature provide a foundation for the qualitative research: the organizational concept of "second chair leadership" and the theological concept of the prophetic voice within pastoral ministry.

The History of Military Chaplains Advising Senior Leadership

As previously stated, an Air Force chaplain advises senior military leaders on religious and ethical matters as one of two core capabilities. This function long predates both the Air Force Chaplain Corps and the Air Force itself as it developed from the Revolutionary War period up to the present day.

This literature review will survey the leadership advisement provided by American military chaplains during the periods of the American Revolution, the American Civil War, the World Wars, and finally in the United States Air Force following its formation in 1947. The main focus will be on the roles chaplains played during these periods and to what degree they advised senior military leaders as subject matter experts on religious and ethical matters.

Leadership Advisement by Chaplains during the Revolutionary War Period

Within the American Revolutionary War period, confined from 1775, the Battle of Lexington and Concord, to 1783, the Treaty of Paris, military chaplaincy evolved rapidly from a loosely formed association to a structured organization. One Army

historical manual notes that during this time, the Army chaplaincy "began with a disordered system of volunteer preachers [and] closed with an organized system of brigade chaplains."[32]

As the war began, locally-based militias frequently elected a local pastor to serve as their clergy during battle, what Richard Budd, a prominent historian of American military chaplaincy, calls an "ad hoc arrangement."[33] Other militias formulated a rotation in which clergy cycled in and out to provide pastoral care to the Colonial troops in their region. George Williams, in an article about the evolution of American military chaplaincy, notes that for some units of the Colonial Army, they welcomed itinerant preachers to visit their camps as "evangelists and exhorters" without any previous or future arrangements.[34] For the 218 chaplains who served the Colonial Army at this time, there was little guidance about what uniform the chaplain would wear, what rank they would assume, how much they would be paid, and even what their roles and duties ought to be.[35]

With respect to this final point, one official Army Chaplain Corps historical text describes the duties of the Colonial chaplain in terms of preaching, prayer, and visitation

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[32] *The American Army Chaplaincy: A Brief History*, vol. 165–1, Department of the U. S. Army Pamphlet (Washington: Department of the Army, 1955), 165–172.

[33] Richard M. Budd, *Serving Two Masters* (Lincoln, NE: University of Nebraska Press, 2002), 9.

[34] George H. Williams, "The Chaplaincy in the Armed Forces of the United States of America in Historical and Ecclesiastical Perspective," in *Military Chaplains: From a Religious Military to a Military* Religion, ed. by Harvey G. Cox, Jr. (New York: American Report Press, 1971), 19.

[35] Budd, 9.

of the wounded.[36] Budd omits hospital visitation, noting only that the chaplain "was required to say prayers and preach sermons on a regular basis."[37] He goes on to add, "In the beginning there was small mention of the chaplain or his duties beyond reading daily prayers and preaching on Sundays."[38] Although far from being the norm, Army history also states that some chaplains/pastors "raised military units from their own congregations or localities, and often led them in battle."[39]

The main agent guiding the evolution from association to organization in chaplaincy at this time was George Washington. As he rose in rank and influence from colonel to general to president, he consistently advocated for the presence of chaplains alongside his troops. Even before the Revolutionary War period, Washington, writing to Virginia Governor Robert Dinwiddie from Mount Vernon on September 23, 1756, says, "The want of a chaplain does, I humbly conceive, reflect dishonor on the regiment, as all other officers are allowed. The gentlemen of the corps are sensible of this, and did propose to support one at their private expense."[40] Governor Dinwiddie did not grant this request in 1756, but as Washington's influence increased, his convictions about "the want of a chaplain" remained. He continued to seek the creation of federally appointed and regimentally assigned military chaplains, achieving that goal with a 1776 General Order

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[36] "*Pro Deo et Patria*: A Brief History of the United States Army Chaplain Corps," United States Army Chaplain Corps, USACHCS Manual 3001 (Fort Monmouth, NJ: United States Army Chaplain Center and School, 1991), 2–4.

[37] Budd, 9.

[38] Ibid., 19.

[39] *Pro Deo et Patria*: A Brief History of the United States Army Chaplain Corps, 2–5.

[40] George Washington, *The Writings of George Washington from the Original Manuscript Sources 1745-1799*, vol. 1, ed. John C. Fitzpatrick (Washington: United States Government Printing Office, 1931), 1:470.

creating the United States Army Chaplain Corps.[41]

In at least one place in his letters, Washington explains his understanding of the roles chaplains played in a military organization. He desired that the chaplain would not only preach and pray but also help promote morality and character development.[42] To foster his own morality and character development, Washington invited a Congressional chaplain to dinner at his home once a month and seated the chaplain directly across from him at the table for the evening.[43] Furthermore, the Original Rules and Articles of War from 1776 specify that one chaplain would be stationed at headquarters from close proximity to Washington and his staff.[44] That chaplain was Israel Evans, whose sermon at Valley Forge on a frigid Thanksgiving Day in 1777 nourished the souls and mustered the courage of the New Hampshire brigade under General Poor's command, earning praiseworthy commendation from Washington himself.[45]

As seen above, the literature surveying the work of Colonial chaplains focuses most often on providing pastoral care like preaching, teaching, and prayer. Occasionally, as in the case of Chaplain Israel Evans, chaplains were granted close proximity to senior leaders, but nothing mentions precisely how the chaplain advised senior leaders. George Williams argues that Washington saw the chaplain "as a brother officer and gentlemen on

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[41] Peter A. Lillback, *George Washington's Sacred Fire*, 1st ed. (Bryn Mawr, PA: Providence Forum Press, 2006), 184.

[42] Washington, *The Writings of George Washington from the Original Manuscript Sources 1745-1799*, 5:244-245.

[43] Lillback, 268.

[44] *Pro Deo et Patria:* A Brief History of the United States Army Chaplain Corps, 2–7.

[45] Lillback, 383.

the staff for the commander more than for the soldiers,"[46] but other sources do not corroborate this perspective. What is clear is that for military chaplains in the Revolutionary War period, their role was primarily as a clergyperson, providing religious rites and instruction to warfighters. The degree to which the chaplains of this era had opportunity to advise their senior leaders on the religious and ethical concerns of the troops under their care is uncertain and unclear based on the current literature.

Leadership Advisement by Chaplains during the Civil War Era

During the eighty years between Cornwallis's surrender at Yorktown to the first shots fired at Fort Sumter, the roles of military chaplains were dynamic and fluid. The nation's need for military support—and for military chaplains by extension—shrunk to almost nil. In 1791, Congress appointed a single chaplain for the two regiments of the United States Army and then reassigned that chaplain to General Staff the next year.[47] Without support, that position was eliminated from 1800 to 1808, thereby dismissing the entirety of the Army's operational chaplaincy until the War of 1812 revived the need.[48] The Army chaplaincy's only guaranteed position during this era was the chaplain's billet at the United States Military Academy at West Point.[49] The Navy fared no better with a staff ranging from zero (1783-1799) to three (1810) to an average of nine (1820-1840) to

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[46] Williams, 18.

[47] Budd, 10.

[48] Ibid.

[49] Ibid., 14.

upwards of two dozen by 1842.[50]

During this era, the chaplaincies of the Army and Navy developed a wider array of assigned duties than the clerical duties of their predecessors in the Revolutionary War period. At West Point, the chaplain was expected to teach geography, history, and ethics as well as "improve the lax moral and religious atmosphere."[51] In the Navy, chaplains taught literacy and basic mathematics to sailors and their families as well as navigation to the midshipmen at the Naval Academy in Annapolis.[52] They also served as secretaries for the ship's captain.[53]

During this period, chaplains also began to advocate with senior military leadership for increased personnel based on needs assessments among the soldiers and/or sailors at their location, informing senior leaders of the tactical implications of decisions made at strategic levels. In 1839, Navy chaplain George Jones wrote to the Secretary of the Navy about the limited education afforded to his sailors, pleading for increased opportunities.[54] In 1835, Chaplain Walter Colton used a trip to Washington to request from Congress increased pay for chaplains.[55] Another Navy chaplain, Charles Thomas, wrote the Secretary of the Navy in 1855, expressing his approval at the new guidance on chaplains wearing a fully identifiable military uniform, as opposed to vestments styled

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[50] Ibid., 13.

[51] Ibid., 14.

[52] Ibid.

[53] Ibid., 20.

[54] Ibid., 14.

[55] Ibid., 24.

after civilian clergy, to build solidarity among chaplains with their troops.[56] These three examples illustrate how the shrinking of the military's chaplaincy, coupled with a burgeoning expectation of a chaplain's roles and responsibilities, led to an increased advising of senior military leaders.

With the skirmish at Fort Sumter leading to civil war, this particular role would expand in both the Union and Confederate forces. Lincoln did for the Union what Washington had done for the militias: he ordered that chaplains be assigned to tactical units, in this case, one chaplain per regiment. Jefferson Davis in the South soon issued similar orders for his fighting forces.[57] These orders produced a chaplaincy as large as 2,500 for the Union[58] and 1,400 for the Confederacy during the Civil War.[59]

Organizations of this size begged for strong, clear bureaucratic guidance on the roles and responsibilities of chaplains in this new war. A move toward the professionalization and standardization of the military chaplaincy was afoot to support the massive war effort of the respective sides. And yet, at the same time, the chaplaincy stood, as Civil War scholar Gardiner Shattuck has put it, "as a religious 'sign of contradiction,' at times implicitly undermining the martial aspirations of [their] country's leadership."[60]

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[56] Ibid., 18.

[57] Ibid., 28.

[58] Gardiner H. Shattuck, Jr., "Faith, Morale, and the Army Chaplaincy in the American Civil War," in *Sword of the Lord,* edited by Doris L. Bergen (Notre Dame, IN: University of Notre Dame Press, 2004), 107.

[59] Budd, 30.

[60] Shattuck, Jr., 106.

To protect the inherently religious work of the chaplain, Union Chaplain William Brown advised leadership of the need for chaplains to supervise chaplains, although his advisement was ignored. In the South, Chaplain Beverly Lacy, a Presbyterian minister, was assigned to the headquarters of General Thomas Jackson to serve as a supervisory chaplain to all chaplains within General Jackson's command, where he was informally called "Chief of Chaplains."[61] Congress systemized the rank (and therefore pay) structure for its chaplains, giving them the rank of a staff captain, while the Confederacy was hesitant to make formal this pronouncement.[62]

But as to the issue of the role of the chaplain during the Civil War era, Budd says, "Officially there was precious little codified into official regulations to define the chaplain's role [except for] providing worship services on Sunday, conducting funerals, visiting the sick, serving as schoolmaster, and sending in periodic reports."[63] Shattuck opines that this vagueness is part of the larger Constitutional tension with the separation of church and state.[64] Jonathan Pinkney Hammond, a Civil War chaplain, published an unofficial manual that divided the work of the chaplain into several categories: temporal duties such as managing correspondence and maintaining the library, recreational duties such as offering music and games, public pastoral work like preaching and offering prayer services, and private pastoral work like counseling, visiting the sick, and

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[61] Budd, 36.

[62] Ibid., 42–43.

[63] Ibid., 47.

[64] Shattuck, Jr., 108.

catechesis.[65] Similarly, Chaplain William Brown's manual written in the same year divides the chaplain's work into hospital and regimental/post duties, noting a similar breadth of both spiritual and secular roles asked of the chaplain in that era. Brown adds the caveat that the chaplain is not "a common-carrier, an express-man, a post-boy, a claim-agent, a paymaster, a commissary, a quartermaster, an undertaker, a banker, a ward-master, a hospital-steward, or a surgeon."[66]

More recently, Civil War scholar Warren Armstrong has created a helpful taxonomy of a chaplain's duty during this era: official duties, unofficial duties but nonetheless assumed by chaplains to be a vital service to their troops, religious or spiritual duties, and secular or temporal duties.[67] To use Budd's categories above, providing worship on Sunday and conducting funerals would be both official and religious duties, visiting the sick would be an unofficial yet vital duty, and serving as schoolmaster and sending in reports would be an official and yet secular duty.

Budd adds to Armstrong's work the category of "collateral duties," which he defines as "ways to build relationships with their men and thereby open doors to spiritual conversion," adding that "the list of collateral duties that chaplains performed is positively amazing."[68] Another scholar calls them "spiritual handymen in the uncharted

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[65] Jonathan Pinkney Hammond, *The Army Chaplain's Manual* (Philadelphia: J.B. Lippincott & Co., 1863), ix–x.

[66] William Young Brown, *The Army Chaplain* (Tyler, TX: Sparklight Press, [1863] 2012), 79.

[67] Warren B. Armstrong, *For Courageous Fighting and Confident Dying* (Lawrence, KS: University Press of Kansas, 1998), 40.

[68] Budd, 49.

pastoral waters of Civil War army life."[69] These collateral duties would correspond to Chaplain Hammond's description of "temporal" and "recreational" duties above, the former of which is for "gaining the confidence and affection of the soldiers."[70] This list could include dressing wounds in the infirmary, distributing mail, serving as the unit librarian, organizing recreational activities, and acting as courier for financial transactions.

The role of the chaplain as an advisor to senior leadership comes to the fore with this expansion of the job description. For both Union and Confederate chaplains, it became common for them to act as an aide-de-camp to a regimental colonel.[71] Chaplain Frederic Denison of Rhode Island served in this capacity for several senior Union officers.[72] However, the literature suggests that this particular role as an aide-de-camp was not as a religious or ethical advisor per se but rather as a staff officer who could provide administrative support to the senior leader commensurate with their college and/or seminary education. Chaplain Hammond, in his manual written for Civil War era Army chaplains, does note that one of the qualifications of a chaplain is that they be "an advisor," but the context of his statement is general in nature; it does not suggest the advisement of senior leadership on religious and/or ethical matters.[73] He also speaks

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[69] Shattuck, Jr., 108.

[70] Hammond, 71.

[71] Budd, 58.

[72] Shattuck, Jr., 106.

[73] Hammond, 45.

briefly of the relationship of the chaplain to the senior leader but sees this relationship as vying for time he could otherwise spend with soldiers in the field.[74]

Akin to Hammond, Frederic Denison's memoir of his service as a Union chaplain expresses mild frustration at having to spend time with his senior leader, rather than with soldiers in the hospital. He says, "In hours of battle I was with my commander instead of being engaged in looking after the wounded . . . I sometimes served somewhat in this work, but the Colonel always wished me by his side."[75] For Denison, he believed that excess time spent with a senior leader was detrimental to his ministry among the wider populace of soldiers.

William Brown is rare among his contemporaries in viewing this relationship in a more positive way. In his section on how the regimental and post chaplains should keep their commanders apprised of the moral and ethical climate of the unit, Brown instructs, "Making the quarterly report furnishes the chaplain with a rare and important opportunity not only to state the moral and social condition of the troops but to make official suggestions to his commanding officer, relative to their improvement in these respects."[76] He adds:

> Great care should be taken in the preparation of this report. It should be full and replete with facts, and evince thought, and a conscientiousness in the discharge of duty. The suggestions should be carefully matured in his mind before they are embodied in the report, and they should be such as, if possible, to command the assent of every unprejudiced and right-minded person, and to move the heart and

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[74] Ibid., 44.

[75] Frederic Denison, *A Chaplain's Experience in the Union Army* (Providence: The Society, 1893), 19.

[76] Brown, 114.

convince the judgment of the commanding officer, who has to act upon them, or to take the responsibility of neglecting them.[77]

These words articulate a model of leadership advisement on religious and ethical matters that would take many more years to codify into military doctrine within the chaplain corps of the Army, Navy, and eventually the Air Force.

Leadership Advisement by Chaplains during World War II

With the bombing of Pearl Harbor and the burgeoning German occupation in Europe, the United States military increased its involvement in the global conflict now known as World War II. The United States Air Force as a separate service was not yet a reality, but the Army Air Corps (1926-1942) and Army Air Forces (1941-1947) served a critical role in securing victory on the two fronts in Europe and the Pacific. As this happened, chaplains assigned to these organizations were advising senior leaders.

The current authorized history of the Air Force Chaplain Corps outlines this WWII-centric ministry during the years 1939 to 1947. Chaplain William R. Arnold, Army Chief of Chaplains from 1937 to 1945 and the first chaplain to wear General Officer's rank, is a central figure in this history. Chaplain Arnold cultivated camaraderie with Generals Dwight Eisenhower, George Marshall, and Henry "Hap" Arnold (no relation), leading Daniel Jorgensen, author of the first two volumes of the official Air Force Chaplain Corps history, to say, "The warm personal relationship [Chaplain] Arnold had with Army leaders was one of the reasons for his success."[78]

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[77] Ibid., 114–115.

[78] Jorgensen, *Air Force Chaplains, Volume I*, 87.

General George Marshall requested that Chaplain Arnold establish a twenty-minute meeting with him every month for the explicit purpose of leadership advisement and to attend the General's senior staff meetings to stay abreast of strategic-level information.[79] In one encounter shortly after the bombing of Pearl Harbor, General Marshall based his personnel and resource requirements for the Army Chaplain Corps on advice provided directly by Chaplain Arnold. In another encounter with General Marshall later in the war, Chaplain Arnold expressed concern that his chaplains—like those in previous eras—were being tasked with too many additional duties not inherent to the pastoral vocation, leading to an order from General Marshall limiting the secular duties given to chaplains during the WWII effort.[80]

Specifically, within the Army Air Corps and Army Air Forces, the same form of leadership advisement was happening. Like Marshall, General Hap Arnold, Chief of the Army Air Corps and later Commanding General of the Army Air Forces, scheduled recurring monthly meetings with his senior chaplain, Chaplain Charles Carpenter, who was often called "the Air Chaplain."[81] Chaplain Carpenter made widespread site visits to his chaplains and their troops in combat, leading to him being touted as "the most travelled chaplain in the armed services."[82] But these visits were not only for boosting morale and handling personnel concerns; they were also ordered by General Arnold for the purpose of understanding the conditions of the troops in the field and how strategic-

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[79] Ibid.

[80] Ibid.

[81] Ibid., 102.

[82] Ibid., 124.

level decisions are experienced at the tactical level.[83] Deputy Air Chaplain John Bennett also received word from chaplains under his charge about logistical bottlenecks and shortfalls that threatened the mission and put the needs of the war fighters at risk, news that he routed to General Arnold regularly.[84]

The leadership advisement of Air Chaplains Charles Carpenter and John Bennett soon gave institutional shape to this critical ministry in the form of Army Air Force Regulation 35-55, dated 10 September 1945, which states that an Army Air Forces chaplain "is the adviser to the commanding officer on all matters pertaining to the religious life, morals, and character-building factors within a given command."[85] This responsibility cascaded down from the Chief of Chaplains and Air Chaplain to the thousands of chaplains who ministered to the aircrews and to the aircraft maintainers who ensured the success of the Air Corps and Army Air Forces mission. That responsibility has remained as a critical aspect of the chaplain's ministry to airmen.

Leadership Advisement by Chaplains in the United States Air Force

In the years since the Second World War ended, military chaplains have continued their work not only of providing spiritual care but also advising senior leaders on every continent and in every conflict to which the United States armed services have been called.

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[83] Ibid., 126.

[84] Ibid., 102, 261-263.

[85] Ibid., 121.

In the Army, from which the Air Force formally separated in the 1947, this responsibility has remained in place.[86] Anne Loveland, who has written extensively on the history of Army chaplaincy, argues that the increasing institutionalization of leadership advisement has enhanced the credibility of the chaplaincy over the last seventy years.[87] But, Loveland opines it has also made chaplains "vulnerable to censure" and pressured to conform to the prevailing morals and milieus of military culture.[88] She points to the Mai Lai massacre in Vietnam as an example, an historical tragedy that was known to chaplains close to the tragedy but remained officially unreported to senior leadership.[89]

Kim Hansen, who has studied the topic of religious diversity in American military chaplaincy, believes that the chaplain's role in leadership advisement waned during the Cold War, a war "framed in terms of a clash between rival political and economic systems," only to have that advisement expand exponentially with the religious context of the conflict since September 11, 2001.[90] His exact focus, however, is more on the Religious Leader Engagements (RLEs) routinely accomplished by Army Chaplain Corps, a ministry historically uncommon in the Air Force Chaplain Corps.[91]

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[86] Anne Loveland, "From Morale Builders to Moral Advocates: U.S. Army Chaplains in the Second Half of the Twentieth Century," in *Sword of the Lord: Military Chaplains from the First to the Twenty-First Century*, edited by Doris L. Bergen (Notre Dame, IN: University of Notre Dame Press, 2004), 233.

[87] Ibid., 241.

[88] Ibid., 237.

[89] Ibid., 238.

[90] Kim Philip Hansen, *Military Chaplains and Religious Diversity* (New York: Palgrave Macmillan, 2012), 24.

[91] For a detailed history, see Lee, Burke, and Crayne, *Military Chaplains as Peace Builders*.

In the Air Force, the same risk-and-reward environment has existed. The conversation between Chaplain Carpenter and General Spaatz, mentioned in chapter one, which helped create the Air Force Chaplain Corps as distinct from the Army, is one example of high stakes leadership advisement with dramatic outcomes on the future of the United States Air Force.[92] Later, Carpenter would adopt the language of the previous Army Air Force Regulation 35-55 (10 September 1945) for the newly penned Air Force Regulation 165-3 (7 January 1948), stating that an Air Force chaplain at any rank was "the adviser to the commander on all matters pertaining to the religious life, morals, and character-building factors within a given command."[93] Carpenter says, "The chaplain is a specialist in the field of religion and, as such, with direct access to the commander, is the adviser of the commander on these matters."[94]

As distinct Air Force organizations coalesced in the years after 1947, the Air Force Chaplain Corps would follow suit but in a manner different from its Army ancestry. For the Air Force chaplain, their fundamental operational assignment was not so much to an individual unit, but to a wing or a base-level organization. While junior ranking chaplains might be embedded in a squadron or group and have leadership advisement responsibilities commiserate with that smaller organization, the senior ranking chaplain, called the wing chaplain, was ultimately tasked with advising the senior

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[92] Jorgensen, *Air Force Chaplains, Volume II*, 6–8.

[93] Ibid., 46.

[94] Ibid., 47.

leader, the wing commander, as a staff officer.[95] In that role, the wing chaplains not only led all the chapel staff and its programs for religious rites and ceremonies but also served as the key advisor on religion, ethics, and morale to the base's senior leadership and all those under its command.

Individual wing or base-level examples of ministry targeted at advising leaders abound in the annals of the Air Force Chaplain Corps. What follows is a brief but illustrative history of a few ways in which Air Force Chaplain Corps teams have fulfilled this responsibility of advising military leaders at all levels—but especially senior leaders—through ministry outside the context of religious rites and ceremonies.

Drawing on the heritage of past chaplains visiting troops on the front lines, the chaplains at Wright-Patterson Air Force Base in the early 1970s held a luncheon for commanders and senior enlisted leaders to discuss how senior leaders could use site visits to better understand the culture and climate of their organization.[96] In concert with social action helping agencies, chaplains in the late 1970s launched substance abuse counseling programs across the Air Training Command (ATC) and gathered anonymous statistics on the ways and means of alcoholism, information that was passed along to senior leaders having the power to make positive changes to the ATC work environment.[97]

In the 1980s, the chapel team at Beale Air Force Base, California, sponsored a weekend retreat for unit first sergeants, who are tasked with handling many of the

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[95] Martin H. Scharlemann, *Air Force Chaplains, Volume III*, (Washington: Office, Chief of Air Force Chaplains, 1972), 34.

[96] John E. Groh, *Air Force Chaplains,* vol. IV (Washington: Office, Chief of Air Force Chaplains, 1986), 600.

[97] Ibid., 624.

personal and personnel issues among junior enlisted airmen, along with their spouses to ensure that these senior enlisted leaders knew that the chaplain was a key adviser in the unit.[98] During that same time, the wing chaplain at Keesler Air Force Base in Mississippi used surveys to poll his commanders, assessing their access to and desire for unit chaplains in their midst and resulting in increased influence upon the units polled.[99]

The last official history of the Air Force Chaplain Corps was written in 1991, but since that time—with the fighting of Desert Storm and the post-9/11 Global War on Terror—chaplains have continued the work of advising senior military leaders. The presence of this core competency in key Air Force Chaplain Corps instruction remains[100] and continues to be a source of discussion at the highest echelons of the Chaplain Corps.[101]

Second Chair Leadership

The transition from the world of military history and doctrine into the corporate and ecclesiastical worlds can be jarring, except for the fact that all three worlds value good leadership, not just at the top of an organization but throughout it. An emerging area of literature investigates the dynamics of leading from within an organization rather than

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[98] John E. Groh, *Air Force Chaplains*, Vol. V, (Washington: Office, Chief of Air Force Chaplains, 1986), 264.

[99] Ibid.

[100] Department of the Air Force, Air Force Instruction 52-101.

[101] *United States Air Force Chaplain Corps Flight Plan: Developing Spiritually Fit Airmen to Fly, Fight, and Win*. (Washington: Office of the Air Force Chief of Chaplains), 28.

from the top. This type of leadership is called "second chair leadership,"[102] "subordinate leadership,"[103] "leading up,"[104] "distributed leadership,"[105] or "adaptive leadership."[106] Regardless of the terminology, the contributors to this literary field have noted key concepts in leadership and followership, responsibility and accountability, and influence and compliance in order to assist those trying to hold these tensions well from within their organization. These three relationships will serve as a guide to surveying the literature on second chair leadership.

The Identity of the Second Chair Leader

Mike Bonem and Roger Patterson, who have written extensively on the topic of second chair leadership in an ecclesiastical context, define the idea broadly: "A second chair leader is a person in a subordinate role whose influence with others adds value throughout the organization."[107] These leaders have authority by virtue of their position and office and are therefore expected to lead, but they are not the most senior member of their organization. Roger Patterson, in a separate work, traces this role back to the Son

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[102] Mike Bonem and Roger Patterson, *Leading from the Second Chair* (San Francisco: Jossey-Bass, 2005), 2.

[103] Billy Hornsby, *Success for the Second in Command* (Lake Mary, FL: Creation House, 2005), 9.

[104] Michael Useem, *Leading Up* (New York: Crown Business, 2003), 1. Useem uses the term "upward leadership" synonymously as well.

[105] Ronald Heifetz, Marty Linsky, and Alexander Grashow, *The Practice of Adaptive Leadership* (Boston: Harvard Business Press, 2009), 3.

[106] Ibid.

[107] Bonem and Patterson, *Leading from the Second Chair*, 2.

and Holy Spirit's subordinate role in the Trinity as well as to biblical characters Aaron, Joshua, Timothy, and Titus.[108]

Billy Hornsby, a pastoral leadership author, also favors the subordination idea, "The subordinate leader is not the first, not the primary, but is the minor, junior; he is not the dominant person in the organization."[109] For Hornsby, the second chair leader is simultaneously "both a follower and a leader."[110] Hornsby labors to demonstrate that this subordination is in no way an abdication of leadership and influence but rather an extension of context for leadership and influence. His chosen metaphor, drawn from the life and influence of the biblical character Joseph in Egypt, is that of "second chariot" leadership.[111] He says, "Joseph was never the primary leader, but he was able to save all of Egypt and Israel—even from the second chariot, a subordinate position."[112]

Dutch Sheets and Chris Jackson, authors likewise exploring the field of pastoral leadership, prefer the term "second in command." Rather than emphasizing the subordinate role, they prefer the idea of the servant role, saying that the second in command is "a leader who serves another leader."[113] They employ the concept of "the right-hand man or woman" to describe their vision for the second in command.[114] Biblically (and idiomatically), the person at the right hand is not senior in rank or

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[108] Roger Patterson, *The Theology of the Second Chair* (Raleigh, NC: Lulu, 2010), 12–36.

[109] Hornsby, 9.

[110] Ibid., 30.

[111] Ibid., 8.

[112] Ibid.

[113] Dutch Sheets and Chris Jackson, *Second in Command* (Shippensburg, PA: Destiny Image Publishers, 2005), 9.

[114] Ibid.

command but has trust and authority delegated from that person in order to serve/lead in that senior leader's place.

Pastoral leadership literature is not the only genre exploring the topic of second chair leadership. Various texts from corporate leadership have made similar surveys. Michael Useem, director of the Center for Leadership and Change Management at the Wharton School, chooses the terms "leading up" and "upward leadership" for the dynamic of second chair leadership.[115] He notes, "Leadership has always required more than a downward touch: it needs to come from below as well as from the top."[116] Second chair leaders are, according to Useem, "self-starters who take charge even when they have not been given a charge."[117] Not writing from an ecclesiastical context, Useem nonetheless identifies the biblical characters of Abraham, Samuel, and Moses as exemplars of second chair leadership, especially in the servant-intercessor role.[118]

Although not focusing exclusively on the second chair role, Ronald Heifetz, Alexander Grashow, and Marty Linsky—all professors at Harvard's Kennedy School—agree with Hornsby that the role of subordinate leadership is essential to any organization, "The world needs distributed leadership because the solutions to our collective challenges must come from many places."[119] "Many places" include not only the place of the first of command but also the places of second chair leaders within an organization, working for (and with) the senior leader. Larry Linne, CEO and leadership

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[115] Useem, 1.

[116] Ibid.

[117] Ibid., 107.

[118] Ibid., 5.

[119] Heifetz, Linsky, and Grashow, *The Practice of Adaptive Leadership*, 3.

consultant, similarly sees the role of the second in command as being critical to organizational effectiveness and harmony, what he calls "making the noise go away."[120]

All of these authors, employing slightly different terminology, agree that leadership from the second chair will improve an organization and yet, at the same time, provide nuances to the role and work of the second chair leader. Some authors focus on the role of the second chair leader as subordinate leaders, others as servant leaders, and still others as critical inter-organizational problem solvers. These different roles give shape to the "how" of second chair leadership. The sections below explore the "how" of a second chair leader's trust, fear, and courage with first chair leaders.

Trust and Second Chair Leadership

The literature repeatedly draws attention to one key element in successful second chair leadership: trust. While this trust must exist among second chair leaders (i.e. lateral relationships) as well as with those they lead (i.e. downward relationships), the main focus here will be the relational bond of trust necessary between the first and second chair leaders (i.e. upward relationships).

Bonem and Patterson view trust as "the foundation for an effective partnership between the first and second chair."[121] Likewise, leadership author and management consultant Patrick Lencioni views the absence of trust as the basis of dysfunctional teams

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[120] Larry G. Linne, *Make the Noise Go Away* (Bloomington, IN: iUniverse Publishing, 2011), v.

[121] Bonem and Patterson, 36.

and, positively, the presence of trust as the basis for functional teams.[122] Lencioni's assertion would be as true for the coalition of first and second chair leaders as it would be for an entire organization. Sheets and Jackson believe that the trust is earned by the second chair leader, not owed to them. "[The second chair leader] must earn the trust and carry the heart of their senior leader."[123]

A diverse mix of literature describes exactly how trust is earned. Bonem and Patterson provide a list including boldness, mutual respect, common vision/passion, and time spent together as being the keys to earning trust.[124] For Bonem, trust is earned primarily through the second chair leader's loyalty to the first chair leader.[125] Linne puts "trust through frequent communication" atop a list of success items for second chair leaders. Useem merges Bonem's and Linne's ideas, saying, "an open flow of information and an open display of respect are essential" to this relationship.[126] Leadership consultant Simon Hollington blends communication and performance in the earning trust, "Earn [the first chair leader's] trust too, by delivering what is expected of you and by being open and honest."[127]

The emphasis on communication leads several authors to identify second chair leaders as uniquely positioned advisors because they occupy a subordinate place within

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[122] Patrick M. Lencioni, *The Five Dysfunctions of a Team* (San Francisco: Jossey-Bass, 2002), 195.

[123] Sheets and Jackson, 26.

[124] Bonem and Patterson, 36–37.

[125] Mike Bonem, *Thriving in the Second Chair* (Nashville: Abingdon Press 2016), 36–37.

[126] Useem, 37.

[127] Simon Hollington, "How to…Lead Your Boss," *People Management* 12, no. 24 (December 7, 2006): 44.

the organization and lead it simultaneously. On the one hand, second chair leaders can serve as a "barometric pressure gauge"[128] for the culture and climate. Heifetz, Grashow, and Linsky note that "the people connected to the problem" [129] are in the best position to diagnose it. On the other hand, second chair leaders are not only doers, they are inherently leaders.[130] As a result, they will have influence not only on their subordinates and peers but also on the first chair leader themselves. Hornsby notes, "More than anyone else, because of proximity and relationship, the second in command is usually the one with the most influence with the boss in company affairs."[131] If trust is established, a second chair leader has potential to be a trusted advisor to the first chair leader.

Interestingly, the metaphor of marriage is used in several of the texts to describe the depth and breadth of trust in the ideal relationship between first and second chair leaders.[132] It is also called a "partnership"[133] and a "synergy."[134] Several sources highlight the help that only second chair leaders can provide to the first in command.[135] Whatever methods and metaphors are used to describe the trust-building endeavors of the second chair leader in the literature, trust is continually held up as paramount to the relationship.

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[128] Hornsby, 84.

[129] Heifetz, Linsky, and Grashow, *The Practice of Adaptive Leadership*, 74.

[130] Linne, 71–72.

[131] Hornsby, 35.

[132] Bonem and Patterson, *Leading from the Second Chair*, 43–44; Bonem, *Thriving in the Second Chair*, 25.

[133] Bonem, *Thriving in the Second Chair*, 6.

[134] Hornsby, 40.

[135] Bonem, *Thriving in the Second Chair*, 17; Linne, 56.

And yet, virtually all the literature recognizes that the second chair leader owes the first chair leader honest—even critical—feedback as a part of open communication and loyalty, so long as the feedback is bilateral and part of an overall plan to improve the organization. Without trust, critical feedback can be perilous to a second chair leader. Yet as with trust, feedback is a powerful catalyst for change. Thus Billy Hornsby lists honesty atop a list of qualities that build influence with the senior leader[136] and virtually all other scholars likewise tout the benefits of honest and transparent communication up the organizational chart. Further, Useem adds a relational component to honest feedback, asserting, "The more credible the messenger, the more powerful the message."[137]

Because the first chair leader can be blind to diagnosing problems at the tactical level, part of the work of the second chair leader is to help "lift the lid"[138] on these problems. For second chair leaders, according to Bonem, this process begins with self-assessment to ensure that the second chair leader is not the source of the problem. From there, it evolves into a sequence of gently suggesting problems, demonstrating the impact of prospective changes, offering solutions for change, and finally affirming the course of action chosen by the first chair leader.[139]

Suggesting to a senior leader the existence of an undiagnosed problem requires not only relational equity but also tactful communication. Heifetz and Linsky advise, "You can lower the danger [of giving critical feedback to a senior leader] by speaking in

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[136] Hornsby, 118.

[137] Useem, 91.

[138] Bonem, *Thriving in the Second Chair*, 23.

[139] Ibid., 36–38.

as neutral a way as possible, simply reporting observable and shared data rather than making more provocative interpretations."[140] When offering solutions, the literature consistently encourages second chair leaders to provide multiple courses of action and, as one author puts it, avoid "selling" the second chair leader's favorite ideas.[141] Instead, the literature repeatedly advocates for the second chair leader to know the first chair leader's strategic vision for the organization and provide advice based on it. It is called "owning the vision,"[142] "a common vision,"[143] and "a shared vision,"[144] with each author suggesting in their own way that understanding and supporting the first chair leader's organizational vision must shape the second chair leader's advice.

Once the first chair leader makes a final decision, the second chair leader's affirming of that decision—especially in public—is vital, due to the disastrous effects of unchecked dissent. Hornsby says, "Appeal if necessary. Plead your case. But stay loyal."[145] In this respect, the theme of safety reappears in the literature. One of the jobs of second chair leaders is to create a safe environment for first chair leaders to lead confidently, knowing they have the support of those below them. Linne believes that without that safety, first chair leaders will become ineffective.[146] Bonem agrees, citing

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[140] Ronald A. Heifetz and Marty Linsky, *Leadership on the Line* (Boston: Harvard Business Review Press, 2002), 158.

[141] Linne, 77.

[142] Hornsby, 100.

[143] Bonem, *Thriving in the Second Chair*, 6.

[144] Peter Scazzero, *The Emotionally Healthy Leader* (Grand Rapids, MI: Zondervan, 2015), 213.

[145] Hornsby, 33.

[146] Linne, 41.

the inherent loneliness involves in senior leadership.[147] Heifetz and Linsky call this safe environment, where honest communication and amicable critique can occur, a "holding environment." They write, "In holding environments, with structural, procedural, or virtual boundaries, people feel safe enough to address problems that are difficult ."[148] Amy Edmondson, Novartis Professor of Leadership and Management at the Harvard Business School, emphasizes the psychological as the catalyst to the environmental, "Psychological safety makes it possible to give tough feedback and have difficult conversations . . . In psychologically safe environments, people believe that if they make a mistake others will not penalize of think less of them for it."[149]

Based on the literature, trust, therefore, appears foundational to the effectiveness of a second chair leader's influence upon and relationship with the first chair leader. Without it, the second chair leader has little leadership bandwidth with which to lead and advise their organization and its senior leader. In this specific process of serving the senior leader as an advisor, with deep trust the second chair leader can diagnose problems honestly, offer solutions effectively, and support the senior leader credibly.

Fear and Courage in Second Chair Leadership

The literature makes the case that subordinate leaders can indeed build trust and credibility with senior leaders. And they build this trust not in spite of critical feedback but precisely because of it. As Michael Useem says, "Getting an unwanted message up to

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[147] Bonem, *Thriving in the Second Chair*, 127.

[148] Heifetz and Linsky, *Leadership on the Line*, 102–3.

[149] Amy C. Edmondson, *Teaming* (San Francisco: Jossey-Bass, 2012), 118.

the top can be one of the most challenging but also one of the most important actions for the upward leader."[150] Since communicating unpopular or unfavorable news to a senior leader is both challenging and important, it is common for the literature to address the emotions of fear and courage in the face of great risk.

The emotional aspects of leadership have become widely studied since Daniel Goleman's groundbreaking 1995 book *Emotional Intelligence*. This will not analyze Goleman's belief that emotional intelligence is as important as—and perhaps more so—a leader's Intelligence Quotient (IQ); the study will assume the veracity of that thesis. Instead, in what follows, the research will identify the specific emotions of fear and courage as they relate to second chair leadership, specifically in the confrontational interactions between those leaders and their superiors.

Depending on the mores of the culture and organization in which second chair leaders finds themselves, fear is a common obstacle. Edmondson charts four particular fears in organizations: fear of being seen as ignorant, fear of being seen as incompetent, fear of being seen as negative, and fear of being seen as disruptive.[151] First chair leaders may also hold the second chair leader's life or livelihood in their hands.

Amy Edmondson believes that "interpersonal fear—the fear associated with personal interaction and social risk—is at the root of many [organizational] failures."[152] Jim Herrington, Robert Creech, and Trisha Taylor, authors studying pastoral leadership from a systems theory perspective, believe leadership is a journey of personal

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[150] Useem, 102–3.

[151] Edmondson, 121.

[152] Ibid., 118.

transformation occurring "inside-out" in a loving community that fosters reflection and emotional growth.[153] These authors use the concept of anxiety and calm instead of courage and fear. Their vision for maturity relies on self-differentiated "calm observers" who can manage their internal emotions and lead well, especially leading up in the organization or family system.[154] Heifetz and Linsky agree, calling this position of the calm observer "the balcony perspective,"[155] terminology echoed in Bonem's work on second chair leadership.[156] From this position of emotional maturity, a second chair leader will have the capacity to manage the fear of leading across power levels in the organizational hierarchy. This capacity then provides psychological safety to communicate honestly with senior leaders, which provides the bedrock of trust.

Leadership author Edwin Friedman's specific work on self-differentiation is foundational as it relates to second chair leaders. He believes the *telos* of self-differentiation to be a solid sense of one's own identity apart from others (i.e. family systems and organizations) while simultaneously maintaining "minimum reactivity to the position or reactivity of others."[157] Friedman acknowledges that a second chair leader will naturally acquiesce to the (senior) position of others but believes differentiation to be the key to minimizing the effects on emotional poise and decision-making. Herrington, Creech, and Taylor agree, again using their model of anxiety and calm, "The goal [of

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[153] Jim Herrington, Robert Creech, and Trisha Taylor, *The Leader's Journey* (San Francisco: Jossey-Bass, 2003), 6.

[154] Ibid., 55.

[155] Heifetz and Linsky, *Leadership on the Line*, 53.

[156] Bonem, *Thriving in the Second Chair*, 60.

[157] Edwin H. Friedman, *A Failure of Nerve* (New York: Seabury Books, 2007), 183.

emotionally mature leadership] is not to become non-anxious . . . [but] to learn to be less anxious."[158]

As of yet, no consensus on the relationship of courage to fear has emerged. Michael Marquardt, the Executive Leadership Program director at George Washington University, calls courage in leadership fear's "antidote."[159] In this respect, the two emotions stand opposite to one another. Susan Tardanico, leadership author and CEO of the Authentic Leadership Alliance, takes a different perspective, situating courage within fear itself, "Demonstrating leadership courage—whether it's having an uncomfortable conversation, communicating when you don't have all the answers, or making a decision to move ahead on a new project—can be scary. Yet it's precisely the kind of behavior that fosters trust."[160] Here, the emotions are different, but inherently related. This literature focuses on both the internal (courage as virtue) and external (courage as action) drives as leaders confront challenges and mitigate risk.

For some authors, courage is viewed primarily as an internal drive, a virtue, or motivation. Michael Useem's perspective is typical, "Leading up requires great courage and determination. We might fear how our superior will respond, we might doubt our right to lead up, but we all carry a responsibility to do what we can when it will make a difference."[161] Billy Hornsby concurs, using almost the same language, "Leading up requires fortitude and perseverance. Subordinates might fear how superiors will respond

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[158] Herrington, Creech, and Taylor, 70.

[159] Michael J. Marquardt, *Leading with Questions*, 2nd edition (San Francisco: Jossey-Bass, 2014), 66.

[160] Susan Tardanico, "10 Traits of Courageous Leaders," *Forbes*, January 15, 2013 @ 11:09 AM, accessed August 10, 2016, http://www.forbes.com/sites/susantardanico/2013/01/15/10-traits-of-courageous-leaders/.

[161] Useem, 6.

to their advance, but every person should carry the responsibility to do what he can when it will make a positive difference in the organization."[162] For both of these authors, the concept of "carrying a responsibility" is an internal burden that manifests itself in respectful yet bold feedback and questioning described earlier.

Other authors focus more on the outward aspects of courage. For Kathleen Reardon, professor emerita at the University of Southern California Marshall School of Business, courageous leadership is viewed as a skill, "A special kind of calculated risk taking."[163] It is an acquired and intentional skill, one that is "rarely impulsive,"[164] developed by a combination of discernment, calculation, and social networking. Similarly, for Marquardt, courage is fundamentally an action, "Courage is always an act, not a thought. You cannot think your way into courage; you act your way into courage."[165]

But rather than being technical, courageous leadership—like trust—is relational. Reardon, writing specifically about those in second chair positions, says, "By establishing relationships with and influencing those around you . . . you gain sway over people who otherwise hold sway over you."[166] For Heifetz, Grashow, and Linsky, a strong relationship with a senior leader is the first ingredient in what they call "informal authority," the difference between a leader's actual authority per their job description and

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[162] Hornsby, 104.

[163] Kathleen K. Reardon, "Courage as a Skill," *Harvard Business Review*, January 2007, accessed August 10, 2016, https://hbr.org/2007/01/courage-as-a-skill.

[164] Ibid.

[165] Marquardt, 66.

[166] Reardon, 5.

the amount of influence they have on the organization as a whole.[167] Linne takes a synergistic approach, "The first-and-second-in-command relationship requires that both work to help the other be successful."[168]

Michael Useem has made one particularly relevant correlation. He devotes an entire chapter to the influence gained by the biblical prophets over not only the senior leaders they advised (often the king/queen), but even over God himself. He says, "For the prophet, the act of leading up required greater courage, since he was defying not just a team leader of a chief executive or a company director. The prophet was challenging the ultimate authority."[169] He studies the biblical accounts of Abraham, Moses, and Samuel as exemplars of this form of courageous leadership. Useem traces the source of the prophetic courage to the prophetic calling as a representative of God to the people and an intercessor of the people to God.[170] In this respect, the prophet serves as a "buffer" who ferries "intents downward and interest upward."[171] One of the most prominent modes for prophetic buffering was through speech. Useem notes that the essential work of prophets was "to give [their] best counsel, render [their] best judgment, and persist in the expression of both."[172] That expression—what has been called "the prophetic voice"—was through the currency of words, sometimes words of challenge and other times words of comfort. For each prophet, the message is different because it is borne out of a unique

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[167] Heifetz, Linsky, and Grashow, *The Practice of Adaptive Leadership*, 215.

[168] Linne, 97.

[169] Useem, 249.

[170] Ibid., 257.

[171] Ibid., 276.

[172] Ibid., 255.

experience, but the motif in every prophet's message was one of solidarity with the first chair leader (in their case God) and concern for the organization (in their case Israel) while courageously buffering the communication between those two audiences.

Moving close to the idea of a prophetic voice, Heifetz, Grashow, and Linsky speak of this expression as inspiration: "As an inspirational person, you must speak with a unique voice shaped by the purposes that move you, the particular challenges facing your organization in the world, and your own style of communication."[173] Like Useem, they cite Moses as an example, illustrating how inspiration comes not through eloquence of speech but by "how well you speak to others' viewpoints, values, and needs."[174] The prophetic voice of second chair leaders then becomes one model and motif found in the literature, albeit sparingly, to describe what courageous leadership looks like in the face of fear.

In conclusion, the field of research on second chair leadership is fruitful for understanding how Air Force chaplains advise senior military leaders on religious and ethical matters. In their organizations, chaplains are frequently outranked by the individuals they advise, often by two or more pay grades. And even if they are of equal or greater rank as the member they are advising, chaplains never have command authority. Their rank does not function the same way as that of a line officer. Therefore, the concept of "second chair leadership" is a worthwhile concept for chaplains who want to advise senior military leaders well.

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[173] Heifetz, Linsky, and Grashow, *The Practice of Adaptive Leadership*, 263.

[174] Ibid., 262.

The Pastor's Prophetic Voice

The last area of literature for survey is that of the prophetic voice of the pastor. To begin, the foundational ministry of the prophets in ancient Israel will be addressed, especially instances when they addressed senior leaders. From there, current literature that correlates the prophetic voice of these biblical figures with that of present day pastors will be examined. This theological topic may afford Air Force chaplains—who are not only officers, but are also ordained pastors—with resources to better inform the religious and ethical advice they provide to a diverse population of senior military leaders.

The Old Testament Prophetic Voice

In the Old Testament, the most prevalent term used to describe the office and work of the prophet is נָבִיא (*nabi'*), which, according to Old Testament scholar Robert Culver means essentially an "authorized spokesman."[175] The prophet's work is one of speaking the word of the Lord to whomever the Lord directs, whether the prophet's own leaders and people or rebellious kings and foreign nations. The prophet is to receive the word of the Lord and then speak that word. The prophet carries the word; they do not create the word. But inasmuch as they are faithful to the divine word, they will fulfill their call. Princeton theologian B.B. Warfield notes, "That [the prophet] is a prophet at all

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[175] Robert D. Culver, "1277 נָבָא," in *Theological Wordbook of the Old Testament*, eds. R. Laird Harris, L. Archer Gleason, and Bruce K. Waltke (Chicago: Moody Publishers, 2003), 544.

is due not to a choice on his own part, but to a call of God, obeyed often with reluctance."[176]

In the history of Israel, there were many false prophets who spoke self-sanctioned messages not endorsed by the Lord, which is why Culver's descriptor above of "authorized" is critical; the prophet was one who had been commanded to speak, often against their own will and often to audiences who would not or could not heed the divinely authorized message. But the prophet was more than just a speaker. The prophet was, according to Hebrew scholar Abraham Heschel, "a man who feels fiercely,"[177] an "assaulter of the mind"[178] of his audience, a "poet, preacher, patriot, statesman, social critic, moralist."[179]

Two of the key methods of speaking prophetic messages are forthtelling and foretelling. Forthtelling is the proclamation of God's truth. Foretelling is the prediction of future events if that truth is not heeded. With respect to these two terms hermeneutical professor Grant Osborne notes, "The true purpose of the latter was to assist and strengthen the former."[180] Osborne elaborates, "The prophet was primarily a *forthteller* whose message was addressed to the people and situation of his day, and *foretelling* in reality was part of that larger purpose."[181] Heschel states this same idea succinctly,

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[176] Benjamin B. Warfield, *The Works of Benjamin B. Warfield* (Grand Rapids, MI: Baker Book House, 1978), 1:19.

[177] Abraham Joshua Heschel, *The Prophets* (Peabody, MA: Hendrickson, 2007), 5.

[178] Ibid., 10.

[179] Ibid., viii.

[180] Grant R. Osborne, *The Hermeneutical Spiral* (Downers Grove, IL: IVP Academic, 2007), 259.

[181] Ibid., 265.

"Every prediction of disaster is in itself an exhortation to repentance."[182] The forthtelling of God's word served as the *raison d'etre* for foretelling prophecies of curses or blessings.

The Prophet Joseph

One of the first prophetic works of this sort seen in the Old Testament is through Joseph, son of Jacob. During his youth, Joseph speaks of visions of the future through dreams. These visions confront and defy the social conventions of primogeniture, and thus he alienates himself from his older brothers and becomes known as a "dreamer."[183] This isolation leads to Joseph being sold into slavery and taken to Egypt, where he is eventually imprisoned, a common occurrence for biblical prophets.

In the bowels of Pharaoh's cellar, Joseph's visions continue. He senses a connection with the Lord that enables him to interpret dreams and foretell (i.e. prophesy) future events to his cellmates. Two years later, this prophetic gift earns him an audience with Pharaoh, interpreting two dreams that foretell the future of both feast (blessing) and famine (curse) in Egypt. Joseph's divinely appointed ability is in lockstep with the later prophets. He interprets the dreams and advises Pharaoh on a course of discreet and wise action (Genesis 41:33) based on the future foretold.

The "how" of leadership advisement to senior leaders is the aim of this research, so it is fruitful to consider that question with respect to Joseph. Biblical scholar Walter Brueggemann, in his commentary on Genesis, opines, "Something is going on in these

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[182] Abraham Joshua Heschel, *The Prophets* (Peabody, MA: Hendrickson, 2007), 12.

[183] Genesis 37:19.

verses that neither Pharaoh nor Joseph understands."[184] And the readers may not understand it either, but insights can be gleaned from scholarly interpretation. Brueggemann observes not only the authority of Joseph as he advises Pharaoh but also a "remarkable technical 'know-how' put at the service of imperial well-being."[185] Brueggemann locates the source of this "technical know-how" not in techniques of famine prevention or food preservation per se but in Joseph's covenantal relationship to and representation of the God of Israel. Joseph believes that Yahweh—not Pharaoh—is in control of history. Most scholars agree with this assertion, Benno Jacob highlighting as proof that the first word out of Joseph's mouth inside Pharaoh's court is the word "God."[186] He goes on to say, "This speech is as pious as it is frank. He who is aware of God, is humble and fearless at the same time. Even a king is nothing compared to God."[187] Allen Ross' list is similar but slightly different, seeing humility and faith as being the source of Joseph's bold advisement.[188]

The literature is in broad consensus that the "how" of Joseph's speech stems from his belief in the "who" of Yahweh, the God of Israel. And from faith-based conviction comes confidence, which allows Joseph to "calmly announce to the lord of Egypt . . . a bold and risky message."[189] That message becomes the means by which Joseph rises to

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[184] Walter Brueggemann, *Genesis* (Louisville, KY: Westminster John Knox Press, 2010), 329.

[185] Ibid., 328.

[186] Benno Jacob, *The First Book of the Bible: Genesis, Interpreted by B. Jacob*, translated by E.J. Jacob and W. Jacob (New York: Ktav, 1974), 280–81.

[187] Ibid.

[188] Allen P. Ross, *Creation and Blessing* (Grand Rapids, MI: Baker Academic, 1997), 641.

[189] Brueggemann, *Genesis*, 330–31.

power and saves Abraham's descendants according to the promises of Genesis 12:1-3. He assumes the second highest position in Egypt and advises Pharaoh from that position. While the term נָבִיא (*nabi'*) is nowhere used of Joseph, his role and work is in good company with later prophets who would both forthtell and foretell the ways of the Lord to people and rulers alike, often experiencing great hardship for the sake of their prophetic message and identity.

The Prophet Moses

The next—and perhaps foremost—prophet in the Old Testament is Moses. After the proto-prophetic work of Joseph above, it is Moses' charge from God not only to lead Abraham's progeny out of slavery in Egypt but also to receive the word of Yahweh and speak it to whomever Yahweh directs. Yahweh commands Moses, "I am the Lord; tell Pharaoh king of Egypt all that I say to you."[190] Herein lies Moses' divine authorization to serve as a spokesman for Yahweh.

The execution of that command comes with much struggle for Moses. From the start, he claims inadequacy for the task, pleading, "Behold, I am of uncircumcised lips; how then shall Pharaoh listen to me?"[191] The Lord's reply is that Moses' brother Aaron would then serve as Moses' נָבִיא (*nabi'*) as Moses was the נָבִיא (*nabi'*) for Yahweh. Brevard Childs, the late Yale Divinity School Professor of Old Testament, calls this arrangement a "concession" by God that aids the communication of the message without

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[190] Exodus 6:29.

[191] Exodus 6:30.

relieving Moses of his prophetic responsibility.[192] That responsibility is the "testimony that nothing in human history shares the glory which belongs alone to God . . . reduc[ing] Pharaoh to a pawn on God's great chess-board."[193] Reformer John Calvin echoes the same, calling this testimony "the point to which all tends, namely, to assign to God the praise of his lovingkindness and to heighten his glory."[194]

Yet, Pharaoh appears to miss what Calvin calls "the point." Immediately after this provision, the Lord tells Moses that Pharaoh will not listen to the confrontational message that Moses and Aaron will bring, the result being that the Lord will inflict judgment upon Egypt (curse) in order to free the enslaved Israelites (blessing).

Like with Joseph's story above, scholars correlate Moses' trust in the covenant God of Israel with confidence to speak for him. Rather than technique, the scholars tend to cite faith as a key component of Moses' leadership advisement. Calvin says that Moses "brought no industry, nor talent, nor counsel, nor dexterity himself, but simply obeyed God . . . After having ingeniously confessed his hesitation, [Moses] now relates that he and his brother were in better courage for the performance of their office."[195] Douglas Stuart agrees, but observes, "As Moses' courage and faith increased, the need for Aaron's close collegial support and/or public representation of his brother lessened."[196]

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[192] Brevard S. Childs, *The Book of Exodus* (Philadelphia: Westminster Press, 1974), 79.

[193] Ibid., 119.

[194] John Calvin, *Commentaries on the Four Last Books of Moses*, translated by Charles William Bingham, reprint edition, Calvin's Commentaries (Grand Rapids, MI: Baker Books, 1974), I:138.

[195] Ibid., I:143.

[196] Douglas K. Stuart, *Exodus*, The New American Commentary series (Nashville: Holman Reference, 2006), 138.

Over the course of several chapters of biblical narrative, Yahweh commands Moses (and therefore Aaron) to demand that Pharaoh free the Israelites from bondage, lest Egypt suffer divinely wrought plagues. Moses and Aaron begin each address with a forthtelling of God's word (e.g. "Let my people go that they may serve me")—like Joseph, identifying the source of the message—followed by a foretelling of consequences if that word is not obeyed (i.e. the ten plagues). As Yahweh previously indicated, Pharaoh does not heed the forthtelling and so crippling plagues afflict the Egyptian society, culminating in the death of all firstborn in Exodus 12 and the subsequent emancipation of Israel, proof that the word of the Lord is trustworthy and true.

The Prophet Nathan

During the Davidic reign, one prophetic voice rises above the others: the prophetic voice of Nathan. Nathan is deemed a prophet (נָבִיא, *nabi'*) in 2 Samuel 7:1 when he is called upon to advise David in the construction of an edifice to house the ark of the covenant. At first, he tells the king, "Go, do all that is in your heart, for the Lord is with you,"[197] but that night receives the word of Yahweh that it would be David's successor—not David himself—who would oversee the construction of a temple. The message, however, is replete with divine promises of blessing and perpetuity of power in David's household, eliciting a response of gratitude and worship. The editorial comment

[197] 2 Samuel 7:3.

regarding Nathan's prophetic voice is that he spoke to David, "In accordance with all these words [of the Lord], and in accordance with all this vision."[198]

Later in David's reign, Nathan would be given the unenviable job of confronting the king with an exposé of his adultery, conspiracy, and murder, wielding what Brueggemann calls an "awesome voice from outside royal perception."[199] Nathan's parable about the rich and poor shepherd both reveals David's unjust acts, worthy of capital punishment under the law, and serves as the means for David to repent and seek forgiveness. Nathan proclaims (i.e. forthtells) that David has "despised the word of the Lord"[200] and predicts (i.e. foretells) that David's house will be rife with public conflict and enmity.

This confrontation, although tense for the prophet, ultimately leads to David's restoration and the birth of Solomon, the son who would fulfill the divine promises regarding the construction of the temple. Later prophets would not fare as well in confronting immoral leaders with the word of Yahweh, but Nathan serves as the prophetic voice of both justice and mercy in the lives of both David and Solomon. It is, in fact, Nathan who later delivers to David the message that this son was loved by Yahweh and should therefore be nicknamed "Jedidiah," a Hebrew rendering of "beloved of the Lord."

The pericope focuses more on the king than the prophet, but Nathan's approach is noteworthy for the topic at hand. Brueggemann states, "The narrative struggles with how

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[198] 2 Samuel 7:17.

[199] Walter Brueggemann, *First and Second Samuel* (Louisville, KY: Westminster John Knox Press, 2012), 279.

[200] 2 Samuel 12:9.

truth shall speak to power. The prophet addresses the king. Such speech is dangerous business, especially to address a king so cynical and desperate."[201] As Nathan navigates these dangers, especially the "daring change of rhetoric" in 2 Samuel 12:7a, Brueggemann suggests that what immediately follows in verse 7b is the source of Nathan's courage in a "high-risk moment": "Thus says the Lord, the God of Israel."[202] Like Joseph and Moses before him, Nathan founds his courage and confidence to speak in prophetic tones on his faith in the power of God's word and work.

As the Davidic narrative unfolds in 2 Samuel, Nathan plays a key role in the successful transition of power between David and Solomon. When David is nearing his death, Adonijah seeks to usurp Solomon as the heir to David's throne. Nathan advises Bathsheba to bring this matter to King David's attention. Nathan does likewise and bolsters King David's confidence in the word of Yahweh that Solomon—and not Adonijah—would be the next king of Israel.

Upon this kingly proclamation in 1 Kings 1:29-30, Nathan then serves as one of the critical executors of David's command to announce, anoint, and install Solomon as king. A symbol of Nathan's prophetic influence in the life of this regal—and yet fractured—family is the fact that Solomon appointed Nathan's two sons Azariah and Zabud in his administration, the latter son being deemed the "king's friend."[203]

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[201] Brueggemann, *First and Second Samuel*, 280.

[202] Ibid. See 2 Samuel 12:7.

[203] 1 Kings 4:5.

The Prophet Elijah

Not all prophets had the privilege of confronting the king of Israel with the word of Yahweh and witnessing contrition and repentance. In fact, Nathan may be the exception, not the rule. King Ahab's response to Elijah's prophetic voice is more typical. Biblical commentator Paul House calls Elijah, "Without question . . . one of the most distinctive and diversely talented individuals in the Bible. He is prophet, preacher, political reformer, and miracle worker all at the same time."[204] As is typical of the prophets, Elijah's story is not without struggle.

Elijah's introduction is abrupt in 1 Kings 17:1; it is not revealed how or why he has access to King Ahab, but he foretells a lengthy drought that will decimate Israel's national infrastructure and—more importantly—prove that Yahweh, not Baal, is the Lord of rain and water. By this time, David is but a national memory, and Israel's mores have changed. This prophetic message immediately puts Elijah at odds with the current power structure in Israel, so the Lord commands Elijah to flee to the wilderness where his provision will come through water from a brook and twice-daily bread and meat from ravens.

"After many days" is how 1 Kings 18 begins. There is yet another confrontation between Elijah and Ahab to announce the end of a three-year drought. At first glance, Ahab calls the prophet, "troubler of Israel,"[205] to which Elijah calls the king the true troubler and forthtells that he has "abandoned the commandments of the Lord and

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[204] Paul R. House, *1, 2 Kings: An Exegetical and Theological Exposition of Holy Scripture* (Nashville: Holman Reference, 1995), 212.

[205] 1 Kings 18:17.

followed Baals."[206] Elijah demands a showdown between himself and 450 of Baal's prophets to demonstrate the veracity of his prophetic message. His victory on Mount Carmel over those prophets earns him obeisance with King Ahab, but as soon as Ahab recounts the event with his wife Jezebel, Elijah finds in her an even fiercer opponent to his prophetic voice and calling, leading one commentator to call Jezebel, "One person as committed to Baal as [Elijah] is to Yahweh."[207] Jezebel issues a death warrant for the Lord's prophet and, with the soaked altars of Carmel still smoldering from the consuming fire of Yahweh, Elijah flees in fear from the wrath of the queen.

This seminal moment in Elijah's life is typical for a prophet. In defining the role and work of a prophet above, Warfield reminds us that the prophetic call is "obeyed often with reluctance."[208] This reluctance is due in part to the unpredictability of divine revelation. False prophets could manufacture messages pleasing to the ears of their audience, whereas the true prophet was constrained to speak what they heard, especially to leaders, which those leaders often opposed. Biblical scholar J.A. Thompson notes that prophets during this era "established the principle that it was part of the prophetic calling to criticize the king and his policies in light of ancient traditional beliefs and to seek to correct them, by political action if necessary."[209]

Forty days after his exodus from Jezebel, on Mount Sinai (named Horeb in 1 Kings 19:8), the Lord meets the fleeing prophet and uses revelation as a means for

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[206] 1 Kings 18:18.

[207] House, 221.

[208] Warfield, 1:19.

[209] J. A. Thompson, *The Book of Jeremiah*, 2nd ed. (Grand Rapids, MI: Eerdmans, 1980), 5.

encouragement and awe. Yahweh had done the same for Moses in Exodus 34:18. For Elijah, the Lord reveals himself not in a strong wind, an earthquake, or a fire, but in "the sound of a low whisper."[210] As with Joseph, Moses, and Nathan, Elijah's covenantal identity in relationship to God serves as a catalyst to the his courage and conviction in the face of risk. Elijah is then commanded to seek out and install new leaders in Israel (both king and prophet). In closing, the Lord reminds Elijah of the army of faithful followers who have not worshipped Baal, an utterance that "reaffirms God's uniqueness, his sovereignty over all nations, and the importance of the prophetic word."[211]

Rallied by this revelation, Elijah returns to his prophetic work, denouncing the injustices done by Ahab and Jezebel as they illegally seize the vineyard of Naboth by conspiring to have him unjustly stoned in 1 Kings 21:1-16. Elijah delivers the message of divine vengeance upon this sin saying, "In the place where dogs licked up the blood of Naboth shall dogs lick up your own blood."[212] Elijah continues, predicting the destruction not only of Ahab and Jezebel, but also of Ahab's entire progeny. It is this foretelling of the fate of Ahab that leads to a period of repentance and the Lord's temporary staying of judgment.

The Prophet Jeremiah

In the eras following Elijah and his successor Elisha, the role and work of the נָבִיא (*nabi'*) evolve and crystallize. The spoken word takes the form of the written word. The

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[210] 1 Kings 19:12.

[211] House, 224.

[212] 1 Kings 21:19.

forthtelling and foretelling messages of the major and minor prophets therefore comprise a huge percentage of the Hebrew canon. The prophet Jeremiah, son of Hilkiah, played a prominent role in the promulgation of these messages. Thompson notes, "It was Jeremiah's responsibility to proclaim a message about nations and kingdoms, 'to pluck up and to break down, to destroy and to overthrow, to build and to plant' (1:10)."[213] Being that a military chaplain's prophetic voice is often heard in the context of conversations about "nations and kingdoms," analyzing Jeremiah's work in this new era of prophecy is appropriate. Furthermore, perhaps more is known about Jeremiah's own internal struggles as he carries the prophetic mantle than any other prophet, which will be fruitful in what follows.

Little is known about Jeremiah's life before his prophetic call came in 627 B.C., the thirteenth year of Josiah's reign, except that Yahweh had set apart Jeremiah as "a prophet to the nations" even before his life began.[214] As with Moses and Elijah, the Lord buttresses the prophet's confidence by a promise of divine presence and power as he speaks, saying "Behold, I have put my words in your mouth"[215] and "I make you this day a fortified city, an iron pillar, and bronze walls, against the whole land, against the king of Judah, its officials, its priests, and the people of the land. They will fight against you, but they shall not prevail against you, for I am with you, declares the Lord, to deliver you."[216] Here, Yahweh is providing Jeremiah with specific promises about divine power

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[213] Thompson, 9.

[214] See Jeremiah 1:1-5.

[215] Jeremiah 1:9.

[216] Jeremiah 1:18-19.

and the prophet's own covenantal identity, promises to which the prophet would need to cling in confidence when confronting people of power.

Even still, Jeremiah required reassurance at many points in his prophetic ministry. Utilizing the prophetic voice to forthtell and foretell God's word would land Jeremiah at the center of an assassination plot by his kinsmen (11:18-23), in the stocks at the hands of Pashur the priest (20:1-6), in prison by the Jewish officials (37:11-38:13) and exiled to Egypt by Israelite men unwilling to listen to his message (43:1-7). At the center of such opposition, no wonder Jeremiah has been referred to as "the weeping prophet." For the sake of this study, it is the third of these episodes above that begs for attention, for in it, Jeremiah lifts up his prophetic voice in directly confronting and advising King Zedekiah.

In Jeremiah 37:1-5, Nebuchadnezzar sets up Zedekiah as his vassal-king in Judah during a time when no one was listening to Yahweh's word through the prophet Jeremiah. Nonetheless, while the Babylonians were besieging Jerusalem, Zedekiah sends an envoy to ask that Jeremiah pray to Yahweh on behalf of the king and the city. Thompson opines that Zedekiah may have been hoping that Jeremiah's prayers could summon a miracle similar to what Isaiah foretold in 2 King 19:32-27 when the Lord rescued Israel from the Assyrians in response to King Hezekiah's prayers.[217] However, in the earlier instance, the king prayed and the prophet delivered the message of salvation. Now, the king does not himself pray, but rather delivers a request that the prophet pray

[217] Thompson, 631.

instead. One commentator notes, “It is ironic that [the king] had consistently ignored Jeremiah’s messages but now asked for his prayers.”[218]

The text gives no indication that Jeremiah prays. Instead, the Lord sends a message that Jerusalem will not be saved and Nebuchadnezzar will inevitably conquer the city. As Jeremiah is leaving Jerusalem during a break in the siege, a royal guardsman arrests him on charges of desertion. Instead of repenting, Zedekiah misinterprets Jeremiah’s message as being treasonous, ordering him to be beaten and thrown in prison, where the prophet stays for “many days.”[219]

Eventually, King Zedekiah summons Jeremiah and asks about the word of the Lord. Jeremiah’s response does not deviate from the impending doom earlier foretold. He states matter-of-factly to the king, “You shall be delivered into the hands of the king of Babylon”[220] and argues against his unjust imprisonment for speaking the word of the Lord. The king hears and heeds the prophet’s words. Jeremiah is relocated from prison to a house arrest situation in the court of the guard where he received a ration of one loaf of bread per day.

In the chapters that follow, Jeremiah is again arrested, thrown into the cistern of Malachiah, rescued by an Ethiopian eunuch, and brought back to King Zedekiah for counsel. The prophet warns the king not to fight the Babylonians but rather peacefully to surrender the city to them. If not, Jeremiah tells Zedekiah that “all your wives and your sons shall be led out to the Chaldeans, and you yourself shall not escape from their hand,

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[218] F. B. Huey, *Jeremiah, Lamentations: An Exegetical and Theological Exposition of Holy Scripture* (Nashville: Holman Reference, 1993), 328.

[219] Jeremiah 37:16.

[220] Jeremiah 37:17.

but shall be seized by the king of Babylon, and this city shall be burned with fire."[221] Zedekiah does not heed the forthtelling and foretelling prophecy of Jeremiah. Instead of seeking peace with Babylon, Zedekiah waits until the walls of Jerusalem are breached, attempts to flee the falling city, and is captured by the Babylonians who put out his eyes, but not before killing his entire family as the last act he would eyewitness.

Miraculously, the prophet Jeremiah is spared. Nebuchadnezzar commands the captain of his imperial guard, "Take [Jeremiah], look after him well, and do him no harm, but deal with him as he tells you,"[222] a better treatment than from the hands of his own king. During this phase, he pronounces the Lord's judgment against Judah and any nation that serves idols, including global powerhouse Babylon. It is these prophecies against kin, countrymen, and captor that close out the prophetic ministry of Jeremiah, the voice of the Lord during a tumultuous time in Zion.

Like Elijah, Jeremiah endured a painful struggle with his prophetic call. His received revelation and his confrontation of leaders and laymen alike resulted—as with virtually all the prophets—in isolation and loneliness. In his own words, Jeremiah laments, "I did not sit in the company of revelers, nor did I rejoice; I sat alone, because your hand was upon me, for you had filled me with indignation."[223] At times, Jeremiah feels not only isolation from his peers because of his call, but also from the one who called him in the first place. He says, "O Lord, you have deceived me, and I was

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[221] Jeremiah 38:23.

[222] Jeremiah 39: 12.

[223] Jeremiah 15:17.

deceived; you are stronger than I, and you have prevailed."[224] The Hebrew word פָּתָה translated as "deceived" in the ESV could literally be rendered "seduced," as it is in Exodus 22:16. Thompson comments, "Jeremiah seems to be saying that he had understood his relationship to Yahweh to be something like a marriage bond, but it was now clear that he had been deceived, enticed by Yahweh, who has used him and tossed him aside."[225]

However, Jeremiah's prophetic burden comes with a deep sense of the Lord's presence that assists him and propels him forward. Immediately after his claim of divine seduction, he states with confidence, "The Lord is with me as a dread warrior, therefore my persecutors will stumble; they will not overcome me. They will be greatly shamed, for they will not succeed. Their eternal dishonor will never be forgotten."[226] Here, Jeremiah is confessing his faith in God's presence—no matter how dire his circumstance—as well his own covenantal identity in relationship to the God of Israel. It is this confession that ultimately produces the confidence to confront senior leaders and risk wielding the prophetic voice.

Whether Joseph during the famines in Egypt, Moses during the exodus, Nathan during the monarchy, or Jeremiah during the exile, the prophetic responsibility was a constant struggle with trust, courage, and risk, especially as they advised—and even confronted—senior leaders.

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[224] Jeremiah 20:7.

[225] Thompson, 459.

[226] Jeremiah 20:11.

The Pastor as Prophet

Robert Wilson, former chair of the Yale University Department of Religious Studies, has written widely on the concept of biblical prophecy as well as its correlatives in modern societies. In those societies, he identifies the role of the biblical prophet with wider cultural ideas of the shaman, the witch/sorcerer, the medium, the diviner, the priest, the mystic and the intermediary.[227] Absent from this list, written in 1980, is the role of the pastor. This field of literature, spearheaded by the work of Old Testament scholar Walter Brueggemann, is most voluminous beginning around the early 1980s and expanding since.

In what follows, many scholarly voices associate the pastoral role and work with the prophetic role and work. However, what is not monolithic in the literature is the uniqueness of the pastoral role and work versus that of the prophet. For some authors, the pastor does indeed take a unique role, meriting the title "pastor-as-prophet." For others, the pastor is one prophetic voice out of many prophetic voices within the wider church community.

Integrating the work done by biblical prophets in the past with the pastoral task in the present, Old Testament scholar Walter Brueggemann is not hesitant to call pastors accepting a prophetic mode "prophetic ministers."[228] For Brueggemann, the role of pastor-as-prophet is not *de facto*, but contingent upon whether the pastor seeks to provide

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[227] Robert R. Wilson, *Prophecy and Society in Ancient Israel* (Philadelphia: Fortress Press, 1980), 21–28.

[228] Walter Brueggemann, *The Prophetic Imagination*, 2nd edition (Minneapolis: Fortress Press, 2001), 4.

a vision alternative to the vision in the dominant culture. For pastors with that particular vision and vocation, "Prophetic ministry can and must be practiced."[229]

Earl Shelp and Ronald Sunderland, editors of a collection of essays on the intersection of the pastoral and prophetic tasks, take a more requisite approach to the relationship of the pastoral and prophetic roles for ordained clergy, "The prophetic ministry of ordained pastors as prophets is not merely an option, still less an idle curiosity; it is incumbent on them as an important feature of their role and identity."[230] They go so far as to call the prophetic and pastoral ministries of a clergyperson "an essential interdependence."[231] Professor Daniel Migliore of Princeton Theological Seminary agrees, "Pastoral ministry must be prophetic."[232]

Stanley Hauerwas, ethicist and theologian, agrees with the authors above on the necessity a prophetic role in pastoral ministry but tethers the prophetic role more to the pastoral ministry accomplished by the community of believers—of which the pastor is a part—rather than the individual prophet or pastor. In the New Covenant era, "It is the community itself that is now prophetic, for it is a community formed by the life and death of Jesus of Nazareth."[233] Authors Keith Anderson and Tim Keller both agree with

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[229] Ibid., 116.

[230] Earl E. Shelp and Ronald H. Sunderland, "Prophetic Ministry: An Introduction," in *The Pastor as Prophet*, edited by Earl E. Shelp and Ronald H Sunderland (New York: Pilgrim Press, 1985), 8.

[231] Ibid., 26.

[232] Daniel L. Migliore, "The Passion of God and the Prophetic Task of Pastoral Ministry," in *The Pastor as Prophet*, edited by Earl E. Shelp and Ronald H. Sunderland (New York: Pilgrim Press, 1985), 125.

[233] Stanley Hauerwas, "The Pastor as Prophet: Ethical Reflections on an Improbable Mission," in *The Pastor as Prophet*, edited by Earl E. Shelp and Ronald H. Sunderland (New York: Pilgrim Press, 1985), 41.

Hauerwas, seeing the prophetic role belonging to church in all spheres of its influence, the pastor occupying one role among many.[234]

Duke Divinity School professor and former Methodist bishop William Willimon takes a middle ground, believing in the unique prophetic work of the pastor in the midst of an ideally prophetic community. He says, "Much pastoral activity must be 'prophetic,'" while at the same time, "the goal of the prophetic pastor is the constitution of a prophetic community."[235]

The Pastor's Prophetic Ministry

With the various nuances in place correlating the pastoral identity with the prophetic, what follows is a survey of the work done by the pastor-as-prophet, along with their community, in what has been called "prophetic ministry."[236] The issue here is the nature of what constitutes prophetic ministry, if in fact, the pastor and/or their community is prophetic.

Much of the literature emphasizes that this prophetic ministry is multifaceted in the life of pastors and the communities they lead. It is both public and private, both individual and corporate, focused both inwardly and outwardly, and based both on truth and love. This both/and dynamic makes sense because the prophetic task, according to spiritual director Keith Anderson, "insists on an integration of all of life . . . Prophetic

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[234] Keith R. Anderson, *A Spirituality of Listening* (Downers Grove:IL: IVP Books, 2016), 147; Timothy J. Keller, *Center Church* (Grand Rapids, MI: Zondervan, 2012), 345.

[235] William H. Willimon, *Pastor: The Theology and Practice of Ordained Ministry*, rev. ed. (Nashville: Abingdon Press, 2016), 242.

[236] Brueggemann, *The Prophetic Imagination*, 116.

spirituality might be called organic, holistic or integrative."[237] Brueggemann is likewise holistic in his view of the ministry of pastor-as-prophet, summarizing that work as being "done in, with, and under all the acts of ministry—as much in counseling as in preaching, as much in liturgy as in education."[238] Andrew McAuley Smith, whose Doctor of Ministry dissertation at Princeton Seminary tested Brueggemann's thesis above, comes away agreeing that the prophetic ministry of the pastor—and the church—is demonstrated across the gamut of their public and private witness.[239]

While not patently denying the holistic approach of authors like Anderson and Brueggemann, other authors home in on particular facets of the prophetic work of a pastor. Pastoral leadership consultant Chad Hall locates the prophetic work of the pastor in the realm of public leadership, most notably in preaching, decision-making, vision casting, and community involvement.[240] Shelp and Sunderland argue against precisely this emphasis of the public prophetic ministry over private prophetic work, which they believe has resulted in a myopic understanding of the pastor's prophetic work.[241] Hauerwas agrees and locates prophetic work in routine pastoral care like preaching, visiting the sick, serving the poor, and caring for the distressed.[242] Willimon calls corporate worship in particular "the primary source of such prophetic conviction,

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[237] Anderson, 144.

[238] Brueggemann, *The Prophetic Imagination*, 117.

[239] Andrew McAuley Smith, *Prophets in the Pews* (Princeton, NJ: Princeton University Press, 1999), 120.

[240] Chad Hall, "Pastor as Prophet," Blog, Transformed, October 30, 2012, accessed May 21, 2017, https://www.westernseminary.edu/transformedblog/2012/10/30/pastor-as-prophet.

[241] Shelp and Sunderland, 15.

[242] Hauerwas, 43–48.

security, and faith."[243]

More specifically, the correlation of prophetic ministry with preaching has a long pedigree of scholarship, more so than any other facet of this conversation. Although this field of research is most fruitful since the early 1980s, Old Testament scholar L.D. Temple made the connection in the 1880s. "In important respects the functions of the Christian minister correspond to the prophet of Jehovah."[244] More recently, homiletics expert Zack Eswine, following Hall above, identifies the prophetic ministry—or as he calls it "the prophetic edge"—particularly with the sermon.[245] Pastor John Piper agrees, titling a 2010 lecture series specifically "Pastor as Prophet."[246] Theologian Owen Strachan notes that in a "posthomiletical age [of] tweets and emoticons . . . the pastor, like the apostles, stands firmly in the oratorical tradition of the prophets, who heard the word of God and explained it, applied it, and commended it to the people."[247] Orthodox Presbyterian Church teaching elder Jeffrey Landis also concurs but adds the sacramental work of the ordained minister to his list, reflecting the Reformed emphasis on word and sacrament from his tradition.[248]

This particular emphasis in the literature begs of the question of the audience for

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[243] Willimon, 242.

[244] L.D. Temple, "The Preacher a Prophet," *The Old Testament Student* 4, no. 9 (1885): 413.

[245] Zack Eswine, *Preaching to a Post-Everything World* (Grand Rapids, MI: Baker Books, 2008), 118–19.

[246] John Piper, "The Pastor as Prophet," The Pastor as Prophet (class lecture at Mars Hill Church, Seattle, WA, 2010), accessed April 21, 2017, http://cdn.desiringgod.org/pdf/blog/3274_Syllabus.Pastor%20as%20Prophet.pdf.

[247] Kevin J. Vanhoozer and Owen Strachan, *The Pastor as Public Theologian*, 1st edition (Grand Rapids, MI: Baker Academic, 2015), 55.

[248] Jeffrey A. Landis, "The Pastor as Prophet, Priest, and King," blog, New Horizons, July 2011, accessed July 27, 2016, http://www.opc.org/nh.html?article_id=712.

the prophetic work of a pastor's preaching. Eswine notes that this sermonic ministry is primarily directed at the community of believers, "Those to whom the prophets preached were primarily and normatively comprised of the covenant people of God."[249] Shelp and Sunderland widen the aperture of a pastor's prophetic ministry to match the biblical precedent of the prophets' words and works, addressing not only believers but also "the uncaring society [from] one who is a member of a caring community."[250] Brueggemann eschews the insider versus outsider debate, positing that the prophetic ministry is intended for "every context."[251]

Spiritual director and author Eugene Peterson acknowledges all of these functions in the prophetic ministry of the pastor but is adamant that the prophetic ministry begins internally with spiritual disciplines. He opines, "Pastors who imitate the preaching and moral action of the prophets without also imitating the prophets' deep praying and worship . . . are an embarrassment to the faith and an encumbrance to the church."[252]

The Pastor's Prophetic Voice

As seen above, the concept of "pastor-as-prophet" is a relatively new concept in literature on pastoral identity. The same can be said for the cognate idea of the pastor's prophetic voice. Just as the scholars above are not in agreement on the nature of a pastor's prophetic ministry, the same is true in the literature regarding the pastor's use of

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[249] Eswine, 130.

[250] Shelp and Sunderland, 18.

[251] Brueggemann, *The Prophetic Imagination*, 117.

[252] Eugene Peterson, *Working the Angles* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1989), 40.

a prophetic voice. For some, especially for those from more conservative and evangelical traditions, this voice is nearly synonymous with the pastor's preaching within the corporate worship of the church. For others, especially for those from more liberal traditions, it includes not only the sermonic word by the preacher but also the confrontational cultural call for justice by the church community.

The scholars mentioned above—Eswine, Piper, Strachan, and Landis—are typical in seeing the prophetic ministry as most fully embodied in the act of preaching. For them, the pastor's prophetic voice is the means by which that specific ministry happens. The voice is not just the physical articulation of words, but the internal struggle with God and the sense of conviction and calling that cause the word of the Lord to come forth. Strachan, calling this sermonic voice a "burden," says, "Pastoral ministry, like prophetic ministry of ancient times, is largely a ministry of words . . . This shepherding work is not physical, with rod and staff, but spiritual, with verbs and nouns."[253] Eswine agrees, precisely because the prophetic voice utters not human words, but divine words, "The prophetic sermon is often delivered in first person. The prophet speaks as if his voice is the voice of God."[254] These scholars represent the perspective that the prophetic voice emerges uniquely in the sermons of the pastor.

Other scholars see the prophetic voice of the pastor more broadly. While they tend to agree that the sermon given inside the church is one example of the prophetic voice, these scholars see the voice emerge in other venues and spheres of society outside the church. In his introduction to the second edition of his book "The Prophetic

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[253] Vanhoozer and Strachan, 58.

[254] Eswine, 118.

Imagination," Walter Brueggemann, who has written extensively on the topic of the prophetic ministry in contemporaneity, traces the theme and its development over the last quarter century, noting that previous models of the prophetic voice from the liberal tradition was confrontational in nature, what he calls "prophet versus king."[255] With the rising tide of secularization and the resultant loss of ecclesiastical sway in culture, Brueggemann argues that the prophetic voice today "must be more cunning and more nuanced and perhaps more ironic."[256]

That voice speaks five messages, according to Brueggemann. It warns against idolatry, it is future-oriented, it speaks out about human suffering, it is critical against established power, and it is relentlessly hopeful in the face of despair.[257] Summarily, he says that the prophetic voice is "history-making, human-holy speech about hurt and hope."[258] Willimon agrees with Brueggemann's list, but emphasizes the Holy Spirit-wrought nature of the prophetic voice—both from the pastor and from the community—and calls the voice "uppity," by which he means confident. "If [the church] can get a group . . . to strut their stuff before the throne of God on Sunday, we will be able to do the same before the city council or the Pentagon on Monday."[259] Like Brueggemann, Willimon accents the tones of hurt and hope in the community's prophetic voice to the culture, noting that judgmental tones belong to God, who alone will judge, while the

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[255] Brueggemann, *The Prophetic Imagination*, xii.

[256] Ibid.

[257] Walter Brueggemann, *Texts That Linger, Words That Explode* (Minneapolis: Fortress Press, 2000), 39–40.

[258] Brueggemann, *The Prophetic Imagination*, 43.

[259] Willimon, 246.

tones of hope belong to the church as it joyfully proclaims the reconciliatory work of Christ.[260]

The Military Chaplain's Prophetic Voice

In this respect, military chaplains never cease to be pastors in the exercise of their duties; therefore, the prophetic voice of the military chaplain is another fruitful corollary for understanding how they inform senior leaders in a pluralistic and militaristic setting. This correlation is not new. In the scope of this research, the association of the prophetic role with the work of the American military chaplain was found as early as 1967 in an article by John Himes, a Lutheran military chaplain, when he alluded to "the prophetic voice" of the chaplain in speaking out against injustice, noting, "a chaplain must be a man of courage."[261] The correlation was made decades earlier by British historians studying the effects of World War I on their chaplains, observing their "prophetic witness" and calling them "shell-shocked prophets."[262]

Back in America, four years after Himes's allusion above, US Army Chief of Chaplains, Major General Gerhardt Hyatt made the same analogy in attempting to describe a new, "institutional ministry" of chaplains outside the four walls of the chapel.[263] In 1979, the Army Chaplain Corps Professional Development Plan institutionalized the idea by stating, "Army chaplains demonstrate a prophetic presence.

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[260] Ibid., 253.

[261] John R. Himes, "More on Chaplains," *Lutheran Quarterly* 19, no. 2 (May 1967): 189.

[262] Linda Parker, *Shell-Shocked Prophets* (Birmingham, UK: University of Birmingham Press, 2013), 18.

[263] Anne Loveland, "From Morale Builders to Moral Advocates: U.S. Army Chaplains in the Second Half of the Twentieth Century," In *Sword of the Lord: Military Chaplains from the First to the Twenty-First Century*, edited by Doris L. Bergen (Notre Dame, IN: University of Notre Dame Press, 2004), 239.

They are so in touch with their own value system and those of their churches that they boldly confront both the Army as an institution and individuals within it with the consequences of their actions."[264]

More recently, Anne Loveland follows this intellectual legacy in seeing the leadership advisement of military chaplains through the lens of the prophetic voice, or in her words "a prophetic ministry."[265] Elsewhere, Loveland surveys the burgeoning "prophetic responsibility" of Army chaplains during the nuclear arms race of the 1980s as they struggled to remain loyal to the institution while simultaneously bearing the burden of being "the conscience of the Army."[266]

In a 1996 Duke Divinity School thesis, David Hillis—like the scholars cited earlier—locates the prophetic voice most fully in the preaching of the chaplain. He states, "The prophetic function of the chaplain is to serve as the moral conscience of the Army speaking as a prophet of the Lord . . . It is during the sermon that the chaplain is most visible."[267] Donald Kammer, an Army chaplain having studied the correlation of chaplain and prophet, defines the role in the current milieu this way, "To be prophetic, a chaplain must speak the truth when it may be politically and professionally advantageous to remain silent."[268] His sketch extends not only to the preaching ministry of chaplains but

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[264] Office of the Army Chief of Chaplains, *U.S. Army Chaplain Professional Development Plan*, (b):1.

[265] Loveland, "From Morale Builders to Moral Advocates," 239.

[266] Loveland, *Change and Conflict in the U.S. Army Chaplain Corps since 1945* (Knoxville, TN: University of Tennessee Press, 2014), 121–22.

[267] David Hillis, "Preaching in the Army Chaplaincy: Pastors in Uniform," (M.Th. diss., Duke Divinity School, 1996), accessed July 27, 2016, http://www.dtic.mil/dtic/tr/fulltext/u2/a309602.pdf.

[268] Donald J. Kammer, "The Unique Prophetic Voice of the Army Chaplain," International Society for Military Ethics, 2007, accessed July 26, 2016, http://isme.tamu.edu/ISME07/Kammer07.html, 2.

also to their public witness outside the walls of the chapel.[269] Chaplain Steven Schaick, current Air Force Deputy Chief of Chaplains, agrees, adding the advocacy concept when chaplains act as "prophets and voices for those without voice."[270]

Other scholars have been less optimistic of a chaplain's actual ability to speak confrontationally in prophetic tones. Waldo Burchard, whose 1954 sociological study of military chaplains is a seminal text in the literature, believes—based on his qualitative research—that the pressures to conform to the military culture and hierarchy are too great for most chaplains. He says, "For those clergymen who join the military service [as chaplains], the claims of the state are likely to take precedence over the claims of religion."[271] Harvey Cox, editor of a collection of essays deeply critical of the entire institution of a military chaplaincy, is skeptical of a chaplain's ability to stand as a prophet in a "military industrial complex," asking, "The man of God, and the man of war: what have they to do with one another?"[272] Kim Hansen, sociologist and professor, likewise has little faith that most chaplains will be able to wield a voice successfully due to the tension created between the chaplain's role as both pastor and officer. He believes that while the prophetic voice belongs to the former identity, it cannot coalesce with the latter. "The prophetic voice [of the chaplain], whether grounded in civil religion or

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[269] Ibid., 1.

[270] Steven A. Schaick, "Examining the Role of Chaplains as Non-Combatants While Involved in Religious Leader Engagement/Liaison," Air War College, 2009, accessed June 18, 2017, www.dtic.mil/cgi-bin/GetTRDoc!AD=ADA539854, 25.

[271] Waldo W. Burchard, "Role Conflicts of Military Chaplains," *American Sociological Review* 19, no. 5 (1954): 530.

[272] Harvey G. Cox, ed. *Military Chaplains* (Nashville: Abingdon Press, 1969), v.

religion proper, is muted by the necessary depoliticization of the professional officer corps."[273]

A key counter to these sociological studies is the work of Chaplain Robert Vickers, whose 1984 Vanderbilt University doctoral dissertation reveals that chaplains at the ranks of First Lieutenant (O-2) through Lieutenant Colonel (O-5) "felt free to be prophetic" in their ministry.[274] Vickers found that these chaplains did not experience the pressures purported by Burchard and Hansen until they reached the rank of Colonel (O-6), at which time "the trend shifted dramatically."[275]

The military chaplain has a ministry that resembles that of a civilian clergyperson but with significant differences. They preach and teach and counsel, but they also serve outside the church as critical staff officers at a commander's disposal. Chaplains are responsible for advising military leaders—some who will value a chaplain's perspective and some who will not—on religious and ethical matters affecting the people in their units. Many scholars use the metaphor of the prophetic ministry and the prophetic voice to describe the idealized position of the chaplain in a military unit, but the degree to which they can use that voice and its effectiveness are debated in the literature.

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[273] Hansen, 31.

[274] Robert C. Vickers, "The Military Chaplaincy: A Study in Role Conflict," (Ph.D. diss., Vanderbilt University, 1984), 112.

[275] Ibid.

Summary of Literature Review

Proverbs 11:14 states, “For lack of guidance a nation falls, but victory is won through many advisers.”[276] This proverb assumes that these advisers will provide the senior leader of the nation with sound, timely advice. Military chaplains have attempted to provide this function to military forces in this nation on land, seas, and skies, even predating America’s identity as a nation. Over those years, the role of the military chaplain as a religious and ethical adviser to military leaders has evolved. New theories and practices have emerged yielding promising insights into the further development of this critical core capability, such as learning to lead from “the second chair” and learning to speak with the prophetic voice.

These two skills—coupled with the historical precedent of leadership advisement by the United States Air Force Chaplain Corps—will contribute to the conversation with practitioners currently in that Corps through the qualitative research that follows.

[276] Proverbs 11:14 (NIV).

Chapter Three

Methodology

The purpose of this study was to understand how Air Force chaplains advise superior Air Force leaders on religious and ethical matters. From the strategic levels of Air Force leadership, this core capability stands side-by-side with a chaplain's pastoral care in terms of importance, but the assumption of this study is that few chaplains have prepared for and developed a practice of leadership advisement in the same ways they have prepared for and developed a practice of spiritual care. Therefore, this qualitative study proposed to research the point of view of Air Force chaplains as they reflect upon critical incidents of senior leadership advisement in their ministry to the military.

To address this purpose, the literature research identifies three main areas of focus central to understanding how Air Force chaplains advise superior Air Force leaders on religious and ethical matters. The research will thus examine the history of how Air Force chaplains have advised leaders in past generations, the concept of leading from the middle of an organization, and the prophetic voice of the pastor. To explore these areas more closely, the following questions served as the intended focus of the qualitative research:

1. What informs Air Force chaplains' understanding of advising superior military leadership on religious and ethical matters?
    a. How does their theology inform them?

   b. How does their military training inform them?

   c. How does their past experience inform them?

2. What do Air Force chaplains do in advising superior military leadership on religious and ethical matters?

   a. To what extent do Air Force chaplains feel fear in advising these leaders?

   b. To what extent do Air Force chaplains feel courage in advising these leaders?

3. What are the challenges faced by Air Force chaplains in advising military leadership on religious and ethical matters?

4. How do Air Force chaplains evaluate their own effectiveness in advising military leadership on religious and ethical matters?

Design of the Study

Sharan B. Merriam, in her book *Qualitative Research,* defines qualitative study as a research process "interested in understanding how people interpret their experiences, how they construct their worlds, and what meaning they attribute to their experiences."[277] Merriam identifies four characteristics of qualitative research, "the focus is on process, understanding, and meaning; the researcher is the primary instrument of data collection and analysis; the process is inductive; and the product is richly descriptive."[278] John Swinton and Harriet Mowat, who have authored a book on the fruitful symbiosis of qualitative research and practical theology, believe that qualitative research's emphasis

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[277] Sharan B. Merriam, *Qualitative Research: A Guide to Design and Implementation* (San Francisco: Jossey-Bass, 2009), 5.

[278] Ibid., 14.

on how others construct meaning serves practical theology's emphases in hospitality, conversion, and critical faithfulness.[279]

As an endeavor in practical theology, this study employed a general qualitative research design and conducted semi-structured interviews as the primary source of data gathering. A semi-structured interview is a conversation in which "the questions are more flexibly worded"[280] to promote a dialogical approach to the critical incidents being described by the participants. This qualitative method provided for the discovery of the most comprehensive and deeply descriptive data from participant perspectives in the narrow phenomena of Air Force chaplains as they advise superior leaders throughout their Air Force careers.

Participant Sample Selection

This research required participants who could communicate in depth about critical incidents in their ministry as Air Force chaplains, advising superior military leaders on matters of religious and ethical importance. Therefore, the purposeful study sample consisted of a selection of Air Force chaplains from the Air Force Chaplain Corps who had had such experiences.

Participants were chosen to provide the most richly descriptive and positive results of the process of Air Force chaplains advising leadership.[281] The qualitative research interviews were conducted through individual interviews with six Air Force

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[279] John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research* (London: SCM Press, 2006), 91.

[280] Merriam, 90.

[281] Ibid., 78.

chaplains who have served at least fifteen years in the Air Force Chaplain Corps and had completed one assignment as a Wing Chaplain. This criterion provides participants who have a seasoned view of the military and of their chaplaincy role as a principal adviser to military leaders. Participants self-identified that they had had several positive experiences advising senior leadership and that they were willing to speak openly about these experiences. With these criteria, the researcher gained data towards best practices.

To minimize variables less relevant to the study, the participants met the criteria of holding to a Protestant theology, which is itself multifaceted and diverse. To gain a wide breadth of experience in leadership, the participants were purposefully chosen to provide a variety of experiential perspectives across the Air Force Chaplain Corps.

The researcher invited interviewees to participate via an introductory email, followed by a personal phone call or conversation. All expressed interest and gave written informed consent to participate. Each participant completed a one-page demographic questionnaire before the interview. The questionnaire asked for information concerning the selection criteria above. It also requested information of particular interest in this study. In addition, each participant signed a “Research Participant Consent Form” to respect and to protect the confidentiality and dignity of the participants.

Data Collection

This study utilized semi-structured interviews for primary data gathering. The open-ended nature of interview questions facilitates the ability to build upon participant

responses to complex issues to explore them more thoroughly.[282] This approach "lays the foundation for questions that access the interviewee's perceptions, opinions, values, [and] emotions."[283] Ultimately, these methods enabled this study to look for common themes, patterns, concerns, and contrasting views across the variation of participants.

The researcher performed a pilot test of the interview protocol to help evaluate the questions for clarity and usefulness in eliciting relevant data. Initial interview protocol categories relied on the literature at first but evolved around the explanations and descriptions that emerged from doing constant comparison work during the interviewing process. Since "a qualitative design is emergent [and] the process of data collection and analysis is recursive and dynamic,"[284] coding and categorizing the data while continuing the process of interviewing also allowed for the emergence of new sources of data.

The researcher interviewed six Air Force chaplains for one hour each. Prior to the interview, the chaplains each received an email stating the purpose and objectives of the study without divulging the research questions. To accommodate participants' schedules and geographical distances typical of military service, the researcher conducted interviews over the telephone and recorded the interviews digitally using telephonic software. During and after each interview, the researcher wrote field notes with descriptive and reflective observations. The researcher then transcribed the digital recordings within 48 hours of conducting the interview to safeguard accuracy.

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[282] Ibid., 95.

[283] Ibid., 103.

[284] Ibid., 169.

Data Analysis

Within one week of each interview, the researcher personally transcribed each interview by using computer software to play back the digital recording on a computer, typing out each transcript by hand. This study utilized the constant comparison method of routinely analyzing the data throughout the interview process.[285] This method provided for the ongoing revision, clarification, and evaluation of the resultant data categories, which evolved with each subsequent interview. When the interviews and observation notes were fully transcribed into computer files, they were color-coded and analyzed. The analysis focused on discovering and identifying common themes, patterns, and emotional responses across the variation of participants; and congruence or discrepancy between the individual participants.

The interview protocol contained the following questions.

1. Tell me about a memorable time in your ministry as an Air Force chaplain when you advised a superior military leader in your organization and felt it went well.

2. Talk to me about how your own theology was driving what you said and did.

3. How did you prepare yourself for that moment?

4. In what ways did your Air Force training prepare you?

5. How did past experiences in advising leadership prepare you for that moment?

6. How did that moment turn out?

7. What does your day-to-day leadership advisement look like now?

8. Tell me about some of your greatest challenges in advising leadership.

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[285] Ibid.

9. How do you feel that disparity in rank between chaplains and the leaders they advise affects the dynamics of the process?

10. How would you respond to a military leader who refused to heed the religious or ethical advice you offer?

11. When you think about advising leadership, what does success look like?

Researcher Position

Qualitative research seeks to understand stories, and when an interview is conducted, both interviewer and participant have their respective stories informing the questions they ask and the responses they provide. Therefore, in qualitative research, there is bias. Sharan Merriam states, "Investigators need to explain their biases, dispositions, and assumptions regarding the research."[286] What follows is that explanation.

First, the researcher is currently an Air Force chaplain stationed at the United States Air Force Academy and has served as an Air Force chaplain for nine years in total. Although the researcher does not have enough experience to meet the participant criteria listed above, the researcher's position at the Air Force Academy—a strategic and highly scrutinized environment—allows for greater exposure to leadership advisement than many other chaplains at the same point in their career progression. Therefore, the researcher assumes the disposition of an insider to the experiences that will be described in the qualitative researcher. Thus, the researcher has a deep understanding and empathy for the stories of the participants.

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[286] Ibid., 219.

Second, this exposure has led to the researcher's assumption that a chaplain's work in advising leadership on religious and ethical matters is a deeply vital work, but one for which the researcher has been unprepared. The researcher has attended all the required professional military education commensurate to his rank, both from the Air Force at large and from the Air Force Chaplain Corps, and yet still assumes that a gap in knowledge and/or practice exists.

Study Limitations

As stated in the previous section, participants interviewed for this study were limited to those serving in the Air Force Chaplain Corps for a minimum of fifteen years who had also successfully advised senior leaders in significant ways. Therefore, this population represented a small sample of the Air Force Chaplain Corps at large. Some of the study's findings may provide significant principles or examples for other chaplains in other branches of the military or to Air Force chaplains with less experience than those interviewed. Readers who desire to generalize some of the particular aspects of these conclusions about how Air Force chaplains advise senior leaders on religious and ethical matters should test those aspects in their particular context. As with all qualitative studies, readers bear the responsibility to determine what can be appropriately applied to their context.

Chapter Four

Findings

The purpose of this study was to understand how Air Force chaplains advise superior Air Force leaders on religious and ethical matters. The emphasis from the start was on the praxis of this advisement, especially as it relates to what informs that praxis, how the emotions of fear and courage affect the advisement, what challenges are faced during the advisement, and how chaplains evaluate the success of the advisement. To that end, this chapter uses the perspectives of the six qualitative interviews with seasoned Air Force chaplains to locate common themes and relevant insights pertaining to the four research questions for this study.

Introduction to Participants

Six active duty Air Force chaplains were selected to participate in this study. All of these participants were well established in their chaplaincy ministry. The participants were all either lieutenant colonels (O-5) or colonels (O-6). All six were graduated Wing Chaplains at the time of their interviews and averaged 20.5 years of experience as Air Force chaplains. All six were males, and all six came from Protestant backgrounds: one Lutheran, one Reformed/Presbyterian, two Wesleyans/Methodists, one Pentecostal, and one from a Holiness background. The participants all answered a preliminary demographics form saying that they considered leadership advisement to be an important part of their ministry as an Air Force chaplain.

In the following section, each participant will briefly be introduced. All names and identifiable information of participants below have been changed to protect their identity. At the time of their interviews, Chaplain Carter, Chaplain Bryant, and Chaplain Johnson were currently serving as Wing Chaplains. Wing Chaplains are responsible for all Chaplain Corps personnel, operations, and resources at their respective installations. They report directly to a line officer Wing Commander and lead a team of multiple chaplains, chaplain assistants, and civilian contractors at the Wing level. Chaplain Greene and Chaplain Murphy were serving as Deputy Command Chaplains when interviewed, meaning that they work for a Command Chaplain at the Major Command (MAJCOM) level. As such, they liaise with the Chaplain Corps leadership at several Air Force installations across their MAJCOM, while supporting the leadership of the Command Chaplain and performing other assigned administrative functions. At the time of his interview, Chaplain Smyth was a Command Chaplain reporting to a General Officer—the MAJCOM commander. As a Command Chaplain, he is responsible for Chaplain Corps personnel, operations, and resources within his Major Command.

The Informing of Leadership Advisement

The first research question sought to determine what informs Air Force chaplains' understanding of leadership advisement on religious, spiritual, ethical, moral, and morale concerns. One of the working assumptions of the research was that Air Force chaplains enter their military ministry with a solid foundation in the theory and practice of spiritual care—the first of two core capabilities of the Air Force Chaplain Corps—but do not share that same foundation in the theory and practice of leadership advisement, the other core

capability. To understand what informs the advisement Air Force chaplains provide, the participants were asked questions about the ways in which their theology, military training, and past experiences shaped their concepts of leadership advisement. From the qualitative data, several themes emerged: the theology of compassion and pastoral identity, ambiguous denominational identity, and the importance of experience in the absence of formal training.

The Theology of Compassion and Pastoral Identity

All of the participants were asked about the theological foundations for their leadership advisement, specifically how their theology informed both the style and content of their leadership advisement. Based on the non-verbal cues and the deliberation time in answering the question, it was clear that theology did not immediately register as an informant to the participants' mental construct of advisement. When they formulated their theological reflections, they relied conceptually upon the theology of compassion and upon their sense of pastoral identity to tether their leadership advisement to their theology. Their terminologies differed, but these two themes emerged as significant to the chaplains.

Compassion (and the cognate idea of empathy) was a motif for several of the chaplains as they thought about the theological moorings of their leadership advisement. As they expounded on the idea, the contextual backdrop was the Air Force's cultural and systemic pressure on its senior leaders to succeed, pressures that can create superhuman expectations and incentivize superhuman output. However, within this system, the participants alluded to the chaplain's unique opportunity and perspective to see the senior

leader as a human and therefore to develop empathy for the pressure that particular leader faces.

Chaplain Murphy recalled having to "coach" a squadron commander on how to address his unit after an airplane mishap that killed a pilot, feeling compassion for this leader who was "at his limit." Chaplain Bryant echoed a similar experience, identifying how his theology helped him see his commander as one who was both human and finite and therefore a worthy recipient of counsel and advice. Chaplain Greene saw himself as a "safe place for commanders to vent," acknowledging that there are few, if any, other venues for a senior leader to be honest about the stresses and responsibilities levied upon them.

Four of the six participants, as they recounted experiences in leadership advisement, viewed compassion particularly through the lens of advocacy. In their vignettes, all four advised a senior leader on behalf of the spiritual needs of subordinate airmen. It was those junior ranking individuals—not the leaders themselves—for whom they felt compassion and/or empathy. Chaplain Smyth, who advised a leader against ordering mandatory formations during Sunday morning worship hours, saw his role as "being an advocate on behalf of that individual who did not feel like they could go to the commander." Chaplain Johnson said much the same, adding that this advocacy was his "responsibility." Chaplain Carter, though advising a squadron commander on a completely different topic, felt the same conviction to use his position as a commissioned officer and a principal adviser to speak for those who, for fear of retribution, were too afraid to address the senior leader directly.

In the case of two participants, that advisement did not go well, meaning that the senior leader did not value—let alone act upon—the advice of the chaplain. Chaplain Johnson reflected upon one such scenario and assessed that he was to blame, for he believed he failed to "own" the predicament of the junior airmen in his unit before taking it to the commander. He cited a lack of compassion as causing him to "fail" in advising a superior military leader.

Pastoral identity was another key informer of the participants' leadership advisement. As mentioned in chapter two, the military chaplain is both a commissioned officer and an ordained pastor. They simultaneously hold those two offices and the commensurate responsibilities. They are accountable to military and ecclesiastical authorities, having taken vows and oaths to both. While speaking from the perspective of compassion and/or empathy above—especially when advising a superior leader on behalf of subordinate airmen—several of the participants leaned more into their identity as a commissioned officer. In these situations, their rank informed their understanding of the advice they provided. But when tragedy or crisis brought them into the office of the senior leader, it was their identity as a pastor that became paramount.

Many of the participants acknowledged the temptation chaplains face to "over-function," as one participant called it, when entering a situation of tragedy or crisis. Chaplain Murphy spoke of an airplane crash, and Chaplain Smyth recalled a devastating tornado. In those moments, knowing one's boundaries and remaining within them was critical. For several, the antidote to over-functioning was rooted in the unique pastoral vocation and role of the chaplain, as opposed to the Air Force doctor or lawyer, for example, who also serve as advisors to leaders, but with different vocations and roles.

Although only Chaplain Greene used the phrase “emotional intelligence,” several spoke of the importance of the idea. One participant alluded to it as “non-anxious presence.” This emotional maturity provides the foundation for chaplains to know their unique roles and responsibilities when stress and anxiety, both within and without, threaten to unravel them. Knowing that the advisory responsibilities are not unique to the chaplain, while the spiritual responsibilities are, was formative in solidifying the pastoral identity of the participants.

Chaplain Murphy stated that knowing his uniquely pastoral role while advising a commander in the midst of a tragedy protected him from “try[ing] to be something or someone else.” He mentioned not only the facet of “overdoing it” but also “underestimating [his] role,” thereby compromising his uniqueness as adviser and pastor. So for Murphy, there were two perils to avoid. Chaplain Bryant articulated the pastor’s unique role as intercessor for their people, noting that unlike any other adviser, the chaplain is tasked to pray for the leader and, if appropriate, with the leader.

At this point, one participant noted that while pastoral identity is key to informing leadership advisement, the act of leadership advisement also differentiates the military chaplain from the civilian pastor. He remarked that the idea of a civilian pastor attending and weighing in on a bank board meeting or walking through a local business’s warehouse would likely be questioned by the organizations’ leadership, but for an Air Force chaplain, it is an organizational expectation.

In summary, as the participants reflected on the broad theological underpinnings of their leadership advisement, the themes of compassion and pastoral identity emerged. Compassion had two particular foci: empathy in cases where the senior leader was in

distress and advocacy in cases where the chaplain was advising the senior leader on behalf of other airmen. Pastoral identity became a category to help the participants define unique roles and responsibilities and to prevent them from being overcome by situations of stress or tragedy common to the military chaplain and the communities they serve.

Ambiguous Denominational Identity

Another area of interest for this research was how particular denominational beliefs informed Air Force chaplains' understandings of leadership advisement. The previous section addressed the participants' theological moorings in the broadest sense, while this question was more focused. Air Force chaplains minister in a religiously pluralistic and denominationally diverse environment, so the question of how their individual denominational theology informs their advice was germane to the wider purpose of the study.

All six participants were asked how their theology informed the style and substance of their leadership advisement. The language in the question alluded to denominational distinctives. In responding, only two of six specifically mentioned anything about a tenant of their denominational background. One chaplain alluded to confessional documents from his denomination as providing his ethical framework—an objective foundation in determining right and wrong—with the Bible as the ethical "first frame." Another chaplain alluded to his Wesleyan background as providing a theological precedent for how he understands leadership advisement. Quoting John Wesley as saying "the world is my parish," he believed that the "availability" and "accessibility" that

makes his leadership advisement possible was drawn from Wesleyan theological and historical sources.

Beyond these two respective denominational ideas, no other chaplain pointed to any particular aspect of their religious tradition as being significant in informing the praxis of their leadership advisement. Therefore, from the data collected, it appears that denominational theological distinctives do not play a major role in informing how Air Force chaplains advise superior military leaders.

The Importance of Experience in the Absence of Formal Training

More so than either of the two previous themes, the participants spoke about their past experiences—both before joining the Air Force and after—as being the most informative element in their understanding of leadership advisement. The participants tended to speak with very limited recollection of formal Air Force training on the praxis of leadership advisement, strongly preferring the collective experience of trial and error through their careers.

Virtually all the participants acknowledged that they had not received dedicated, formal training on leadership advisement up to that point in their careers. Chaplain Carter recalled hearing about the idea early on in his ministry as a chaplain, mainly from superiors, but noted that "there was no training I fell back on." Likewise, Chaplains Murphy and Bryant both acknowledged that they had received no formal training in leadership advisement, but both felt it important to note that the skill would be difficult to teach, especially to junior chaplains, because it is both dynamic and contextual. Chaplain

Murphy even stated that many moments of his early leadership advisement were impromptu, with “no preparation,” and were “organic.”

Only two participants mentioned any formal training or coursework that contributed to their understanding of leadership advisement. Chaplain Greene highlighted a year-long residency in Clinical Pastoral Education (CPE) as being “the most helpful” training for his leadership advisement because it developed his emotional intelligence, a key factor in his understanding of leadership advisement. Also, Chaplain Johnson cited a training module on religious accommodation co-led by the offices of the Air Force Staff Judge Advocate and Public Affairs as being significant to his praxis of leadership advisement.

In summary, four of the participants identified a lack of specific, formal training that informed their understanding of leadership advisement from Air Force Chaplain Corps sources. Only two chaplains mentioned other types of formal training as substitutes. But all participants made mention of many informal methods of training in leadership advisement, mainly through their personal and professional experiences. Chaplain Greene pointed to the birth of a stillborn child as being “formative” because the event tapped the empathic well of “dealing with loss.” Chaplain Johnson felt that his advisement was enhanced by the “life experience” of being a spiritual leader, a husband, and a father. Chaplain Murphy noted that leadership advisement was something he thought about frequently “offline,” conducting a type of self-training by rehearsing scenarios mentally and then walking through how he might respond. Several chaplains acknowledged that enculturating themselves into the Air Force in such ways as wearing the uniform correctly, sharpening officership skills, learning the history, and mastering

the military's language were key facets of informal training that informed their leadership advisement.

There was no consensus on the propriety of this lack of formal training and the influx of experiential, informal training that occur as a result. Chaplain Smyth made particular mention of the lack of formal training as being understandable because, in his mind, a company grade officer chaplain (lieutenant through captain) does not yet have the same responsibility of leadership advisement as a field grade officer chaplain (major through colonel) or higher. Chaplain Bryant spoke of a similar professional evolution, and Chaplain Greene seemed to echo this idea to some degree. All three shared the basic conviction that the skill is not as important early on in a chaplain's career and were satisfied that it would be learned informally over time.

Chaplains Carter and Murphy were more apt to speak of significant leadership advisement activity from the very start of their service. Chaplain Johnson noted that he was advising leadership early in his career but saw the most significant advisements as being failures due to misunderstanding what his roles and responsibilities were at that time.

As previously stated, Chaplains Murphy and Bryant both acknowledged that leadership advisement is challenging to teach formally because it is situationally specific. In Chaplain Murphy's words, it "should always be tied to a person, to an airman, and it's difficult to do that when you are in a training situation."

The participants spoke not only of the significance of their own past experiences of leadership advisement but also senior leaders' past experiences in being advised. When this topic came up, it was unanimously important to the participants. They felt that

a senior leader's familiarity with the Chaplain Corps created presuppositions and expectation that were critical to the success or failure of their work. Chaplain Bryant was representative of the group, speaking of the "bias" that superior leaders can learn from previous advisement from chaplains. This bias can be positive or negative. Chaplain Smyth agreed, noting that these past experiences and expectations can create an environment that either empowers or handicaps a chaplain's ability to be effective in advising their senior leaders.

In summary, the participants' responses reveal that the greatest contributor to informing Air Force chaplains' understanding of leadership advisement is past experience. Their own sense of compassion and pastoral identity as well as their biblical theology gives some conceptual shape to the idea. Denominational distinctives impact their understanding minimally. Furthermore, very little from their formal military training informs their understanding, and no specific Chaplain Corps-sponsored training was mentioned. By and large, from the qualitative data, the understanding of leadership advisement is acquired through the experience of trial and error, of success and failure.

The Praxis and Emotion of Leadership Advisement

The second research question sought to determine how Air Force chaplains actually advise military leaders, with a special emphasis on the emotions of fear and courage. Each participant shared concrete examples of leadership advisement—some recent and some distant—and the interview protocol delved into the practical aspects of this advisement. Later questions explored how fear and/or courage were operant in these

concrete examples. Several key themes emerged from the qualitative data with regard to praxis and emotion.

Communication and Collaboration

One motif appearing throughout many of the interviews was the critical importance of both communication and collaboration as a chaplain advises superior military leaders. Since advisement is an inherently communicative act, this theme is not surprising. Nonetheless, the participants repeatedly emphasized it and expounded on certain aspects of communication as being paramount in their advice, namely discerning timing and providing feedback.

In order for effective leadership advisement to occur, the participants often repeated the importance of opening lines of communication with superior military leaders. Chaplain Smyth alluded to frequent and forthright communication with these leaders as being akin to "setting [them] up for success," and a skill he was still learning after more than two decades as an Air Force chaplain. Conversely, three of the participants recounted situations where senior leaders were not open to communication with a chaplain, which in their minds severely hindered their ability to advise on ethical, spiritual, and religious matters.

As it relates to the venue of this communication, most of the chaplains spoke about normal opportunities such as being called on to brief senior leaders at organizational staff meetings or other mandatory formations. Chaplains may be asked to share an inspirational thought or quote, brief counseling trends within the organization, and explain the importance of upcoming religious holidays that might impact airmen on

the installation or the communities in which the Air Force conducts military operations. These were common moments for chaplains to initiate two-way communication with the senior leaders they advise.

One chaplain recounted a single year in his ministry where he attended 310 staff meetings, during which he was looked to as a "functional expert" in advising on matters of religion, spirituality, morale, and ethics. Several of the chaplains valued these meetings not so much in the information they shared, but in giving them insight into the unique stresses and challenges of the superior leaders they were called to advise. For example, Chaplain Greene commented about attending a meeting of this sort, summarizing what many others said, "It gave me a greater situational awareness of what kind of decisions, what kinds of things were affecting [the Wing Commander's] day." There was significant correlation here with the theme of compassion and empathy that emerged from the first research question above.

In addition, several of the chaplains emphasized the importance of timing in communicating with superior military leaders. Chaplain Murphy spoke about not waiting for a senior leader to request advice from a chaplain in order to provide it. Chaplain Smyth agreed. For these chaplains, proactivity demonstrated competency and built credibility.

Chaplains Johnson and Carter was more guarded in their perspective. They appeared to take a more methodical and systematic approach to communicating information with senior leaders. For them, they preferred to establish rapport with the leader first, if at all possible, before providing substantial advisement.

Of the six participants, four shared experiences of leadership advisement that were unsolicited. Fifty percent of those engagements were not successful in the eyes of the chaplains recounting them. Regardless of the assessed outcome, all four participants shared that the mode and method of communication in these unsolicited engagements was paramount. For example, Chaplain Greene shared a caveat that unsolicited advisement is "delicate," especially if the advice is confrontational or controversial in nature, because the senior leader may not share the sense of urgency or value the information being provided.

In a few cases, the participants shared an occasion where tragedy was the catalyst to the advisement, such as an airplane mishap or the death of an airman. In those moments, their subordinates look to their senior leaders for direction and calm, but these leaders likely have far less experience in the affective domain as their chaplains. In these situations, the participants noted that chaplains must prepare themselves for the opportunity—even creating opportunities, if necessary—to advise, even when their formal military training has not equipped them for the task. Both Chaplains Greene and Murphy relied upon concepts of emotional maturity as being critical to ensuring sound and timely communication with leaders in tragedy. Chaplain Bryant, on the other hand, emphasized prayer as being his means to communicate from a "cool, calm, and collected presence."

A related motif was that of collaboration with senior leaders, especially through the idea of "feedback." Four of the six participants used this word without being prompted. Feedback is an important part of military culture in general and Air Force culture specifically. Due to the hierarchical nature of the chain of command and the

technical proficiency involved in learning military skills such as aviation or navigation, leaders frequently provide subordinates with feedback to engrain positive behavior and correct negative behavior. Feedback is a regular part of the professional development of any Air Force member.

Feedback became an often-repeated concept in the interviews, even for the two participants who did not use the word itself. The chaplains felt that providing honest feedback to senior leaders was a hallmark of their leadership advisement praxis. Chaplain Bryant identified a temptation in Air Force culture, related to the chain of command, for chaplains to "automatically jump" at any request from a senior leader, instead of providing honest feedback, even if unpopular. Chaplain Johnson agreed, considering honest feedback with the leaders to be akin to "setting [them] up for success."

As several participants spoke about failed attempts to communicate with senior leaders about issues under their command, an emergent theme was that the leader was not open to feedback from a chaplain. Three participants recounted stories like this, two from a joint environment working with the Army and one from within the Air Force. In these situations, communication might have been possible, but if it was not received and valued, collaboration was stifled.

Interestingly, the two chaplains serving in an inter-service environment felt that the differences in culture and language made their communication and collaboration significantly more difficult and traced much of their failure back to those differences. And this lack of openness appeared to be a struggle on the part of all three because they felt powerless to change it. One chaplain even questioned whether significant leadership

advisement was possible if a senior leader remained closed to communication and/or collaboration with a chaplain.

When asked about how these seasoned chaplains go about providing feedback to superior military leaders, many of whom outrank these chaplains by several pay grades, they gave a variety of responses. All of them acknowledged the sensitivity of advising senior leaders, and all agreed that their role as a chaplain was to advise, not to make the actual decision. What differed was the degree to which each chaplain felt the responsibility to challenge the senior leader.

Chaplain Smyth shared that, as a chaplain, he felt he could say things to a commander "that nobody else could say," a belief that emboldened him. Chaplain Carter echoed this idea. Chaplain Smyth also believed that using humor could facilitate providing honest and even critical feedback, if used judiciously.

However, Chaplain Bryant and Chaplain Murphy spoke from a somewhat different perspective, one that was more guarded. Chaplain Murphy spoke of providing feedback "directly" only once. If not received or valued, then the chaplain needed to "stay differentiated" and allow the leader to experience the consequences of their actions. Chaplain Bryant echoed basically the same idea, but instead of internalizing the idea through differentiation, he placed on the onus on the leader who ultimately is "responsible for their own choices."

What was common among the responses what the rhetorical device used by the chaplains: most of them chose to phrase confrontational feedback in the form of a question. Chaplain Greene asked a senior leader about to make a hasty (and seemingly unwise) decision, "Are you sure about that, sir?" Chaplain Bryant described how he

would “hypothetically offer a scenario” describing courses of action for the senior leader and ask, “Is that an outcome you want to live with today?” Using this inquisitive approach appeared be a popular communicative device to delicately challenge leaders while safeguarding the possibility of collaborative outcomes across the rank divide.

In situations where, for whatever reason, the senior leader was open to both giving and receiving feedback—what two participants called “360-degree feedback”—healthy communication and collaboration was the norm for what followed. Chaplain Bryant called this two-way communicative collaboration “a no-threat environment,” full of trust and truth, a dynamic more closely examined below. As Chaplain Johnson reflected on success in leadership advisement, experiencing two-way feedback was one of his barometers. He felt that the ability not only to communicate with a senior leader but also to collaborate on a solution to the problem was the epitome of success.

Regarding feedback, several chaplains also felt that the Air Force culture is more prone to creating an environment of 360-degree feedback than other branches of the United States military. Chaplain Greene, whose experience in a joint environment working with the Army was cited above, believed the Army was more rank conscious and hierarchical than the Air Force. Chaplain Smyth tied the dynamic to the Air Force’s “pilot culture” where, following missions, flying squadrons hold debriefs in which maneuvers and decisions made in the cockpit are scrutinized by all in the room—no matter the rank—as a means to increase safety and effectiveness. And it appears that the Air Force’s cultural milieu with respect to 360-degree feedback was capitalized upon by many of the chaplains interviewed for this research as they communicated and collaborated honestly with senior leaders.

Data and Relationship

As mentioned in chapter two, the current Air Force Chief of Chaplains has emphasized that leadership advisement should not be contingent on the personality of chaplains. Rather, he has argued, it should be evidence-based, drawing on data more so than charisma or clout. As the participants spoke more deeply about enhancing communication and collaboration with senior leaders, they agreed in principle, but repeatedly spoke about a synergy between data and relationship in the praxis of leadership advisement.

As previously mentioned, all six participants agreed that leadership advisement was an important part of their ministries as seasoned chaplains. But the majority of the participants also readily acknowledged that they had received little to no formal training in the praxis of leadership advisement. Several even questioned whether such formal training is even possible. Yet, over the years of learning the skill informally and experientially, they pointed to an important nexus between the data and relationship involved in leadership advisement.

First, many of the participants highlighted an intimate knowledge of senior military leaders' decision-making process, which seeks to act upon evidence-based criteria. This dynamic could potentially render a chaplain's advice irrelevant if their advice comes from only affective or qualitative domains. Chaplain Carter spoke for many of the participants in saying, "Commanders don't want subjective stuff. They want concrete things they can do something about." The participants placed emphasis on contextualizing their advice to the worldview and value system of the senior military leaders, which craves quantitative information backed by rigorous research, rather than

anecdote or opinion.

Several participants made specific mention of evidence-based sources of data. Chaplain Murphy spoke of using the religious demographics provided by the installation Force Support Squadron (called the "alpha roster") to brief commanders and to open up the lines of communication and collaboration discussed above. His approach was to gather the information, provide a snapshot of the religious diversity using a graph or chart, and then highlight the diversity of the unit, focusing especially on the minority faith groups. He would then remind the commander of their responsibility and obligation to provide for the Constitutional rights of the free exercise of religion for these individuals. Chaplain Murphy noted, "That always got [the senior leaders'] attention."

Somewhat similarly, Chaplain Johnson used multi-faith calendars—what the Air Force Chaplain Corps calls "Notices to Airmen" (NOTAMs)—as the source of much of his advisement. Listing the data on his slide at senior staff meetings, he used this data to continually remind leaders of the diverse religious population on the installation and the ongoing need for collaboration with the Chaplain Corps to accommodate them.

Another source of evidence-based advisement was through counseling statistics. As mentioned above, chaplains are bound not to share any personally identifying information disclosed in the context of a counseling session, but they are required to log their counseling caseload and topics in a software tool called the Air Force Chaplain Corps Activity Reporting System (AFCCARS). This tool can compile all the counseling work of all the chaplains at an installation, Major Command, or even across the entire Air Force, organizing it topically. Chaplain Carter spoke of regularly creating a staff meeting slide to depict this data for senior leaders and focusing on any trends in the data. He

mentioned he had even taken these statistics to senior leaders privately, if the data was alarming.

Knowing that senior military leaders seek data in making decisions, the participants spoke about taking great pains to provide it accurately and quantifiably. But they also emphasized that data alone was not enough to advise leaders effectively. They spoke repeatedly about the importance of relationship and rapport with the senior leader. Chaplain Carter called the relationship he has with senior leaders "critical" to the effectiveness of the advice he provides. Without the relational equity, the participants felt that the data presented (or the one presenting it) might not be valued or taken seriously.

Several chaplains spoke of the presuppositions and previous experiences that senior leaders may have had with chaplains, which shapes the first encounters that build rapport and establish healthy collaboration. Chaplain Bryant believed that all senior leaders brought "bias" into his advisement encounters, especially early on in the professional relationship. By this term, he meant prior experiences with other chaplains, which may have been positive or negative. Chaplain Murphy basically agreed, using the phrase "the commander's understanding of the chaplain," instead of the word "bias." One school of thought appeared to be that data was the basis of credibility, which then built rapport. Half of the participants seemed to come from this framework. Chaplain Murphy provided his perspective that data, as in the alpha roster demographics, can be the entry point to building rapport, since it is quantitative and demonstrates competency. In his words, "The religious roster . . . allowed me to get in the door and begin to gain some credibility." Chaplain Murphy was proactive in offering this information to his commanders; he did not wait for them to ask for it. Chaplain Johnson and Chaplain

Greene's perspectives were similar. While they did not mention the alpha roster per se, they did emphasize doing copious amounts of research and gathering data to demonstrate competency and build credibility, all as a means toward establishing rapport.

Another school of thought among the participants was that seeking a senior leader's vision or priorities, and being dogged in seeking to materialize them, would create rapport. Chaplain Bryant's response was typical of this perspective. He spoke about first "gain[ing] a perspective from the commander's expectation. If they know and trust that that is my priority, then we have a really good working relationship on which to build." Chaplain Carter's perspective was comparable as he requested regular meetings with his senior leaders to learn their priorities and seek out their support.

Both perspectives are more proactive in nature. Other participants highlighted that responding to a real-world issue in the senior leader's unit could build credibility—and therefore rapport—for the chaplain. This could be called a "responsive" or "reactive" approach. Chaplain Smyth appeared to espouse this view in his vignettes. Chaplain Murphy and Chaplain Greene's perspectives earlier in their careers were much the same. And the advantage was that the pressing issue for advisement was not academic but rather, was based on necessities within the unit, whether a tragedy, low morale, or unmet religious accommodation needs.

Regardless of whether the approach was proactive or reactive, the chaplains spoke synergistically about data and relationship. And while data may get the chaplain in the door and garner credibility through quantifiable and actionable information, they repeatedly stressed that the relationship was more important than raw data. Chaplain Carter said, "I cannot place enough importance on developing relationships . . . Those

relationships [with senior leaders] are critical. They are beyond important."

Only Chaplain Smyth issued a caveat to the importance of building relationships with the senior leaders. His caution was that a close relationship could be a "dual-edged sword" for the chaplain, meaning that too much familiarity with a person may make it more difficult to confront them with unpopular information or unfavorable data.

In summary, as the participants spoke of their praxis of leadership advisement, they repeatedly stressed the importance of both data and relationship. Although none of them articulated the term "synergy," they described it conceptually. Data is important to provide senior leaders in advisement, because they require evidence-based approaches in other areas of their strategic decision-making. However, the participants repeatedly stressed that data was not enough to guarantee success. There needed to be relationship and rapport. As it related to building that rapport, the participants spoke of no less than three options: building the rapport with data, building the rapport by seeking the senior leader's intent, and building rapport through the stress brought about by a crisis.

The Presence of Fear

An important dynamic in the purpose of this research (i.e. the praxis of leadership advisement) was the degree to which fear and/or courage shaped the advice provided. Therefore, the interview protocol sought not only to explore the external praxis, but also the internal emotions of leadership advisement.

When asked about critical and important moments of leadership advisement in their careers, five of the six participants shared at least one episode from early in their careers, when they were Air Force captains (O-3) advising lieutenant colonels (O-5) and

colonels (O-6). And while the expectation is that chaplains at all ranks will demonstrate the core capability of leadership advisement, the power differential between a captain and a colonel is significant.

Therefore, it was not surprising to hear most of the participants speak about how fear affected their advisement. The participants used a variety of words to describe their emotions. Chaplain Johnson said during one advisement he was "terrified." Chaplain Smyth twice called it "apprehension." Chaplain Greene twice stated that the rank differential "intimidated" him. Chaplain Murphy called it "anxiety," and both Chaplains Carter and Bryant used the word "fear" freely.

To go deeper, the interview protocol explored how this emotion—no matter the terms the participants used—affected what was said and done. Several of the participants shared that fear could help elicit positive outcomes to the advisement. Chaplain Carter spoke about "good fear" that was "healthy." It drove him to ensure he gathered copious amounts of data and was a "motivational factor" for the act of advisement, which in his case was confrontational in nature. Chaplain Bryant agreed and the potential for fear crippling his work made him emphasize "dealing in facts" instead of just opinion or speculation. Chaplain Murphy spoke similarly, but for him, fear motivated his commitment to his unique identity as a spiritual leader. Fear reminded him to "bring the transcendent" and "be an expert spiritual advisor," instead of getting lost in the moment and forsaking his identity as a pastor called into military ministry.

However, others spoke of the negative effects of fear. Chaplain Carter, who referenced "good fear," also spoke about "bad fear." By this, he described the emotion of standing at the commander's door immediately before advising him that many of his

subordinates felt the work climate in the squadron was toxic. He knew the information would not be received well and feared the outcome of the encounter. And that fear made him doubt whether his cause was just and whether his data would stand up to the commander's scrutiny. Chaplain Johnson echoed much the same from a similar encounter early in his career.

Chaplain Murphy likewise spoke of how fear could sabotage an advisement by making chaplains lose sight of their unique role and office. By this Chaplain Murphy meant that chaplains are not only advisers on a senior military leader's staff, but they are also uniquely equipped to provide advice on the matters in their area of expertise and experience. His perspective therefore was that fear can cause chaplains to lose control of their emotions and fail to provide sound spiritual counsel. Chaplain Bryant espoused a similar view except that his focus was less on the person and more on the work, less on the identity and more on the operation. He felt that fear led many chaplains to over-function and accept responsibility for additional programs and projects that may or may not be in keeping with their resources and/or vision for spiritual care on the installation.

Virtually all of the participants noted that negative fear was mitigated when the senior leader appeared to value the advice they brought, whether solicited or unsolicited. Especially germane was the faith commitments of the leader. The chaplains regularly spoke of how much easier it was to advise a senior leader who was a person of faith versus those who were not. Chaplain Bryant noted that the lack of faith in a senior leader does not negate the responsibilities Air Force chaplains have to advise, but for those leaders who are people of faith, he felt more valued and therefore more useful. Contrariwise, these fears were exacerbated when the leader did not appear to value the

chaplain, for whatever reason. Chaplain Greene stated that the only time he ever felt fear toward a senior leader was because "[that leader's] going in position was this: you are of no value to me."

The Motivation of Courage

While the participants used various terms about fear—both the good and bad outworking of fear—they also made mention of the emotion of courage. Courage appeared to be the emotion that motivated them to see the act through, especially when the encounter with the senior leader had potentially negative outcomes.

For two of the participants, they derived courage from ethical convictions that their cause was just. These particular participants were both from the compassion-as-advocacy camp above. They drew courage from knowing that they could use their position to speak for those who could not speak for themselves. Chaplain Smyth referred to this emotion as "moral courage," and it was what motivated him "to speak truth to power," a favorite phrase of his in describing how he navigated the emotions of fear and courage.

Other participants found courage in knowing that they had "top cover" from their senior ranking chaplains. This perspective was exclusively articulated in situations where the advisement occurred early in the participants' careers, when they were captains. In those situations, the participants spoke about how much courage they felt knowing that their boss supported them. Several of the chaplains spoke about how much more difficult the act of advisement becomes at the Wing Chaplain level, when the senior leader may also be one's supervisor and the one who writes one's performance reports.

In situations like these, the participants tended to lean on their faith in God to bolster courage. Chaplain Bryant alluded to this dynamic in that, as a Wing Chaplain, he drew courage knowing that God would protect him, even if he felt his military leadership would not. Chaplain Greene hinted at the same, with the caveat that he had to be sure of the justness of his position, which he drew from scripture. Chaplain Murphy stressed the importance of remaining self-differentiated (per Edwin Friedman) from the senior leader and centering himself in the transcendent purpose of his call and ministry. He called this sense of transcendent purpose "clarity of thought," which he "translated as courage."

In summary, as the participants shared about the actual praxis of leadership advisement, they focused on several key components that help to create composite sketch of this core capability. The first was the importance of communication and collaboration with senior leaders. All the participants stressed the importance of regular presence at venues where opportunities to advise present themselves (staff meetings and briefings), while a few added that their approach was create their own venues to advise based around data and feedback.

The second theme centered on a synergy of evidence-based and relational approaches. Some exercised an initiatory approach by proactively offering data, such as AFCCARS counseling statistics or demographics from the religious alpha roster, while others opted for a more inquisitive approach, such as seeking out the senior leader's priorities or vision. Whatever the approach, all the participants spoke of a nexus of relationship and data in their leadership advisement praxis with relationship being weighted slightly higher than data.

The third and fourth themes were related. They dealt with the emotional dynamics

of fear and courage in the act of advisement. The participants had mixed feelings on the degree to which fear could be helpful, but all agreed that it could cripple a chaplain's effectiveness. And all acknowledged the necessity of courage, which motivates a chaplain to advise senior leaders well, but they did not speak unanimously on the foundation of their courage, whether from human or divine sources.

The Challenges Faced in Leadership Advisement

The third research question addressed the challenges Air Force chaplains face in advising senior military leaders. The final two themes of the previous research question—the emotions of fear and courage—began to hint at some of those struggles. As the participants recounted and reflected upon critical incidents of leadership advisement from their past, the two most challenging factors that emerged were related to the strict, rank-based hierarchy of the Air Force and the difficult assessment of both the quantity and quality of information required to effectively advise. In what follows, these two challenges are respectively titled the hierarchical challenge and the informational challenge.

The Hierarchical Challenge

One of the most prevalent themes from the participants regarding the challenges of leadership advisement was that of hierarchy. Unlike other ministerial contexts, the military culture employs a strict organizational rank and command structure to accomplish its mission. Members wear insignia of this rank on their uniforms and are addressed according to it. Rank not only demonstrates experience and expertise but also

authority. Air Force chaplains minister and provide advice to military leaders within this hierarchy. And the hierarchy is reflected within the organization of the local base chapel with the rank and authority given to the Wing Chaplain to oversee a Chaplain Corps team.

In most cases, the senior leader that chaplains advise outranks them by at least one pay grade and—since chaplains wear rank but not command authority—those senior leaders wield far more organizational power. Therefore, this hierarchical structure was dominant in the background of the conversation about fear and courage above. One participant called it "an intimidation factor that [chaplains] just cannot get away from."

One interesting dynamic in the hierarchical challenge was that it was experienced in different ways at different times in a chaplain's career. Early on, as the participants recalled advisements from their years as captains, the challenge presented itself through rank. The participants advised lieutenant colonels and colonels leading at the squadron and group levels. The rank differential in those situations was two to three pay grades respectively. And the challenge was garnering credibility across that rank divide. The advantage during these years, however, was unfettered access to the junior airmen through unit engagement, which increased the captain chaplain's credibility—especially in advising the leader on unit climate and morale issues. As captains interacting with airmen across the organization, they were equipped to "know the pulse of the squadron," as one participant put it.

However, later in the participants' careers, as they promoted and became peers with these squadron and group commanders, the challenge shifted. Chaplain Greene noted that with his promotion to lieutenant colonel, "Suddenly doors were opened that

were not open before." Chaplain Murphy said much the same. Greater rank translates as access to and influence with senior leaders. The challenge then became shifting gears from meeting individual needs through preaching, counseling, and care to meeting organizational needs through resourcing, supervision, and leadership. Chaplain Bryant noted how his role as a lieutenant colonel Wing Chaplain is "broader" than what it was as a captain. For him, he had to garner credibility by demonstrating the relevancy of his team's mission in light of the larger mission of the organization that these lieutenant colonels and colonels lead. As a colonel chaplain, Chaplain Smyth mentioned his peers "assume" his competency in spiritual care and counseling and are now looking to him for direction on "how I can meet the needs of [all] the people assigned at this station." With greater rank and with the shift from the individual to the organizational, the participants acknowledged challenges in remaining focused on their pastoral identity and calling. The temptation to lose sight of their ecclesiastical role in favor of their military role appeared to be common.

A key determinant in navigating these challenges, whether early in a chaplain's career or later, was maturity, especially emotional maturity. The participants spoke of maturity on the part of the chaplain advising as well as the senior leader being advised. To overcome the hierarchical challenge, both sides had to demonstrate emotional intelligence. Maturity in affective domain ensured that both parties knew their roles and how to respect one another in a process that is best executed with communication, collaboration, and reciprocity.

The first perspective the participants provided was with respect to the emotional maturity required of chaplains to navigate the hierarchical challenge. As mentioned

previously, Chaplain Greene referenced Clinical Pastoral Education as being the "most formative" training he received because of how it enhanced his emotional maturity, which he relied upon heavily when advising leaders who outranked him. Chaplain Bryant added that being effective as a chaplain amidst the hierarchical challenge "requires a certain maturity, a certain work ethic, and a certain professionalism that commanders expect." By demonstrating that maturity, he believed that a junior chaplain's rank would be overlooked. Chaplain Murphy, who frequently emphasized pastoral identity, noted that chaplains must have the emotional wherewithal to know who they are called to be—and who they are not called to be—in order to overcome the power differential in advising senior leaders. He said that being a self-differentiated spiritual leader "never has any rank associated with it because it is dealing with the transcendent."

The second perspective was that senior leaders too must have a well developed emotional intelligence. Two of the three participants who recalled failed attempts at advising leaders cited emotional immaturity on the part of the leader as being one determining factor. Conversely, leaders who were able to receive advice—even confrontation—from a chaplain junior because of emotional maturity. Chaplain Murphy noted that mature senior leaders "expect the chaplain to bring the transcendent, which is a powerful thing . . . that will humble even the most senior person in the military."

The Informational Challenge

Another often mentioned challenge from the participants was the quality of their data. As stated above, the participants stressed a synergy of data and relationship in the process of providing sound leadership advisement. And the participants provided a

variety of sources for the evidence-based approach (religious demographics, multi-faith calendars, counseling statistics). However, the participants expressed unanimous concern over whether they were giving the right advice to senior leaders.

Since chaplains maintain absolute confidentiality during counseling, they are unable to share specific information about individual counselees, even if senior leaders demand disclosure. But they can sanitize the information to inform their leaders. Chaplain Carter and Chaplain Smyth shared scenarios like this. But a repeated concern for many of the participants was the quality of the data they provided. Was the data accurate? Was it reliable? Was it actionable? These were the questions with which the participants appeared to struggle.

Chaplain Smyth spoke of "the struggle of wanting to get perfect information to give perfect advice," knowing that this quest could be futile. Other chaplains referred to seeking to provide "the best possible" and "accurate" information. Chaplain Bryant warned against providing senior leaders with opinions, unless they are clearly articulated as such. He preferred to say it this way, "Deal in facts . . . I will only tell [senior leaders] what I know to be true."

The participants highlighted the importance of providing accurate information, and some even voiced anxiety about the quality of their information, especially when it derived from qualitative sources. Chaplain Johnson recalled an episode of advisement early in his career when he confronted a leader and was rebuffed, only to find that he had been given erroneous information, an event still "burned in [his] memory."

To combat this, Chaplain Greene and Chaplain Johnson both highlighted the importance of gathering information from multiple sources across the organization and

providing a menu of courses of action to the senior leader. Both described their own process of seeking Chaplain Corps peers and mentors to gather as complete a portfolio as possible. Chaplain Carter recounted a similar process, adding that the Wing Chaplain position can be the most difficult in this respect because of the lack of these kinds of Chaplain Corps allies in the local area. He described it as being "alone." As a result, Carter noted that Wing Chaplains, who are normally the senior ranking chaplain on the installation, may need to use outside resources to gather information or request it from their subordinates.

In summary, when asked about the challenges they face in advising senior military leaders on religious, spiritual, ethical, and moral concerns, the six participants' responses focused on the challenges of military hierarchy and quality of information. The chaplains spoke of the emotional maturity and emotional intelligence required by both chaplains and senior leaders for bilateral communication and collaboration to occur. They also spoke of the challenges involved in taking the risk of advising based on information—especially qualitative informative—that was possibly biased, myopic, or unreliable.

The Evaluation of Leadership Advisement

The fourth and final research question assessed how Air Force chaplains evaluate their own leadership advisement. The data above reveals that the ongoing experience of leadership advisement through trial and error is the single greatest informant to how they understand its praxis as seasoned chaplains. The final research question seeks to understand how they evaluate success and failure—and what factors contributed to

either—after an average of over two decades of experience.

Before studying the themes, it is important to note that several of the participants believed that, in general, assessment of their leadership advisement is difficult, if not impossible. Chaplain Smyth and Chaplain Murphy noted that senior leaders rarely provide their chaplains with feedback. Chaplain Murphy called the process "ambiguous," especially when chaplains rely too much on relationship instead of a synergy of data-driven and relational approaches. Chaplain Greene went a bit further, saying that chaplains "have no way of measuring what [success] looks like." Instead, he relied on his own faithfulness to his call and representation of God as a pastor as the metric of evaluation for his advisement.

The Relationship of Spiritual Care and Leadership Advisement

As mentioned in chapter two, the Air Force Chaplain Corps as a whole currently identifies itself as having only two core capabilities: spiritual care and leadership advisement. However participants' responses revealed two schools of thought for evaluation. The first perspective, which represented the majority, saw the two core capabilities as overlapping and intertwining, at times becoming one single act from the participants' perspectives. The second minority perspective kept the two more distinct as they looked back on their effectiveness in leadership advisement.

In terms of evaluative themes, most of the participants (four of six) appeared to evaluate their leadership advisement through the lens of spiritual care. Specifically, they spoke about spiritual care and leadership advisement almost interchangeably, most of the time without being aware of doing so. For them, they knew that the Air Force Instruction

outlined two core capabilities, but when they spoke about leadership advisement, they spoke of positive outcomes and results with the vocabulary of spiritual care.

Chaplain Greene is typical of the interoperability perspective. In describing his praxis of leadership advisement through attending staff meetings to understand his organization's culture and climate, he shifted seamlessly to describe how in retrospect, this advisement presence turned into his providing leaders "the opportunity to vent." Greene valued leadership advisement as a means to build relationships with senior leaders that facilitated targeted spiritual care. Chaplain Smyth would similarly say, "As we advise, the commanders and first sergeants are also our parishioners or counselees." Murphy described one "monumental experience" of advisement in his early ministry, "I was advising [the commander] in a spiritual kind of shepherding way." From these participants' own words, the work of the chaplain who advises and the pastor who shepherds are interrelated.

The model of two separate, distinct Chaplain Corps core capabilities appeared inadequate in the eyes of these four participants. As the chaplains evaluated precisely which capability they were acting out of in a given moment, the lines blurred. In Chaplain Greene's interview, describing his "sidebar" conversations with senior leaders had before, during, or after staff meetings, Chaplain Greene asked, "Are you advising them? Yes, but you are also letting them give voice to what is running around in their mind." For Chaplain Greene, the idea of giving voice was synonymous with pastoral care and counseling. Chaplain Murphy, advocating for chaplains to use moments of leadership advisement to empathize with senior military leaders, said, "Never give up learning what that life is like for [senior leaders], because that in itself is pastoral care."

Two of the participants represented a minority group in making a rather strict distinction between the two core capabilities and stuck to it through the interview. Chaplain Bryant felt that much of his time spent with senior military leaders was not leadership advisement per se. Rather it was "just growing the relationship" so that the future advice sought was rooted in trust. Chaplain Bryant's perspective could be considered a causal perspective wherein spiritual care comes first and enables the success of future advisement.

Chaplain Johnson was the other participant who maintained a distinction between the two. As he evaluated the outcomes of his advisement, he mentioned praying with his Wing Commander, but added, "That's not necessarily advising. That's spiritual care." He went on to describe advisement in terms of the religious accommodation information (e.g. multi-faith calendars) he provides to senior leaders in staff meetings, which ultimately promotes the Constitutional free exercise of religion for all the members of his organization. Of the participants interviewed, Chaplain Johnson's perspective represents the most compartmentalized approach to the relationship of spiritual care and leadership advisement.

The Importance of Trust

When pressed to evaluate the factors that produced success in leadership advisement, the participants repeatedly emphasized the relational quality of trust. This emphasis dovetails with the previous section on the synergy of relationship and data. However, in that section, the focus was on the relational equity present before the moment of advisement, whereas this theme is more about the trust established during and

after the advice was provided and how that trust gave rise to deeper and wider future influence for future advisement.

The participants unanimously agreed that trust was one highly desired relational end state in leadership advisement. In reflecting upon one successful advisement, Chaplain Smyth noted that his advocacy and information built trust and reinforced his commander's understanding of how a chaplain uniquely cares for senior military leaders. Chaplain Carter recounted how an advisement encounter with a Wing Commander early on in their relationship led to "position of trust" and ongoing mentoring through recurring monthly lunches. Chaplain Murphy shared likewise that once you have a senior leader's trust by demonstrating competency and earning credibility, "You can get [senior leaders] talking and use your skills as a chaplain and be a trusted source so that they will share more with you."

Only one participant spoke in significant depth about a pre-established trust with a senior leader. Not surprisingly, this was "trust given," as opposed to "trust earned," which enhanced the overall advice provided by that chaplain. But the majority of the participants spoke more of a spectrum of broad respect from senior leaders at the outset of the relationship that would later develop into trust during and after timely and skilled advisement. Such advisement demonstrated their trustworthiness, which then led to trust from senior military leaders.

One interesting insight from the participants is that yet again, advising leadership successfully leads to enhanced spiritual care. For them, the trust that is built by successful advisement is the conduit from the former to the latter. This perspective acknowledges that advising leadership, although a core capability, is not unique to the Chaplain Corps.

Other Air Force functional communities advise senior leaders, such as the Staff Judge Advocate and the Medical Corps. However, only the Chaplain Corps is tasked with providing spiritual care. So, the ideal end state espoused by the participants is to move from the general to the specific, i.e. from leadership advisement of senior leaders to spiritual care for senior leaders. And the vehicle of this movement for many of the participants was trust.

Regret and Self-Doubt

As stated above, the majority of the participants believed that adroitness in leadership advisement was primarily developed by experience. Trial and error was their commonly stated pedagogy. Therefore, it was not surprising to hear themes of doubt and regret recounted as the participants assessed their leadership advisement, especially when they recounted episodes from early in their career.

Several of the chaplains used terminology about what they felt they "should have done" or "would do differently now." That type of language was common in the qualitative data. Regret seemed to center around not being bold enough with the senior leader and allowing fear and intimidation in the moment to negatively affect the outcome or at least their evaluation of it.

Three of six participants cited regret at insufficient skill or knowledge in the moment of advisement. Chaplain Johnson's regret—a moment "burned into [his] memory—was representative of this view. As a young captain on his first deployment, he regretted not knowing how to gather data widely to ensure accuracy, even from qualitative sources. Others regretted not being bolder with senior leaders due to an

insufficient understanding of the professional latitude afforded to the chaplain by the military culture, even despite the rank differential.

Two participants expressed regret at inadequacy in advisement less from a professional perspective and more from a personal one. This regret took the form of self-doubt. Chaplain Carter and Chaplain Greene both provided advisement vignettes from very early in their careers. As they contemplated how the advisement turned out, they looked to ways that their ethical or moral "radar" had not become as astute as it was later in their career. Also, they struggled with self-doubt regarding past effectiveness because of the significant personal growth they had made as pastors and leaders.

Positive Change in Unit Climate and Culture

When the participants were asked to describe a successful end state in leadership advisement, the theme of change was central. The chaplains felt that success was defined as using all of the praxis above—communication and collaboration, data and relationship, fear and courage—despite the challenges of hierarchy and information, to positively impact the climate and culture of the units to which they belonged. This impact might be in the form of consoling airmen whose peers had just perished in an aircraft mishap, advocating for religious rights of a faith group to be able to hold worship services, or identifying toxic work environments to those with the power to improve them.

The desire to bring senior military leaders not only data, but also data-driven courses of action, was a major emphasis of the participants' insights. Therefore, success was frequently defined this way: seeing the leader receive the chaplain's information, filter it through a relational grid, and then synthesize it into action that improved the

overall quality of life of the airmen and families in the chaplain's unit. Four of the six participants spelled out a formula akin to this. The specific improvement was contingent upon the issue eliciting the advisement, whether it be religious accommodation, morale, or pastoral counseling and care, but the majority of the chaplains interviewed evaluated success by those broad criteria.

A minority response to the evaluation of success was that the senior leader would come to value the role and office of the chaplain more so than before. Chaplain Bryant articulated this response, which was consistent with his personal emphasis on the collective experience of chaplains by senior leaders. He felt that "bias" was a critical part of the equation in leadership advisement. While a chaplain cannot change the positive or negative bias that a senior military leader brings into the moment of advisement, the chaplain's gauge of success is to enhance that leader's value of the chaplain's work, thereby creating positive bias for future encounters.

In summary, the participants provided several themes as they evaluated the leadership advisement they had provided over an average of two decades of ministry as Air Force chaplains. Several acknowledged that it is a difficult work to evaluate. Nonetheless, most of the participants assessed their work in leadership advisement as being strongly interrelated with spiritual care. Instead of two separate core capabilities, the qualitative data suggests that they are complementary in nature. The participants also highlighted the way in which successful advisement gives birth to trust with senior leaders. Most chaplains felt respected by senior leaders, even in cases where they had little relational equity with them, but they voiced that significant and skillful advisement created trust and furthered opportunities for future ministry to that leader. Another more

introspective evaluative theme centered upon regret and self-doubt over their effectiveness—especially early in their careers—due to professional and/or personal shortfalls. Finally, the majority of the participants saw positive and palpable change as being the hallmark of success in their praxis of advising superior military leaders.

Summary of Findings

This chapter explored how, based on qualitative data drawn from six interviews with six seasoned participants, Air Force chaplains advise superior military leaders on religious and ethical matters. It began by examining what informs Air Force chaplains' understanding of leadership advisement and then moved on to investigate the praxis of, challenges to, and evaluation of leadership advisement. In terms of their understanding of leadership advisement, the participants identified the pastoral identity and experience in military chaplaincy over a long period of time as being key, but most important was the experience they gained from multiple opportunities of success and failure in the endeavor.

From there, in terms of praxis, the chaplains honed in on communication and collaboration with senior leaders as well as a symbiosis of relationship and data as being significant. In addition, the navigating the emotions of fear and courage involved in leadership advisement served as key discussion points for the affective domain of the praxis. Relatedly, as the participants spoke of the challenges involved in leadership advisement, they cited the hierarchical structure of the Air Force and the illusive quest for the best possible information as being paramount.

Finally, as they evaluated their own success and to some degree, failure, in a career of leadership advisement, they provided a wealth of insight on the interoperability of spiritual care and advisement, the importance of trust, the reality of regret, and the impact of positive change brought about by their advice.

Chapter Five

Discussion and Recommendations

The purpose of this study was to understand how Air Force chaplains advise senior military leaders on religious and ethical matters. The working assumption was that although leadership advisement is one of only two core capabilities of the United States Air Force Chaplain Corps, it is a skill widely used without standards of care or even corporately shared best practices. Unlike the other core capability—spiritual care—Air Force chaplains receive little or no formal training when they arrive at their first duty station, requiring them to learn a new and foreign proficiency, often solely by trial and error.

Summary of the Study

This study provided insight into the praxis of leadership advisement by Air Force chaplains. The emphasis from the start was on the foundation, concrete practices, and evaluation of this advisement, especially as it relates to what informs that praxis, how the emotions of fear and courage affect the advisement, what challenges are faced during the advisement, and how chaplains evaluate the success of their advisement.

Four specific research questions guided the insights that will be outlined in what follows:

1. What informs Air Force chaplains' understanding of advising superior military leadership on religious and ethical matters?
    a. How does their theology inform them?

   b. How does their military training inform them?

   c. How does their past experience inform them?

2. What do Air Force chaplains do in advising superior military leadership on religious and ethical matters?

   a. To what extent do Air Force chaplains feel fear in advising these leaders?

   b. To what extent do Air Force chaplains feel courage in advising these leaders?

3. What are the challenges faced by Air Force chaplains in advising military leadership on religious and ethical matters?

4. How do Air Force chaplains evaluate their own effectiveness in advising military leadership on religious and ethical matters?

In chapter two, the literature review explored insights from several germane topics related to these four research questions. The first was the history of leadership advisement by military chaplains as their roles and responsibilities evolved and codified throughout various eras in American history. That literature reveals that while American military chaplaincy has always played an important role in leadership advisement, there is no agreed upon praxis for it. It remains largely up to the discretion of the practitioner and the senior leaders they advise.

The second area of literature surveyed the dynamics involved in leadership and influence from within an organization, what has commonly been called “second chair leadership” or “leading from the middle.” There, we saw the vital role that second chair leaders play in ensuring organizational success by capturing the vision of their senior leader, transmitting that vision to the team, and earning trust. However, the literature reiterated the importance of courage and self-differentiation as second chair leaders navigate the emotion of fear and anxiety while leading from the middle.

The third and final area of literature focused on the prophetic voice of the pastor and how the legacy of the biblical prophets provides one viable model for pastors to address those in positions of authority. Through not only their preaching and counseling but also by their advocacy for the well-being of others, pastors in general and military chaplains in specific can harness the power of the prophetic witness to bring about justice and righteousness in situations and organizations lacking them.

Discussion of Findings

Overall, the literature review and qualitative data revealed that within the Air Force chaplaincy, leadership advisement is an important historical part of their ministry as both officers and clergypersons. Chaplains do not hold the command authority to bring about unilateral organizational transformation at the squadron, group, or wing levels. They do, however, function as critical second chair leaders within those respective organizations. As such, they can influence and advise senior leaders to bring about change, if that core capability is developed and honed. Also, chaplains function as pastoral prophets who may be called upon to "speak truth to power," as one participant in the qualitative research put it. But that skill and tact must be learned.

In what follows, the substance of the literature reviewed in chapter two and the qualitative data analyzed in chapter four will coalesce with the researcher's perspectives on the topic after having conducted the study and completed the research. The well-established research questions will provide a strategic outline for the discussion below.

The Informing of Leadership Advisement

The first research question explored what informs Air Force chaplains' understanding of advising military leaders. Specifically, it focused on the foundations of theology, training, and experience. The qualitative data revealed that the greatest contributor to informing Air Force chaplains' understanding of leadership advisement was past experience. The qualitative data supported the findings of the literature review, which suggested that the history of the Air Force Chaplain Corps documents the fact that Air Force chaplains advise leaders but provides little to no methodology on its praxis.

As demonstrated in chapter four, the qualitative research revealed that Air Force chaplains generally looked to their corporate experiences from the past to inform the leadership advisement they provide in the present. They looked to what has worked and what has not worked previously, interpreting the data through their own assessment of success. That was the single greatest informant of an Air Force chaplain's leadership advisement praxis.

However, as a result of various experiences in advisement, there was not a standardized view of the activities involved. What defined "experience" in leadership advisement for one chaplain did not necessarily define the experiences of another. For some, leadership advisement was akin to spiritual care. For others, it was epitomized by the chaplain's role in facilitating religious accommodation. For others still, it was embodied in the character development provided through a chaplain's briefings on servant leadership, morality, and ethics. Therefore, we saw that the experiential development of this core capability created a culture in the Air Force Chaplain Corps

where it was unclear exactly what was meant by leadership development, especially as it was differentiated from the advising functions of other key staff officers.

Additionally, formal training from earlier in their careers did not play a major factor in shaping an Air Force chaplain's understanding of how to advise senior leaders as Wing Chaplains and beyond. A few participants could recall briefings or lessons they received on the topic from indoctrination training, but none could recall the substance. Likely this was due to this information commingling with massive amounts of data at courses like the six-week Basic Chaplain Course. Furthermore, the skill was not used prominently earlier in a chaplain's career, increasing the propensity for any formal training to be forgotten, which was the case for many of the participants.

The participants' unique senses of compassion and pastoral identity as well as their biblical theologies gave some conceptual shape to their ideas on leadership advisement. They used their understanding of their role and calling as pastors to help them define their work and voice in the act of advising. As mentioned above, other staff officers (military lawyers, doctors, etc.) advised commanders, but only the chaplain did so from the perspective of an ordained clergyperson.

Interestingly, as the participants considered the theological moorings of their advisement, they generally struggled to answer the question. The data would suggest that Air Force chaplains did not overtly rely on biblical or theological models to inform the work they do as advisors to senior military leaders. It required some reflection for them to make the correlation.

None of the participants hearkened back to the prophetic voice as a model for their work, but several participants alluded to the boldness required in "speaking truth to

power." This lack of association may explain that this group of participants—like several of the scholars cited in chapter two—identified their prophetic work more through what they said in the sermon than what they said in the senior staff meeting. Or to say it another way, the prophetic voice belonged more to the realm of spiritual care than leadership advisement.

Nonetheless, the prophetic mantle was a fruitful model for chaplains to consider as they searched for biblical and theological foundations for this core capability. Prophets most frequently operated outside the walls of temple and synagogue. As demonstrated in chapter two, their work also included advising leaders of all sorts with information both solicited and unsolicited. Their work in spiritual care was often intertwined with leadership advisement. They, more than any other officer in ancient Israel, were responsible for speaking truth to power.

The prophetic role of the pastor notwithstanding, when chaplains articulated a strong sense of pastoral identity and saw themselves as pastors called by God to serve airmen, they were better equipped to tie the work they did in leadership advisement to their work as spiritual leaders. For the participants who spoke passionately and articulately about the philosophical underpinnings of their praxis of leadership advisement, relating it to spiritual care was a strong motivator. For the participants who saw leadership advisement as a work ancillary to spiritual care, they spoke with less conviction and clarity.

Therefore, even if the prophetic model was not helpful or fruitful for Air Force chaplains, the quality of their advisement was enhanced in as much as they grounded it in their work as pastors. God has issued a distinct call and sovereignly placed the chaplain

in their organization to speak, a work full of significance and responsibility. God has appointed the chaplain as a second chair leader to assist and support their first chair leader. For a chaplain to relegate their leadership advisement only to their role as staff officers of a senior military leader is unwise. And the product provided to that senior leader will be parochial when compared to that of chaplains who integrate it with their vocation as pastors to military personnel.

The final discussion point with respect to the first research question was related to whether denominational theologies provided unique forms of leadership advisement. The answer to that question, based on the qualitative data, was no. Denominational distinctives among the various participants were limited contributors to this theological construct. When asked questions specifically referring to their denominational theology, only two of six replied with a concrete answer, and even those two answers were not detailed.

The Praxis and Emotion of Leadership Advisement

The second research question entertained the actual praxis of leadership advisement. It asked, “What do Air Force chaplains do in advising senior military leaders on spiritual, religious, ethical, and moral concerns?” In addition to the actual praxis, the emotional dynamics of fear and courage were of great interest.

As the participants shared about the actual praxis of leadership advisement, they focused on several key components that help to create a composite sketch of this core capability. The first was the importance of communication and collaboration with senior leaders. All the participants stressed the importance of regular presence at staff meetings

and briefings where they could communicate and collaborate. They added that, in cases where they needed to advocate for the religious rights of a potentially unaccommodated few, they needed to speak with as many people in the unit as possible to ensure they had an accurate understanding of the situation. This supports the widespread consensus of the literature on second chair leadership that saw existence within an organization—as opposed to being atop it—as an asset in communication, because second chair leaders can serve as a "barometric pressure gauge"[287] for its true culture and climate.

To develop a corporate praxis of leadership advisement, the Air Force chaplains would do well to leverage this unique position and make it known to senior leaders. While chaplains are bound to protect the privileged communication of their counselees, they also have a distinct advantage of being able to know both the daily concerns of airmen at all levels and the conversations being had at the first chair leader's level. The combination of intentional unit engagement at both the workplace and staff meeting levels provided this perspective. So long as any personally identifiable information was removed, chaplains enhanced the communicative and collaborative opportunities with senior military leaders by promoting their second chair leader capabilities.

A few participants added that they created their own opportunities to advise senior leaders. By gathering both quantitative and qualitative data and presenting it in user-friendly ways, chaplains proactively advised their senior leaders and opened communicative avenues for two-way feedback. Senior leaders benefitted from gaining an accurate assessment of their organization from the affective domain of a chaplain, even if aspects of that assessment were critical of the senior leader's performance and oversight.

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[287] Billy Hornsby, *Success for the Second in Command* (Lake Mary, FL: Creation House, 2005), 84.

The chaplain likewise could benefit from the credibility gained by being an advocate and change agent within their organization, not to mention the trust earned by speaking honestly and frankly with a senior leader.

Several of the participants called this collaboration "360-degree feedback," and several believed that the Air Force's pilot culture was more prone than other military service branches to cultivate this collaboration. This aspect was affirmed by most of the literature on successful second chair leadership. For example, Billy Hornsby believed that honest feedback—even critical feedback—was a hallmark of influence and a catalyst to organizational change.[288] Several participants' personal experiences in leadership advisement strongly supported this assertion.

On this point too, Air Force chaplains should strive for this type of relationship with senior military leaders as the ideal. For those senior officers from flying communities, they will naturally understand the power of 360-degree feedback, like those found in post-flight debriefs where junior ranking pilots are expected to critique any deviation from Standard Operating Procedures (SOPs), no matter the rank of the pilot who deviated. Chaplains, while not pilots, bring a similar level of expertise in the spiritual domain and should communicate their competencies through the grid of the "pilot culture," as one participant called it.

The second theme centered on a synergy of evidence-based and relational approaches. With respect to the evidence-based approach, some participants exercised an initiatory approach by proactively offering data, such as counseling statistics or demographics from the religious alpha roster, while others opted for a more inquisitive

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[288] Hornsby, 118.

approach, such as seeking out the senior leader's priorities or vision. The history of the American military chaplains supported both of these approaches. Chaplains have long been attending and providing inputs at strategic-level staff meetings—as Chaplain Arnold did for General George Marshall[289]—as well as sitting with senior leaders to learn what is most important to them—as Chaplain Carpenter did with General Hap Arnold.[290] In more recent times, Chaplain Corps teams, such as the Air Training Command teams in the 1970s, harnessed the power of statistics to identify and combat negative behavior trends on their installations.[291]

And the literature on second chair leadership affirmed both approaches. Heifetz and Linsky, for example, advised approaching senior leaders by "simply reporting observable and shared data rather than making more provocative interpretations."[292] At the same time, the scholars repeatedly advocated for the second chair leader to know the senior leader's strategic vision for the organization, using the terms "owning the vision,"[293] "a common vision,"[294] and "a shared vision"[295] to describe the final outcome. And yet, whether shared data was brought or shared vision was sought, the leadership

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[289] Jorgensen, *Air Force Chaplains, Volume I*, 87.

[290] Jorgensen, 102.

[291] John E. Groh, *Air Force Chaplains, Volume IV* (Washington: Office, Chief of Air Force Chaplains, 1986), 66.

[292] Ronald A. Heifetz and Marty Linsky, *Leadership on the Line* (Boston: Harvard Business Review Press, 2002), 158.

[293] Hornsby, 100.

[294] Mike Bonem, *Thriving in the Second Chair* (Nashville: Abingdon Press, 2016), 6.

[295] Peter Scazzero, *The Emotionally Healthy Leader* (Grand Rapids, MI: Zondervan, 2015), 213.

experts were unanimous that building and maintaining relational rapport with the first chair leader is essential to a second chair leader's success.

All the participants agreed. They spoke of a synergy of relational and evidence-based approaches in their leadership advisement praxis. When pressed to prioritize, the qualitative data suggested that relationship with a senior leader was slightly more important to the overall outcomes than a solely data-driven approach. This conclusion squared with the previously studied literature on "holding environments" [296] and "psychologically safe environments," [297] which stated that relational safety between two leaders made honest addressing of tough problems possible. Data alone could support or sustain that type of interpersonal environment.

While the Air Force Chaplain Corps rightly endorses evidence-based approaches to leadership advisement,[298] it must also recognize that it is every bit as much an art as a science. While data may assist the advisement, fundamentally it is a relational act. And while it should not solely rest on the charisma or personality of either the chaplain providing the advisement or the leader being advised, those affective dynamics are critical to the overall success. This is why the participants struggled to explain their concrete praxis of and success in leadership advisement, because so much of it is imbedded in relational and affective domains.

Chaplains must strive to use all the tools at their disposal to provide credible and accurate information to their senior leaders, along with actionable recommendations, but

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[296] Heifetz and Linsky, *Leadership on the Line*, 102–3.

[297] Amy C. Edmondson, *Teaming* (San Francisco: Jossey-Bass, 2012), 118.

[298] Dondi Costin, "Advising Leadership," United States Air Force Chaplain Corps Resource Development Cell. Accessed May 24, 2017. https://ww.milsuite.mil/video/watch/video/13460.

they must also recognize that without a growing professional relationship with a senior leader, their effectiveness may be seriously hindered.

The third and fourth foci were related. They dealt with the emotional dynamics of fear and courage in the act of advisement. These same topics were of special interest in the literature review as well, so there was direct cross-connection between the literary and the qualitative data. The participants had mixed feelings on the degree to which fear could be helpful—a topic not explored by the leadership literature. Several participants spoke of a "healthy" or "good" fear that motivated them to provide honest and accurate advisement, while others only spoke of fear as a negative emotion. All agreed that, if allowed, fear could severely impede a chaplain's success. Not surprisingly, the literature supported the claim unequivocally that fear in second chair leader's position has the potential to derail attempts to assist the first chair leader, especially in that assistance involves confrontation or conflict.

Several of the participants spoke about the importance of "maturity" and "emotional intelligence" in their advisement, a critical part of the literature on second chair leadership. The literature helped us see that as second chair leaders remain loyal to their superior and simultaneously lead those below them in the organization, they must be cognizant of their own biases and triggers. Self-differentiation was also a recurring theme for at least one chaplain, and Edwin Freidman's work on the topic, surveyed in chapter two, appeared to have directly influenced this participant. To self-differentiate is to find one's identity outside of the views or opinions of those they lead and those they follow. The same would apply to a chaplain as they advise a senior military leader.

As chaplains experientially develop a praxis for leadership advisement, they should expect fear to be present, especially early in their careers and especially when there is little relational equity with the senior leader. That fear, however, should not detract them from accomplishing their task. They must tap into their emotional and spiritual maturity to do what needs to be done and say what needs to be said, taking the stance of the prophet who is called to speak for God and the just way of life he commends.

Relatedly, all the participants acknowledged the necessity of courage, which can be a motivational factor for chaplains to advise senior leaders well. But they did not speak unanimously on the sources of their courage. Some drew their courage from their faith in God's protection, while others traced it back to the veracity of their information or the justness of their cause. In this respect, the participants sided more with the leadership scholars who saw courage as an internal drive or virtue, as opposed to other authors who viewed courage as an outward action. They saw courage as something within that made bold external behaviors possible.

Again, the model of the Old Testament prophet can be helpful for giving shape to this unique role. It is likely foreign to a civilian pastor who generally will not be called upon to attend senior staff meetings of business and civic organizations in their community. And even if they were, they would not be expected to contribute to the overall morale and readiness of the organization. Yet, this is precisely what military chaplains are expected to do. And to stand up and address those in positions of great authority with courage and conviction, especially when a misplaced word threatens one's

livelihood, is not easy. The legacy of the biblical prophets is a powerful resource to teach Air Force chaplains courage in the face of fear.

The Challenges Faced in Leadership Advisement

The third research question explored the challenges faced by Air Force chaplains in advising senior military leaders. The six participants' responses focused especially on the challenges of military hierarchy and quality of information.

With respect to military hierarchy, the rank differential that exists between most chaplains and the senior leaders they advised was a prominent motif. And all three literature areas have interesting points of intersection with this challenge. The history of American military chaplaincy echoed this dynamic all the way back to the colonial armies, even if the literature did not spell out a praxis for navigating the differential. The topic of second chair leadership was an inherently hierarchical leadership topic since "first" and "second" chairs imply hierarchy. Finally, the biblical model of the prophets also implied rank differential, because although they might be called by the Lord to speak, they often spoke unto the king or queen (i.e. the most powerful figures of their time).

As mentioned above, the participants reiterated the emotional maturity and emotional intelligence required by both chaplains and senior leaders for successful bilateral communication and collaboration to occur across a rank divide. Along with the idea of fear, anxiety was another theme from the participants, putting them in agreement with Herrington, Creech, and Taylor, whose work on success in organizational systems is

based on the concepts of anxiety and calm. [299] The chaplains interviewed saw their success in advising leadership as being due in part to maintaining a calm, poised outlook in the face of a significant power differential.

Like all other commissioned officers in the United States military, chaplains wear rank on their uniform as a symbol of their responsibility. But as the literature reminded, it has not always been this way in American history; there were times when chaplains wore simple uniforms void of rank. Chaplains would do well to remember the source of their commission, which originated in a call from God to serve as vocational ministers. That call—like that of the biblical prophets—is a source of self-differentiation in the face of a power differential. While they may be responsible to a senior officer for their job performance and career advancement, they are ultimately accountable to the God who has called them. That call provides the spiritual wherewithal to endure the challenge involved in advising across a significant rank divide.

The participants also spoke of the challenges involved in taking the risk of advising based on information—especially qualitative informative—that was possibly biased, myopic, or unreliable. The annals of Air Force Chaplain Corps history provided multiple examples of advising leaders based on qualitative data, such as Chaplains Carpenter and Bennett advising General Hap Arnold on the morale of his soldiers as they travelled the Area of Responsibility (AOR) in World War II.[300] The news from these chaplains for their general officer was often not positive, so they needed to use tact as

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[299] Jim Herrington, Robert Creech, and Trisha Taylor, *The Leader's Journey* (San Francisco: Jossey-Bass, 2003), 55.

[300] Jorgensen, *Air Force Chaplains, Volume I*, 102, 126, 261–63.

they navigated this challenge, giving the senior leader not only accurate but also actionable information.

The literature on second chair leadership provided some helpful insights on remaining as calm and objective as possible, avoiding "selling" one's favorite ideas to the senior leader.[301] Several participants recalled situations where they had failed to verify the accuracy of the information they presented or got too emotionally involved in the events leading up to the advisement, which caused their own emotional anxiety and ultimately a failed outcome.

At this point, diligence and balance was important for chaplains as they advised. On the one hand, the testimony of one airman, no matter how heated, may not be enough to elicit the prophetic voice of a chaplain. Instead, that testimony should be tempered with the input of others in the unit. Peers, supervisors, family members, and civilian contractors can provide a fuller picture of the organizational culture and climate.

But on the other hand, chaplains must beware of the pursuit of what one participant called "perfect information." In an effort to give the senior military a complete picture of the scenario, chaplains can fall prey to "paralysis by analysis," a mindset of allowing the quest for data to distract from the relational work of addressing a senior leader.

The Evaluation of Leadership Advisement

The fourth and final research question sought to understand how seasoned Air Force chaplains evaluate their own effectiveness and success in advising senior military

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[301] Heifetz and Linsky, *Leadership on the Line*, 158; Larry G. Linne, *Make the Noise Go Away* (Bloomington, IN: iUniverse Publishing, 2001), 111.

leaders on spiritual, religious, ethical, and moral concerns. The qualitative data provided several themes. The participants first acknowledged that it is a difficult work to assess. The literature on second chair leadership corroborated this; it gave few concrete examples of a second chair leader's success other than success the building of trust and symbiosis with a senior leader, which were difficult relational qualities to measure.

Nonetheless, most of the participants evaluated their work in leadership advisement as being strongly interrelated with spiritual care. Instead of two separate core capabilities, the qualitative data suggested that they were complementary in nature. The legacy of the Army Chief of Chaplains through all of World War II, Chaplain William Arnold, illustrated the point. One military historian evaluated his effectiveness as follows, "The warm personal relationship Arnold had with Army leaders was one of the reasons for his success [in leadership advisement]."[302] Clearly, success leadership advisement was integrally related to success in spiritual care (i.e. "the warm personal relationship"). And several sources in the leadership literature went so far as to use the metaphor of a marriage to describe the depth and breadth of trust and interoperability in the ideal relationship between first and second chair leaders.[303]

The literature on the pastor's prophetic ministry was also insightful at this point. Several scholars noted the strong integrationist themes of prophetic pastoral work. Keith Anderson's words were representative, "Prophetic spirituality might be called organic,

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[302] Jorgensen, *Air Force Chaplains, Volume I*, 87.

[303] Mike Bonem and Roger Patterson, *Leading from the Second Chair* (San Francisco: Jossey-Bass, 2005), 43–44; Bonem, *Thriving in the Second Chair*, 25.

holistic or integrative."[304] Walter Brueggemann summarized prophetic pastoral work as being "done in, with, and under all the acts of ministry—as much in counseling as in preaching, as much in liturgy as in education."[305] The participants frequent intermingling of the two Air Force Chaplain Corps core capabilities—spiritual care and leadership advisement—spoke to the prophetic pastoral ministry they provided, whether they identified it by that terminology or not.

This was an unexpected but delightful discovery in the research, one that shed light on the praxis of leadership advisement as a whole. Senior chaplains, as they transition out of the tactical and into the operational and strategic realms, can often struggle with their new responsibilities and duties. They no longer preach, teach, counsel, and care like they did as captains, work that is most similar to what they were trained to do in seminary. As senior chaplains, they spend greater amounts of time overseeing these ministries and providing advice to leaders. In as much as a senior chaplain is able to integrate the work of leadership advisement into the work of spiritual care, they may stand to find greater satisfaction and fulfillment in it. That satisfaction would then produce a greater investment in honing the skills involved in advising leaders.

The participants also highlighted the way in which successful advisement gives birth to trust with senior leaders. Most chaplains felt respected by senior leaders, even in cases where they had little relational equity with them, but they voiced that significant and skillful advisement created trust and furthered opportunities for future ministry to that leader. The literature review on second chair leadership supported the importance of

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[304] Keith R. Anderson, *A Spirituality of Listening* (Downers Grove:IL: IVP Books, 2016), 147; Timothy J. Keller, *Center Church* (Grand Rapids, MI: Zondervan, 2012), 144.

[305] Walter Brueggemann, *The Prophetic Imagination*, 2nd edition (Minneapolis: Fortress Press, 2001), 117.

trust in leading an organization from within, which chaplains did as they advise senior ranking military members. Bonem and Patterson provided a list of how trust is built to include boldness, mutual respect, common vision/passion, and time spent together.[306] While all of these themes were present in the interviews, the participants gravitated toward the final theme: relationships. The participants felt that trust and relationship with senior military leaders were inherently related. Roger Linne said that "trust through frequent communication" was the most important aspect of second chair leadership.[307] And the chaplains interviewed corroborated that perspective.

Another aspect of trust from the literature review was competency. First chair leaders need to receive the deliverables they expect from a second chair leader in order to trust them.[308] To summarize the literature succinctly, trustworthiness built trust. The participants supported this idea as well, stating in multiple ways that demonstrating competency developed credibility. Another perspective was that greater rank afforded chaplains greater influence in leadership advisement because rank was a symbol for experience and (ideally) competence.

Chaplains have ample opportunities to build trustworthiness with senior leaders. This process first begins into the expected competencies of all commissioned officers, such as demonstrating professionalism, attention to detail, high standards of conduct, personal fitness, and proper wear of the uniform. These are areas where a chaplain can gain credibility. But it also extends into the areas unique to chaplains such as being

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[306] Bonem and Patterson, *Leading from the Second Chair*, 36–37.

[307] Linne, 65.

[308] Simon Hollington, "How to…Lead Your Boss," *People Management* 12, no. 24 (December 7, 2006): 44.

compassionate, moral, courageous, above reproach, and embodying the very best of their faith communities.

Another more introspective evaluative theme centered upon regret and self-doubt over their effectiveness—especially early in their careers—due to professional and/or personal shortfalls. The experience of the biblical prophets was common ground with the participants at this point. The sketches of the prophets Elijah and Jeremiah revealed how their experiences were littered with doubt and disappointment as they struggled to speak the word of the Lord.

Chaplains should expect such struggle as they develop their praxis of leadership advisement. When it comes, they can learn from their shortfalls and grow as a result. Seeking trusted mentors or spiritual directors is a source of strength as well. These figures can provide valuable, time-tested insight into not only the stresses involved in pastoral ministry, but also the particular uniqueness of the one they mentor. For a chaplain whose ministry often involves frequently changing jobs and locations, having a mentor or spiritual director who can serve as a confidant and counselor amidst the flux of ministry in a military context is a powerful asset.

The regret and self-doubt should not be taken too seriously or distract chaplains from future advisement opportunities. As an exercise in emotional maturity, spiritual growth, and self-differentiation, chaplains must go back to their vocation as pastors and commit themselves to speak the word of the Lord. While they remain commissioned officers so long as they wear the uniform of military service, chaplains were first divinely called pastors. That identity is primary.

Finally, the majority of the participants saw positive and palpable change as being the hallmark of success in their praxis of advising superior military leaders. The literature on second chair leadership was fertile with this idea, especially as the second chair leader was uniquely poised both to understand the organizational climate below them and the direction and vision of the first chair leader above them. Roger Bonem believed that the work of the second chair leader was to help "lift the lid"[309] on the daily problems faced by the senior leader. This diagnosis was then followed by offering courses of action and solutions for change as well as affirming the final course of action chosen by the senior leader.[310] The literature consistently touted the second chair leader's influence and ability to enact change, a strongly desired outcome by the participants and a barometer of success. The chaplains interviewed, all of whom were outranked by the military leaders they advised, drew great satisfaction from being second chair change agents in their respective military organizations.

Recommendations for Practice

Scenario-Based Coursework on Leadership Advisement

In light of the findings described above, the Air Force Chaplain Corps would do well to develop scenario-based training modules on leadership advisement to begin teaching junior chaplains this critical skill early on in their career. The scenarios would describe in contextually rich ways the matters for which the chaplain is being sought. For example, as seen in the qualitative data, the moment of advisement might come during a

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[309] Bonem, *Thriving in the Second Chair*, 23.

[310] Ibid., 36–38.

unit tragedy or during a time of exceptionally low unit morale. These modules might include scenarios in which a chaplain has a strong affinity with a commander (high relational equity) as well others in which the commander expressed little need for the chaplain's presence in a unit (low relational equity). In addition, providing these junior chaplains with raw data such as an alpha roster, counseling statistics, or multi-faith calendar and requiring them to package the data in concise and communicable ways would be essential, tying together the relationship-based and evidence-based qualities of leadership advisement expressed in this research.

As seen in the qualitative data, seasoned Air Force chaplains found that adopting evidence-based approaches to leadership advisement was an effective method for demonstrating competency and relevancy to senior leaders. Preparing junior chaplains for this work would be valuable. Another important exercise would involve teaching them how to properly research and staff a religious accommodation request to a military commander.

Key to this recommendation would be incorporating advice from senior line officers and enlisted personnel who have had years of experience being advised by chaplains. Their "bias," as one participant called it, would be invaluable to informing the content of the courses offered. Offering junior chaplains, who have recently transitioned into the Air Force from civilian ministries, an insight into the worldview of senior military leaders would prove worthwhile in enhancing the relevancy of the advice they provide, whether solicited or not.

Development of Emotional Intelligence Programs

Many of the participants, as they described the delicate dance of giving critical feedback to a senior military leader, spoke about the absolute importance of emotional intelligence, both for the chaplain and for the senior leader. Both sides must know their roles, their expertise, and the importance of collaboration. Therefore, chaplains would benefit from ongoing training and development in the domain of emotional intelligence. This curriculum has many manifestations, whether books, classes, workshops, or video series. Becoming well-versed in the topic and then offering workshops on emotional intelligence to senior leaders would enhance the influence of the chaplain and facilitate future opportunities for successful leadership advisement.

The Air Force Chaplain Corps College currently offers a one-week intensive Spiritual Leadership Course for mid-grade captains, teaching fundamentals of emotional intelligence. However, the curriculum needs to be regularly incorporated into Air Force Chaplain Corps doctrine and ethos. And it needs to be outsourced to operational Wings where senior leaders can develop and grow in this area, especially if their unit chaplain is the one providing the development.

Incorporating Followership Concepts into Leadership Development

As mentioned above, military chaplains are always simultaneously commissioned officers and clergypersons. Both of those professional identities require strong leadership development. However, both also require followership, since an officer is always accountable to a senior officer and a clergyperson is always accountable to God.

Therefore, successful chaplains need to learn to supplement leadership development with followership development as well.

The literary area of second chair leadership is but one among many in the burgeoning field of followership studies, a critical competency for any leader. Developing the affective domains of loyalty, humility, honesty, and vigilance involved in effective followership enhances the skillset of any leader. Military chaplains as a whole would do well to invest in deepening and widening both their theoretical and practical understandings of followership as they lead in their respective organizations and at their respective ranks.

An in-depth student of followership would need to begin with the key topics of trust and communication with their leaders. The literature on second chair leadership, as one subtopic of a much larger field of learning, consistently returned to those two themes as being catalysts to followership and increased influence with senior leaders. Furthermore, the topic of moral courage would be a cognate subject for study. The literature on second chair leadership as well as the qualitative research here suggested that when followers demonstrate the moral courage to respectfully confront their superiors with sound, actionable information, that courage actually built trust, rather than breaking it. Loyalty in followership did not always mean concurrence.

As it relates specifically to the followership needed by chaplains to be successful advisers, their own identity as people of faith and pastors is key. They must remember that while they are, as commissioned officers, people "under orders" they are ultimately responsible to follow the leadings of the Lord in as much as they can discern his prompting. While rank affords chaplains greater opportunities and influence, it cannot

blind them to their obedience to the divine call placed upon their lives as sons and daughters of God.

Recommendations for Further Research

This study focused on how Air Force chaplains advise senior military leaders on religious and ethical matters. As with any study, there are limitations as to how extensive the focus can be. Therefore, pursuit of the following areas of study could be highly valuable for further developing the Air Force Chaplain Corps' corporate knowledge of the topic.

First, this study did not include any qualitative data from senior military leaders. It only featured the experiences and insights from six seasoned Air Force chaplains. To enhance the depth and breadth of the topic, further qualitative research on how senior leaders believe a chaplain can be most successful in their advisement would be immensely valuable. Insight from officers and senior enlisted personnel who have led at the squadron, group, wing levels, and beyond would be essential. Asking these leaders to describe examples of when they requested and/or received advice from a chaplain would be the ideal framework for the qualitative data, since concrete instances better lend themselves to rich description than do abstract examples. The themes of fear, courage, rank, and quality of information would be important research questions to address with these senior leaders.

A sub-topic of research with respect to these senior leaders would be the correlation of emotional intelligence with success in being advised. In discussing the delicate dynamics of a chaplain boldly advising leaders across several ranks, especially when that leader may not be a person of faith and may not find value in what chaplains

offer, many of the participants spoke about the necessity for maturity and emotional intelligence. This dynamic was true both for the chaplain advising and for the leader being advised. Therefore, combining this qualitative research with some form of emotional intelligence testing would test the participants' theory.

Second, this study only engaged Air Force chaplains at one point in their respective careers. The participants answered the first research question on the foundations of their praxis by stating that experience in leadership advisement—by trial and error—was the most formative factor in developing their praxis. They learned the skill as they did it. Therefore, for further research, a longitudinal study of the evolving praxis of Air Force chaplains' leadership advisement would be highly beneficial.

This qualitative research would need to occur first in the earliest years of a new Air Force chaplain's ministry. Administering the interviews at the Chaplain Corps' Basic Chaplain Course, which occurs in the first year or so of a chaplain's ministry, would be the ideal setting for the first set of interviews. Then, a second round of interviews eight to ten years later, asking many of the same questions, would provide a benchmark of growth and development during the formative years of Air Force chaplains at the company grade officer (first lieutenant and captain) ranks. These interviews could become part of the Air Force Chaplain Corps College's Spiritual Leadership Course, which is offered around this time in a chaplain's professional development. Finally, a third round of interviews another eight to ten years after that would complete the picture of how Air Force chaplains do leadership advisement, what challenges they face as they do it, and how they evaluate success in the endeavor. These interviews could occur either at the Wing Chaplain Course or preferably at a training course specifically developed for this topic.

Many of the participants, all of whom were graduated Wing Chaplains at the time of their interviews, highlighted the unique role of the Wing Chaplain in leadership advisement. The Wing Chaplain leads a team of Chaplain Corps members at the wing level. As such, they are responsible for the capabilities of the entire team to include leadership advisement. And the Wing Chaplain reports directly to the Wing Commander. They will likely be called upon to advise that senior leader; most of the participants shared examples of this. Therefore, offering a course on the praxis of leadership advisement to rising Wing Chaplains would enhance both the quality and quantity of the spiritual, religious, ethical, and moral advice they provide.

A third area of research would be to survey the ministry models of non-military chaplains in other industries such as healthcare, law enforcement, sports, and private corporations to glean insights on how these practitioners use leadership advisement to positively influence their organizations. While these non-military sectors certainly still have organizational hierarchy, which may in turn create similar dynamics of fear and courage, it is possible that there are undiscovered insights from civilian chaplains that would greatly benefit the Air Force Chaplain Corps. A collaborative study would likely unearth them, especially if the qualitative data included both chaplains and the executive leaders they advise on religious, spiritual, and ethical matters.

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