

**STRATEGY
RESEARCH
PROJECT**

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**DEVELOPING A STRATEGIC LEADERSHIP MODEL FOR THE
MILITARY CHAPLAINCY**

BY

CHAPLAIN (COL) KERRY M. STEEDLEY
United States Army

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ABSTRACT

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The purpose of this strategy research project was to define strategic leadership, to describe spiritual leadership, and to develop a model of strategic-spiritual leadership for the U.S. Army Chaplaincy.

The methodology of this study was to conduct a case study of the Apostle Paul. This involved examining the primary traits of strategic leaders and identifying the essential qualities of spiritual leaders. The study compared these two paradigms of leadership as a basis for constructing a new model of leadership.

The project concludes by proposing that Paul, an ancient apostle in the first century, is a practical model for strategic-spiritual leadership in the twenty-first century. Based on the correlations between strategic leadership and spiritual leadership, the study suggests a combined strategy of strategic-spiritual leadership.

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PREFACE

The writer, a chaplain in the United States Army for the past twenty years, has been a Christian for thirty-nine years and an ordained minister in the Free Will Baptist Church for twenty-five years. As a religious leader and as a special staff officer, he functions as a proponent for the "free exercise of religion" for all faith groups represented in the military. His ministry crosses over denominational lines of distinction. As a pastor and worship leader, he incorporates common doctrines in the different traditions, encourages the unity of all Christian believers, and integrates his theology and that of the congregation into a collective, Protestant worship service. Having been called to be a spiritual leader and to serve in the military, he wishes to maximize the opportunity for personal and professional development that is uniquely afforded the resident student at the United States Army War College. His focus is to draw correlations between the concepts of strategic leadership and spiritual leadership.

As part of the methodology of this study, the writer will review the experience of a Christian leader and limit the scope of this paper to the Christian perspective. The case study will be on the Apostle Paul. However, the writer does not intend to

imply that the leadership principles discussed in this research project are not also applicable to Jewish, Islamic, and other faith groups and to their chaplains.

PROBLEM

THESIS: It is possible to jointly apply the principles of strategic art and related issues of strategic leadership to both the military and ministerial professions. The qualities which mark one as a strategic leader while serving one's country are also applicable to the senior chaplain serving his church and the military community as a servant-leader.

ASSUMPTIONS: One of the underlying assumptions of this project is the universal application of the strategic art. Strategic leadership, with its defined roles and skills, is not limited to the senior military officer or the civilian executive in government. Granted, this is perhaps the primary context, but professional leaders in religion, law, medicine, civilian industry, and numerous other vocations can learn and apply this discipline. Therefore, this project will proceed within the context of the Christian faith and the new paradigm of "strategic-spiritual leadership."

The selected historical figure for the case study is the Apostle Paul. The choice of this individual reflects another assumption. The writer believes that Paul has influenced Christianity more than any other person, except for the founder,

Jesus Christ, for whom the movement is named. This opinion is based on two facts: (1) Paul is credited with writing at least thirteen (possibly fourteen) of the twenty-seven books comprising the New Testament of the Holy Bible; and (2) The Apostle conducted three missionary journeys that not only changed the climate of the early church of the first century, but also dynamically influenced the culture of the known world of that age, particularly Europe and Asia.

This research project begins with a third assumption. It suggests that the Apostle Paul was more than a simple, itinerant tentmaker and traveling evangelist. He is viewed as a supreme teacher and a strategic theorist for two reasons. First, he understood the very essence and the foundations of the strategic environment in which he operated. Second, he challenged and dramatically influenced the culture of the Roman Empire.

PURPOSE

This paper will focus on a comparison of the spiritual leader experiences of a selected individual and some of his written reflections against the theoretical concepts of strategic leadership discussed in Course 1 of the United States Army War College Core Curriculum for Academic Year 1999. Given the definition, the roles, and the skills of strategic leadership, the purpose of this research project is two-fold. First, the study will examine a historical religious figure in

his strategic environment within the implied context of "strategic-spiritual leadership." It will ask two questions: Does the Apostle Paul qualify to be considered a strategic leader? What traits distinguish him as a spiritual leader?

Second, the paper will explore lessons learned which can help senior Army chaplains prepare to be effective strategic-spiritual leaders. It will focus on the "defining moment" of the Apostle Paul's rise to leadership among religious leaders in Jerusalem. This is the vision on the road to Damascus that transformed his life, an experience recorded in chapter nine of the Acts of the Apostles, a book in the New Testament of the Holy Bible.

It will also analyze significant issues in the history of the early church and in the Judeo-Christian culture of the first century. Paul's impact on the world of the first century will serve as a basis for analyzing the potential influence strategic-spiritual leaders can make in the twenty-first century.

STRATEGIC LEADERSHIP

The Army's strategic leaders operate in at least two domains: The first is in the organization they command or lead. The second is the Army as an institution where they act similar to a board of directors.¹

General Frederick Franks
Commander, TRADOC

Army chaplains operate in at least two domains. The first is in the unit, organization, or military community they serve. The second is in the religious body or faith group which officially endorsed them for commissioning as officers in the United States Army. There is also another sense in which chaplains serve in two domains. The chaplaincy has identified two core capabilities or primary roles for chaplains: religious leader and special staff officer. These dual roles and responsibilities mandate an operational understanding and utilization of the strategic art of leadership, particularly for senior Army chaplains.

DEFINITION

Strategic leadership is the process used by a leader to affect the achievement of a desirable and clearly understood vision by influencing the organizational culture, allocating resources, directing through policy and directive, and building consensus within a volatile, uncertain, complex, and ambiguous global environment which is marked by opportunities and threats.²

DESCRIPTION OF TASKS

Critical challenges for strategic leaders include the following tasks: provide vision; shape culture; manage joint, combined, interagency, and national-level relationships; represent the organization; manage resources; and lead and manage change.³

Strategic leaders develop and communicate a vision, a future end-state for the organization. This vision maps out purpose and direction, and it requires a plan to be achieved. In relationship to the concept of ends (objectives), ways (concepts), and means (resources), the vision equates to the ends while planning encompasses the ways and means. Vision also serves as a motivational process, and it reinforces the basic values of the organization.

The following are two examples of strategic vision. The first is an example of an enduring vision, and the second is an example of a formalized vision statement by a strategic leader.

...We hold these truths to be self-evident; that all men are created equal; that they are endowed by their creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed;⁴

Declaration of Independence

The Army Vision: The U.S. Army...Trained and Ready for Victory. A Total Force of quality soldiers and civilians...A values-based organization ...An integral part of the Joint Team...Equipped with the most modern weapons and equipment...Able to respond to our Nation's needs...Changing to meet the challenges of today...tomorrow...and the 21st century.⁵

General Dennis J. Reimer
Chief of Staff, U.S. Army

Strategic leaders use compelling vision and consistently communicated values to influence and shape the organizational culture. In large, complex organizations, one usually finds that several subcultures exist. One of the significant challenges of strategic leadership is to ensure that these subcultures are compatible with the total or central culture. For example, in the military community there are the active and reserve components and the civilian work force. These subcultures all differ somewhat, but they all subscribe to the following seven core values of the Total Army culture:

Loyalty: Bear true faith and allegiance to the U.S. Constitution, the Army, your unit, and other soldiers.

Duty: Fulfill your obligations.

Respect: Treat people as they should be treated.

Selfless-Service: Put the welfare of the Nation, the Army, and your subordinates before your own.

Honor: Live up to all the Army values.

Integrity: Do what's right, legally and morally.

Personal Courage: Face fear, danger, or adversity (Physical or Moral).

An institution is defined by its operating values and the beliefs and assumptions of its individual members. Strategic leaders must serve as role models of these values, ensure that the organizational culture is built on these essential values, and ensure that these stated values are communicated throughout the Army and internalized by individual soldiers and civilians.

Strategic leaders manage joint, combined, interagency, and national-level relationships. The challenging management tasks include creating understanding and acceptance of organizational goals and national strategy; creating consensus; and sustaining the knowledge and resource base to achieve the future end-states envisioned by the organization. Managing relationships between the Army as a component of the national defense force and the total national policy apparatus are key responsibilities of strategic leaders. The strategic leader serves as a representative of all these organizational relationships to the larger society, including Congress and the media.

Finally, strategic leaders are expected to lead and manage change. As they lead the organization on a daily basis, they facilitate the management of change today while simultaneously molding and guiding it toward readiness for tomorrow's challenges. Using the vehicles of vision and values to shape

the organizational culture, strategic leaders proactively manage change.

DISCUSSION OF COMPETENCIES

Competencies are the knowledge, skills, attributes, and capacities which enable a leader to perform required tasks. A competency may be based on natural ability or may be derived from education, training, or experience. The major categories of leadership competencies are conceptual, technical, and interpersonal.⁶

Strategic leader competencies are built on the leadership experiences, training, and education at lower levels. Conceptually, a strategic leader needs the thinking skills to comprehend and deal with an ambiguous, complex world environment. Technically, he requires the knowledge of external elements of power that impact the organization he leads. Interpersonally, he must possess the ability to build consensus and the skill to communicate effectively.

Strategic conceptual competencies include frame of reference development, problem management, and envisioning the future. The ability indicators include being open to new experiences, being reflective, accepting abstracts, understanding second and third-order effects, maintaining flexibility, and transitioning from direct to indirect

leadership. Strategic technical competencies include systems understanding, an appreciation for joint and combined functional relationships, and an awareness of political and social competence. Interpersonal competencies for the strategic leader include consensus-building ability, negotiation skills, and the ability to effectively communicate internally and externally to the organization.⁷

Faced with the demanding challenges of leading large, complex organizations, the strategic leader in the Army must never forget the individual soldier and the human dimension of leadership.

The trained American possesses qualities that are almost unique. Because of his initiative and resourcefulness, his adaptability to change and his readiness to resort to expedient, he becomes, when he has attained a proficiency in all the normal techniques of battle, a formidable soldier. Yet even he has his limits; the preservation of his individual and collective strength is one of the greatest responsibilities of leadership.⁸

Crusade in Europe,
by Dwight D. Eisenhower, p. 453

SPIRITUAL LEADERSHIP

Leadership is influence. That's it. Nothing more; nothing less. My favorite leadership proverb is: He who thinketh he leadeth and hath no one following him is only taking a walk.⁹

John C. Maxwell
Senior Pastor and Author

It occurs to me that perhaps the best test of whether someone is qualified to lead, is to find out whether anyone is following.¹⁰

D.E. Hoste, General Director
China Inland Mission

DESCRIPTION

As religious leaders, Army chaplains are the products of two domains: the natural and the spiritual. Successful, influential leaders learn how to blend both natural and spiritual qualities. They recognize that a natural gift, such as the powerful, positive personality in a leader, is enhanced and empowered by the spiritual gift of the indwelling Holy Spirit. The natural gift of public speaking can transcend into the spiritual gift of preaching. On the other hand, one who lacks the natural ability and confidence to speak publicly and influence others, can potentially be called by God and become a spiritually powerful persuader and preacher. Moses in the Biblical Old Testament and Peter in the New Testament are examples of this mysterious transformation from the natural to the spiritual in the realm of leadership.

One may be recognized as a natural leader and seemingly not possess outward spiritual gifts. Examples include coaches in athletics, commanders in the military, and community officials in political positions. One may serve as a spiritual leader and

not appear to possess outstanding natural gifts. Examples include pastors, teachers, and missionaries.

Both natural and spiritual qualities have their greatest impact when empowered by the Spirit of God and employed in the service of God. Given the definition that leadership is simply influence and that are two domains of leadership gifts (natural and spiritual), an individual then encounters two dimensions of spirituality in becoming a spiritual leader. These dimensions are the process of being influenced (following) and the process of influencing others (leading).

An Army chaplain becomes an effective spiritual leader to the degree that he or she is first influenced by the person and the power of the Holy Spirit and second, by the resulting degree of influence on others. A spiritual leader follows the leadership of God with the hope of leading others to follow God.

General Charles Gordon once asked Li Hung Chang, a leader in China, two questions: "What is leadership? And how is humanity divided?" Li Hung replied: "There are only three kinds of people-those who are immovable, those who are movable, and those who move them!"¹¹ Spiritual leaders are those who have been moved (changed) by the Spirit of God, and who then dedicate themselves to moving (motivating, influencing) others.

The natural leader is characterized by self-confidence. The spiritual leader, being confident in God and dependent upon

Him, inspires trust and confidence among his followers in someone and something greater than himself. John R. Mott, a renowned Christian leader in student circles, believed that "a leader is a man who knows the road, who can keep ahead, and who pulls others after him."¹²

Spiritual leadership requires superior spiritual power, which can never be generated by the self. There is no such thing as a self-made spiritual leader. A true leader influences others spiritually only because the Spirit works in and through him to a greater degree than in those he leads. We can lead others only as far along the road as we ourselves have traveled; merely pointing the way is not enough. If we are not walking (in the Spirit), then no one can be following, and we are not leading anyone.¹³

Perhaps the best description of spiritual leadership is found in the New Testament model of servanthood that Jesus taught. He reminded his disciples of the sovereignty of spiritual leadership. He chose them; they did not choose him. He appointed them according to John 15:16. While formal Biblical education, theological training, and seminary degrees are important, none are as significant as the sovereign selection by God to be a spiritual, servant-leader. Perhaps early Church leaders were shocked by the teachings of Christ on leadership and greatness, especially when he paired these concepts with serving and suffering.

A defining principle of spiritual leadership is the model of the servant-leader.

True greatness, true leadership is found in giving yourself in service to others, not in coaxing or inducing others to serve you. True service is never without cost. Often it comes with a painful baptism of suffering. But the true spiritual leader is focused on the service he or she can render to God and other people, not on the residuals and perks of high office or holy title. We must aim to put more into life than we take out.¹⁴

The Bible uses the term "servant" much more frequently than it does the title "leader." We do not read about "Moses, my leader," but "Moses, my servant." And this is exactly what Christ taught.¹⁵

ANALYSIS OF AN ANCIENT APOSTLE

A.W. Tozer called the Apostle Paul the world's most successful Christian. Tozer also stated that "the ideal leader is the one who hears the voice of God, and beckons on as the voice calls him."¹⁶ Paul challenged the Christians at Corinth to follow his example as he followed the example of Christ. (I Corinthians 11:1). As a leader, Paul knew whom he was following and the vision to which he was committed; he understood all the doctrines that determined his duty. Paul carried all the credentials of a natural leader. He became a great spiritual leader when his heart, mind, and soul were captured by Christ on the Damascus Road (Acts 9).

There are numerous biographies of the Apostle Paul. Perhaps the most notable is entitled The Acts of the Apostles, a book in the New Testament of the Holy Bible. The authorship of this record is attributed to Luke, a physician and one of the original twelve disciples of Jesus Christ. It is the story of the origin of the Christian Church at a celebration called Pentecost. It is the earliest volume of recorded church history.

More important to this study of leadership, it contains the dramatic account of the apostle's conversion experience. It reveals the encounter with Christ that prompted the transformation of Saul of Tarsus, persecutor of the early church and Christians, into Paul, the Apostle of Christ, a preacher, teacher, missionary, and supreme spiritual leader. It provides a detailed description of his strategic vision for world evangelism in the early, emerging church. It portrays a picture of the forces that shaped Paul's pioneering work as a missionary and church planter.

When one thinks of this first century spiritual leader named Paul, various titles come to mind. Among them are apostle, missionary to the Gentiles, world traveler, pastor, preacher, Roman prisoner, lecturer on philosophy, New Testament writer, teacher, mentor, and even tentmaker. A casual study of his writings justifies all these titles and many other honors

and distinctions Paul deserves as a great spiritual leader. A closer study of his written work reveals some of the strategic art of leadership practiced in his spiritual ministry.

The following are only samples of the critical interventions Paul made in his day as a spiritual leader. It is interesting to note their relevance and utility for the modern spiritual leader. One can learn the psychological truth about projection and other defense mechanisms from a study of Romans, chapter two. Those needing a marriage counseling manual can consult I Corinthians, chapter seven, and Ephesians, chapter five. Galatians and Colossians offer assistance in dealing with such sub-cultural "hang-ups" as legalism and mysticism.

For the Army chaplain charged with performing and providing pastoral care and desiring to move beyond the theoretical to the practical in personal relationships and human ethics, Paul has written Romans, chapters twelve through fifteen. Paul was a leader of great ethical conviction and purpose. In his epistles to the Romans and to the Galatians, he did not overlook moral delinquencies; neither did he fail to instruct in practical righteousness.¹⁷ Furthermore, Paul is most helpful in I Thessalonians, chapter four, to the spiritual leader wishing to minister effectively to persons hurting because of grief and death.

This list of examples from Pauline writings could easily be extended and is by no means complete. These which are cited from God's Word only serve notice, that while the United States Army Chaplaincy searches for successful strategies for spiritual leadership in the twenty-first century, this first-century apostle has already addressed them and has provided a model of strategic spiritual leadership for senior Army chaplains.

His effective communication skills in casting a vision, his techniques for managing relationships, his strategies for leading change, and his ability to represent the organization (the Church), perhaps better than anyone else except the founder (Christ), surely mark this man as a strategic spiritual leader.

Many Bible scholars believe that Paul was physically short in stature with a feeble frame and a frail body. No one is quite sure just what Paul's "thorn in the flesh" was (II Corinthians 12:7). However, he stood tall and strong in his faith and his focus.

Dr. R.E.D. White, in Apostle Extraordinary, calls Paul:

The Greatest of Christians, Profoundest of Teachers, Stauncest of Friends, Most Intrepid of Adventurers, Most Dauntless of Sufferers, Most Winsome of Saints- Paul of Tarsus, Soldier and Slave and Lover of Jesus Christ our Lord.¹⁸

As a leader, Paul possessed the ability to meet people where they lived and worked. He could adapt himself to the people and to the situation. He was equally at home with Roman

governors, Greek philosophers, Asian officials, or Hebrew theologians. He could adapt himself to Jewish congregations in the synagogues, Greek philosophers at the Acropolis, pagan crowds at Lystra, or to a court assembly before rulers such as Festus.¹⁹ When senior Army chaplains look for models for ministry in a military environment characterized by pluralism in religion and culture, they can point young chaplains to the Apostle Paul. He serves as a supreme example of spiritual leadership in a strategic environment, often characterized as volatile, uncertain, complex, and ambiguous.

Paul was uniquely equipped for the major role to which God called him. A present-day parallel to this amazing man would be someone who could speak in Chinese in Beijing, quoting Confucius and Mencius; write cogent theology and teach it at Oxford; and defend his cause using flawless Russian before the Soviet Academy of Sciences.²⁰

Paul is clearly one of the most versatile leaders in church history. He presented his case to diverse audiences: soldiers and statesmen, children and adults, kings, royalty, and their subjects, rulers and slaves, and Jews and Gentiles. He debated fellow theologians, philosophers, and pagan idol worshippers.

Paul had a brilliant mind and a deep understanding of the Scriptures in the Old Testament. He studied under the influential rabbi, Gamaliel, and he was an outstanding student.

He, in turn, would teach and mentor Timothy. Some of the qualities of spiritual leadership he passed on to Timothy include social, moral, mental, personality, and domestic qualifications along with the indispensable quality of spiritual maturity (I Timothy 3:2-7).

Paul's missionary zeal and view of humanity enabled him to leap over all racial and cultural barriers. He was concerned for all people, whatever their socio-economic status. His encounter with the risen Christ converted him from a narrow-minded bigot into a full-hearted leader. The indwelling Christ enlarged his passion for others, broadened his view of the world, and deepened his convictions.²¹

The example of Paul's spiritual leadership is as relevant now as during the first century. His qualities of good leadership are not antiquated; rather, they serve as a mandate for the modern minister in the military community.

STRATEGIC-SPIRITUAL LEADERSHIP

The writer believes the following analogy is an appropriate way to describe his strategy research project: Chapter one, "Strategic Leadership," is the map for the proposed leadership model. Chapter two, "Spiritual Leadership," is the overlay for the map. Chapter three, "Strategic-Spiritual Leadership," is the recommended course of action based on research and analysis of the map and overlay.

Using this construct one can easily compare the essential characteristics of strategic leadership and spiritual leadership. It is then possible to combine these two concepts of leadership and to develop a model of strategic-spiritual leadership for senior Army chaplains. This project first focuses on the academic model of strategic leadership as presented to students at the United States Army War College in Carlisle Barracks, Pennsylvania. It then examines the Biblical model of spiritual leadership, specifically the concept of servant-leadership. The primary methodology is a case study in which a critical analysis is made of an ancient apostle in the first century, the Apostle Paul.

There are some questions which are significant to this development process. What is strategic leadership, and was Paul a strategic leader? What is spiritual leadership, and was Paul a spiritual leader? After defining and describing these concepts, and upon determining that Paul was qualified to be both a strategic leader and a spiritual leader, it follows that it is logical to use his life and ministry to develop a model for strategic-spiritual leadership.

CASE STUDY ANALYSIS: STRATEGIC LEADERSHIP

*The Strategic Leader provides vision and focus, capitalizes on command and peer leadership skills, and inspires others to think and act.*²²

Major General Richard A. Chilcoat
Commandant, U.S. Army War College

Effective leaders have a vision of what they and the organization they lead must accomplish. Helen Keller was asked: "What would be worse than being born blind?" She replied: "To have sight without vision."²³ According to Proverbs 29:18, "Where there is no vision, the people perish."

Paul's vision began with his encountering the risen Christ on the Damascus Road (Acts 9:1-9). This vision was first shared with a disciple named Ananias (Acts 9:10-19). Paul later had a vision of a man in Macedonia begging for help (Acts 16:6-10). From these experiences, Paul lived out this vision by preaching the gospel and enlisting others in the ministry of evangelism and church planting. He inspired Barnabas, Silas, Mark, Priscilla, Aquila, Timothy, and others to preach and teach and to prove from the Scriptures that Jesus was the Christ.

Robert K. Greenleaf, in his book The Servant as Leader, says:

Foresight is the lead that the leader has. Once he loses this lead and events start to force his hand, he is a leader in name only. He is not leading; he is reacting to immediate events, and he probably will not long be a leader.²⁴

Paul was not merely pretending to be a leader reacting to world events. He was a strategic leader acting out his vision and values. Through his missionary journeys and his letters to individuals and churches, he greatly influenced and shaped the culture of his day. According to Acts 9:31, "the church throughout Judea, Galilee, and Samaria enjoyed a time of peace...was strengthened and encouraged by the Holy Spirit...and grew in numbers, living in the fear of the Lord." Acts 16:5 records that "the churches were strengthened in the faith and grew daily in numbers."

George Barna quotes from Garry Wills' book on sociopolitical leadership, Certain Trumpets: "A leader is someone who effectively motivates, mobilizes resources, and directs people toward the fulfillment of a jointly embraced vision."²⁵ He expands on this thought to suggest that the Church is only able to exert a positive influence on culture when leaders give the people a vision that inspires them to get involved in the things of God.

He calls on future leaders of the Church to expend themselves in the endless pursuit of the vision for life transformation within the current culture.²⁶ This involves pointing them to the resources needed to accomplish the tasks and providing plans and guidance. What Barna prescribes for

future leaders is exemplified in a past leader by the name of Paul.

Paul explained his vision and encouraged others to embrace it. His passion in pursuing this vision often resulted in his representing the Church in front of chief priests, councils, kings, governors, and emperors. In so doing, Paul proved himself a courageous, competent strategic leader.

CASE STUDY ANALYSIS: SPIRITUAL LEADERSHIP

The Christian (spiritual) leader is someone who is called by God to lead and possess virtuous character and effectively motivates, mobilizes resources, and directs people toward the fulfillment of a jointly embraced vision from God.²⁷

George Barna

Soldiers are our credentials.

General Dennis J. Reimer

All leaders are important, but being a spiritual leader is a high calling. Being a leader for God is a special, unique privilege. Spiritual leaders possess certain leadership essentials or credentials. These include a calling or anointing; a changed life; a strong, godly character; and an unflinching commitment to Christ.

Paul began many of his epistles by identifying himself as: "Paul, called to be an apostle of Christ Jesus." Paul was inwardly assured of his calling and publicly announced it. "For

this is what the Lord has commanded us: I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth." (Acts 13:47). "After Paul had seen the vision (the man of Macedonia), we got ready at once to leave for Macedonia, concluding that God had called us to preach to Gospel to them." (Acts 16:10). The first and foremost credential Paul possessed as a spiritual leader was his calling. God's calling is the necessary starting point in the life of a leader.²⁸

The second credential Paul demonstrated was that of a changed life. Paul, formerly known as Saul of Tarsus, the persecutor of the Church, became Paul, the preacher of the gospel and the apostle of Christ. The spiritual leader is someone who has experienced a radically changed life.

The third credential Paul had as a spiritual leader was his godly character. This is one of the signs or indicators of ability to be a spiritual leader. Although it is not a prerequisite to be called (Moses was a murderer, and Jacob was a deceiver and thief), godly character is an essential condition in serving. It is not an option. It takes center stage in determining the suitability of a person to serve as a spiritual leader. He is to be an example for others to follow and exhibits such qualities as honesty, loyalty, trust, courage, self-discipline, compassion, wisdom, love, and other Christ-like traits. Paul often used the term "sanctified," referring to

himself as one set apart to God. Paul was a strong spiritual leader who knew that character counted.

The fourth credential Paul possessed was an unfailing sense of commitment to Christ. He wrote to the Christians in Rome that he was not ashamed of the gospel (Romans 1:16). He called himself a servant of Christ, indicating his commitment to follow Christ. He wrote to the Galatians: " I have been crucified with Christ, and I no longer live, but Christ lives in me." (Galatians 2:20). As a spiritual leader, Paul was totally committed to the cause of Christ.

CASE STUDY: CONCLUSIONS

A critical analysis of this ancient apostle leads one to the conclusion that Paul was certainly a strategic-spiritual leader in the first century. His vision, his values, his influence on the culture across the vast Roman Empire, his management of diverse relationships in Corinth and other cities where he established churches, and his leadership in change occurring in the early Church are all qualities that mark this man as a special leader. Furthermore, this study suggests that this unique man, his mind, his message, his mission, and his ministry in the first century form a solid foundation to develop a model for military ministry for senior Army chaplains in the twenty-first century.

CRITICAL CHARACTERISTICS: STRATEGIC-SPIRITUAL LEADERSHIP

A study and synthesis of two paradigms of leadership - the academic model of strategic leadership and the Biblical example of spiritual leadership - suggest a new practical paradigm of leadership for senior Army chaplains. It is the concept of strategic-spiritual leadership. In comparing the two models, there are several similar traits. In combining the two approaches to create a new model, the writer wishes to highlight three common characteristics which are central and critical to the new concept of strategic-spiritual leadership.

First, the strategic-spiritual leader is a person of vision. He is the senior Army chaplain who sees an end-state and clearly communicates the ways and means to reach it. This requires the ability to build consensus in a military religious culture marked by pluralism and multi-faith groups. The Apostle Paul, among all the diversity and divisions in the church at Corinth, preached and promoted the unity of all believers in Christ.

"For when one says, 'I follow Paul,' and another, 'I follow Apollos,' are you not mere men? What, after all, is Apollos? And what is Paul? Only servants, through whom you came to believe-as the Lord has assigned to each his task. I planted the seed, Apollos watered it, but God made it grow. For we are God's fellow workers; you are God's field, God's building." (I Corinthians 3:4-6,9)

The Chief and the Deputy Chief of Chaplains, at the strategic level, must be able to count on senior Army chaplains serving on the Department of Army staff, at Major Army Commands (MACOMS), and at Corps level to serve as a Senior Advisory Council (SAC) and assist them in formulating a vision for the U.S. Army Chaplaincy. Capability in leading and managing change, and competence in influencing command climate and shaping culture are essential at the strategic-spiritual level of leadership.

Second, the strategic-spiritual leader is a person of virtue. John Maxwell calls integrity the most important ingredient of leadership and notes the dictionary definition of integrity as "the state of being complete, unified."²⁹ Senior Army chaplains must possess this sense of personal and professional unity in serving in the dual domains of their church and the military community. They must purpose to practice integrity in balancing both of their demanding roles of religious leader and special staff officer. It is their responsibility to preach and practice the Army's seven core values to younger chaplains. Their mandate is moral excellence and to serve as models, mentors, and motivators of these values.

Dwight Eisenhower said:

"In order to be a leader a man must have followers. And to have followers, a man must have their confidence. Hence, the supreme quality for a leader is

unquestionably integrity. Without it, no real success is possible, no matter whether it is on a section gang, a football field, in an army, or in an office. His teachings and actions must square with each other. The first great need, therefore, is integrity and high purpose."³⁰

Emerson said: "Every great institution is the lengthened shadow of a single man. His character determines the character of the organization."³¹

Virtue not only implies strength of character, but also commitment to excellence in one's competence. It demands the constant pursuit of personal and professional development. The strategic-spiritual leader possesses the conceptual, technical, and interpersonal competencies necessary to exercise high-level leadership. These skills enable senior chaplains to operate effectively in a complex, ambiguous environment.

Third, the strategic-spiritual leader is a person of valor. Senior Army chaplains must be willing to take risks. They accept the challenge of balancing the priestly and prophetic roles of their calling in performing and providing pastoral care. They will not be content to simply be "spare tires" the organization pulls out in times of crisis or emergency. They will be courageous and champions of what is right and when necessary, speak their convictions, confronting individual and institutional wrong-doing.

They will be bold and brave in preaching and prayer, two vehicles for communicating vision and values. "And (we) will give our attention to prayer and the ministry of the word." (Acts 6:4). Strategic-spiritual leaders, like the apostles and like Moses, are not afraid to delegate responsibility. They place a high priority on spiritual fitness, taking personal care of themselves in order to provide pastoral care to others.

The writer's mission statement as a chaplain is "to please the One who called him to be a soldier." (II Timothy 2:4). His vision as a servant-leader is an end-state of faithfulness, hearing his Lord and Savior, his "Commanding Officer" say: "Well done, good and faithful servant." (Luke 19:17).

CONCLUSION

RESULTS OF THE RESEARCH

A critical study of history, whether it is world, national, military, or church history, serves to clarify one's vision for the horizons of the future. Looking at the past is essential in understanding the present strategic environment and in developing a "future focus." The Apostle Paul wrote: "These things happened to them as examples and were written down as warnings for us, on whom the fulfillment of the ages has come." (I Corinthians 10:11).

The current Chief of Chaplains, Chaplain (Major General) Donald W. Shea, stated: "The history of the United States Army Chaplaincy is one of spiritual dedication and selfless service."³² Chaplain (Brigadier General) Gaylord D. Gunhus, presently the Deputy Chief of Chaplains wrote: "The solutions of the past may well suggest the parameters of possibility for future choices. As we look to the future, to the Army after next, I hope that we will not only look forward with expectation and excitement, but also that occasionally we will look back to see from whence we came."³³

This research reveals that a first-century apostle has something significant to say about strategic-spiritual leadership in the twenty-first century. His ability to provide vision to an organization and to articulate its core values and beliefs; his skills in shaping the culture of the early church; his ability to manage diverse, complex relationships; and his knowledge of how to lead and facilitate change are all foundational traits on which senior Army chaplains can build a model for military ministry in the future. These leader competencies, gleaned from the study of the United States Army War College Strategic Leadership Primer and a historical case study of the Apostle Paul, are essential for strategic-spiritual leadership in Force XXI and the Army After Next.

RECOMMENDATIONS

A task force at the United States Army Chaplain Center and School recently identified critical tasks for chaplains in the grades of 0-5 and 0-6.³⁴ These are based on two core capabilities and eleven core processes. The writer recommends that leader development be sustained and that standards to measure competency continue to be studied and implemented. However, this involves more than publishing a checklist of traits and tasks. For the senior chaplains, it requires years of prayerful, purposeful preparation and the professional selection to serve at the strategic level.

It is not only the recognition of what a person can do, the skills and abilities he or she possesses, but it is also a reflection of who that individual is in terms of spiritual maturity, experience, education, and training. There must be a balance in character and in competency. While the "greening process" of young chaplains in the basic and advanced officer courses is emphasized to ensure the development of soldier skills and special staff officer capabilities, the chaplaincy cannot afford to neglect spiritual fitness and assume this is a quality the individual and the endorsing agent maintain.

Spiritual readiness must be a priority for the senior chaplain, for himself, for the chaplains and chaplain assistants he leads, and for the chapels and the communities he serves.

The writer considers this issue to be the greatest challenge facing the Chaplain Corps in the twenty-first century. He offers the strategic-spiritual leader model, based on Paul, a first-century apostle, as the recommended course of action to conquer the challenge and to achieve strategic success.

This course of action has three avenues of approach. First, the chaplaincy continues to place a priority on leader development. It further develops a strategy to blend the natural and spiritual gifts of individual leaders and to balance the institutional concepts of career development (assignments, schools, and promotions) with character development (moral and spiritual maturity).

Second, all chaplains, active and reserve components, recognize the unique opportunity for strategic-spiritual leadership; if not positionally at the strategic level in the organizational structure of the Army, then practically in the fulfillment of their calling and in the impact they can have on soldiers and their families. Third, the writer wishes for someone to take this vision, an end-state of strategic-spiritual leadership, and further develop the ways and means as a training strategy or a professional development plan. (Word Count-5828)

ENDNOTES

¹ United States Army War College, Department of Command, Leadership, and Management, Strategic Leadership Primer, (Carlisle Barracks, PA: 1998), 45.

² Ibid., 3.

³ Ibid., 45.

⁴ Ibid., 19.

⁵ Ibid., 21.

⁶ Ibid., 37.

⁷ Ibid., 37-44.

⁸ Ibid., 55.

⁹ John C. Maxwell, Developing the Leader Within You, (Nashville: Thomas Nelson, 1993), 1.

¹⁰ J. Oswald Sanders, Spiritual Leadership, Chicago: The Moody Bible Institute, 1994), 28.

¹¹ Ibid., 27.

¹² Ibid., 28.

¹³ Ibid., 28.

¹⁴ Ibid., 15.

¹⁵ Ibid., 21.

¹⁶ Ibid., 127.

¹⁷ Orello Cone, Paul, The Man, The Missionary, The Teacher, (New York: The MacMillan Co., 1898), 370.

¹⁸ Herbert Lockyer, All the Apostles of the Bible, (Grand Rapids: Zondervan, 1972), 204.

¹⁹ Ibid., 223.

²⁰ Sanders, 40.

²¹ Ibid., 45.

²² United States Army War College, Selected Readings, Course 1, Strategic Leadership, Vol 1, (Carlisle Barracks, PA, 1998), 89.

²³ Maxwell, 140.

²⁴ Ibid., 139.

²⁵ George Barna, The Second Coming of the Church, (Nashville: Word, 1998), 106.

²⁶ Ibid.

²⁷ Ibid., 107.

²⁸ Ibid.

²⁹ Maxwell, 35.

³⁰ Ibid., 38.

³¹ Ibid., 39.

³² John Brinsfield, Encouraging Faith, Supporting Soldiers: The United States Army Chaplaincy, 1975-1995, Part One. (Washington, D.C.: Office of the Chief of Chaplains, Department of the Army, 1997) iii.

³³ Ibid., 283.

³⁴ Handout of Chaplain Critical Task Lists (LTC and COL), approved by Task Review Board on 20 March 1998 and distributed at the Installation Chaplain's Course in October, 1998. Provided by Chaplain (Colonel) Terry Dempsey, a student in the course.

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