

AIR WAR COLLEGE

AIR UNIVERSITY

OPERATIONALIZATION OF THE
RELIGIOUS SUPPORT TEAM CONCEPT
UTILIZING A COLLABORATIVE LEADERSHIP MODEL

By

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BIOGRAPHY

Chaplain Lieutenant Colonel Richard P. Novotny is a student at Air War College, Maxwell Air Force Base, Alabama. He was granted ecclesiastical endorsement from the Roman Catholic Church for Air Force Chaplaincy and commissioned as a chaplain on 9 June 1993. Prior to this assignment he served as the Third Air Force Staff Chaplain, Ramstein Air Force Base, Germany. He deployed as the 322 Air Expeditionary Group Chaplain and is a graduate of the Air Force Institute of Technology. He served as Staff Chaplain, Chaplain Corps Resource Board, Maxwell, Air Force Base, Alabama, and as Senior Chaplain Basic Military Training Branch. In addition he served as Deputy Wing Chaplain, Lackland Air Force Base, Texas, and as Wing Chaplain, Randolph Air Force Base, Texas. He holds Bachelor's Degrees in History and Sociology, and an Associate of Arts Degree in Psychology from the University of South Dakota, Springfield, South Dakota. His Masters of Divinity is from St. Paul Seminary, St. Paul, Minnesota. He holds various base and unit level awards including the Meritorious Service Medal with a silver Oak Leaf Cluster, Air Force Commendation Medal with one Oak Leaf Cluster Joint, Service Achievement Medal, Air Force Achievement Medal, Air Force Outstanding Unit Award with three Oak Leaf Clusters, and the Air Force Organizational Excellence Award with one Oak Leaf Cluster.

ABSTRACT

The collaborative leadership model has enjoyed increasing success and has contributed to higher productivity in the business world. Churches of various denominations throughout the United States have adopted collaborative leadership models to provide their congregations with quality religious services, enhanced ministry, and dynamic outreach programs. This paper demonstrates that a collaborative leadership methodology can be readily translated into a military context and adapted by the Air Force Chaplain Corps at the Religious Support Team operational level. The paper first presents an overview of the Religious Support Team concept followed by a brief discussion of the Chairman of the Joint Chiefs of Staff White Paper on Mission Command and how it relates to collaboration. Principles for collaborative leadership are introduced. A brief overview of Chaplain Corps highlights career field survey results revealing a growing concern for operational change. The newly drafted Air Force Chaplain Corps Religious Support Team Guidebook shows how the concept of collaborative leadership is developing for deployed locations. The final sections present a brief argument for collaborative ministry transformation using tools from civilian churches. An Army study demonstrates the feasibility of operationalizing the RST concept. The paper concludes with four recommendations to incorporate collaborative methodologies as the norm in the Chaplain Corps: First, train RSTs in the fundamentals of Mission Command and collaboration, second, incorporate the MC construct as the operating standard which will empower RSTs and develop future leaders, third, use RST Guide Book both home station and deployed locations, and finally, leverage joint education as a means of creating an environment of interoperability.

Introduction

“In order to overcome some of the challenges we face today, we need people to think and act out of the box. Furthermore, we must have the patience and faith to stay the course. Things do not happen overnight. People have to work very hard to make things happen. They must sell their ideas and do their homework without concern for who gets the credit.”¹ Prudent guidance given by General Stephen R. Lorenz, USAF, retired.

In October 2006 a concept new to the Chaplain Service (now Corps) was added to Air Force Policy Directive (AFPD) 52-1. The Summary of Changes stated: “Additionally, the joint concept of Religious Support Teams is included and defined.”² The Religious Ministry Support Teams concept was first cited in the 1996 Joint Publication 1-05 (JP 1-05), Religious Support Ministry in Joint Operations. The 2004 revision of JP 1-05 further defined RSTs, “The purpose of a religious support team (RST) is to provide for, develop, and strengthen the spiritual and moral well-being of all members of the command. Chaplains, assisted by enlisted support personnel, provide for religious worship, rites, sacraments, ordinances, and ministrations.”³ Up to now there were chaplains who provided for the free exercise of religion and Chaplain Service Support Personnel who supported the chaplains.

The 2006 AFPD 52-1 defines an RST, “Religious Support Teams (RST) are comprised of at least one chaplain and one chaplain assistant, working together at any echelon.”⁴ Chaplain Corps Prioritization and Sequencing Guidance and UTC Mission Capabilities Statements state an RST is the primary operating system from which religious support, advice to leadership, and warrior care is delivered.

Adopting RST terminology is easy, the Chaplain Corps is viewed as a *team* working to *support* a commander’s requirement in providing *religious* programs; defining and institutionalizing

the RST's operational stride proves more challenging. Six years have lapsed since adding RST to the vocabulary. To accomplish the mission as RSTs the Chaplain Corps faces organizational change. Air Force Chaplain Corps personnel, in implementing a collaborative leadership methodology, will experience improved operational success through enhanced utilization of manpower (RST) both at home station and in the deployed environment.

A means of operationalizing the RST concept incorporating a collaborative leadership methodology is through utilizing the Mission Command (MC) construct. Collaboration is a human process between two or more individuals. The human dimension is recognized and documented in Army Field Manual 6-0, "The most important dimension of the C2 environment is the human dimension. People are the basis of military organizations, and military operations occur as human interactions. Humans are integral to C2 at all levels: commanders, personnel in the C2 system, and forces the commander directs."⁵

Mission Command - Centralized Control and Decentralized Execution

In the 2012 White Paper *Mission Command* the Chairman of the Joint Chiefs of Staff presents operational guidance and change under the MC structure stressing the need to "decentralize our capabilities and distribute our operations."⁶ The focus of the MC concept "...fosters mutual trust, encourages initiative, and empowers lower echelons with the combined arms capabilities and authority to fight for information, create opportunities, and exploit advantage consistent with the commander's intent and concept for accomplishing the mission,"⁷ (see Appendix A).

To achieve operational flexibility and meet military objectives services employ tenets supporting their respective visions. The tenets supporting MC are: "1) Mutual trust, understanding, and dutiful initiative, 2) Decentralized decision-making, 3) Decentralized combined arms capabilities, 4) Adaptive, bold, audacious, and imaginative leaders 5) Well-trained, cohesive units, 6)

Nerve and restraint, 7) Calculated risk.”⁸ MC and the corresponding tenets strongly support a collaborative methodology. “Mission Command establishes a mind-set among leaders that the best understanding comes from the bottom up, not from the top down.”⁹

Collaborative Leadership Principles

To help organizations understand collaboration as a process, W. Roger Miller and Jeffrey P. Miller referenced the work of David Chrislip and Carl Larson in *Leadership Styles for Success in Collaborative Work*. Chrislip and Larson conducted a study of over 50 cases of collaboration throughout the United States and established six overarching principles of collaborative leadership:

1. Inspire commitment and action. Leaders initiate a process that brings people together when nothing else is working. They are action oriented, but the action involves convincing people that something can be done, not telling them what to do nor doing the work for them.
2. Lead as peer problem solver. Collaborative leaders help groups create visions and solve problems. They do not solve the problems for the group or engage in command and control behavior.
3. Build broad-based involvement. Collaborative leaders take responsibility for the diversity of the group and make a conscious and disciplined effort to identify and bring together all the relevant stakeholders.
4. Sustain hope and participation. Collaborative leaders convince participants that each person is valued, help set incremental and achievable goals, and encourage celebrations along the way.
5. Servant Leadership. Collaborative leaders are servants of the group, helping stakeholders do their work and looking out to make sure those others’ needs are met and that they grow as persons.
6. Leadership as a process. Motivation and inspiration happen through the belief in the credibility of the collaborative process and good working relationships with many people.¹⁰

Some argue collaboration runs contrary to the military structure. “Collaborative leadership is not always the best solution for a particular group. In the military, for instance, particularly in a combat situation, collaborative leadership would be fatal: while the group carefully worked out its plans, it would be overrun.”¹¹ (*A two-year Army study contradicts this statement.*) A collaborative process could remedy conflicts and tensions experienced in the career field; reference leadership survey comments below. The leader’s role in the collaborative process is facilitating, not directing or answering the question or providing a solution, nor should the leader do the work for the group. “The definition of collaborative theory is the ability of a group to accomplish

more together than any one individual could do on his or her own.”¹²

The Chaplain Corps Leadership Challenge

Referencing the above definition of collaborative theory, why should the Chaplain Corps adopt a collaborative leadership methodology? “Churches have operated for decades with a singular view of the senior pastor office and role: lead pastors get a vision from God, set direction, and call the shots with a staff that carries out the vision and direction.”¹³ Therein lays the difficulty.

With the increasing shortfall of chaplains and Chaplain Assistants and mounting financial constraints, Chaplain Corps adaptation is necessary to maintain the core competencies of spiritual care and advice to leadership. The Chaplain Corps is comprised of personnel with diverse skills, knowledge, and abilities from which to capitalize. This may be the best-educated generation of men and women in the history of the chaplaincy, officer and enlisted, many receiving leadership training commensurate with their position of as wing chaplain or NCOIC.

Training can only provide *some* of the required skills. “Future leaders must anticipate problems and quickly adjust with creative solutions to problems outside their experience. The leader must be open to innovative ideas often forged through a rapid collaborative process.”¹⁴ Through implementation of a collaborative leadership model Chaplain Corps personnel can realize the potential to increase their overall operational capacity ending some of the conflicts and tensions experienced in the career field.

In 2009 the *Wing Chaplain Leadership Survey* was distributed to 935 Chaplain Corps personnel. When asked what the greatest challenge wing and installation chaplains faced in their leadership capacity eight distinct and major themes surfaced: “(1) the need for adequate wing chaplain training, (2) shortage of manpower, resources, and funds, (3) balancing a sometimes over-

whelming workload, (4) leadership, (5) administration, (6) team building, (7) communication, and (8) mentoring.”¹⁵ Substantiating these themes were comments offered by survey participants. A 12-year E-6 stated “that wing chaplains “take a business class—or five—to get into the managing mindset,”¹⁶ while a 10-year E-5 pled for “training as administrators who take care of their staffs, not just pastors who take care of their flocks.”¹⁷ Another comment provided by a 14-year supervisory chaplain assistant (an E-6) expressed

...the exasperation experienced by many enlisted members with this fairly radical recommendation: Wing chaplains should receive written training with a set of written requirements that they should follow. They should be required to read the Chaplain Corps regulations and then be tested on their understanding to see if they really get it. Rank should not be a reason to make someone a wing chaplain. If a colonel is not capable of making decisions, managing a team, or being the wing commander’s best friend, then that individual should not advance beyond being a line chaplain and should stick to teaching, preaching, and counseling. But they should not be left in charge of taking a team toward destruction through failed vision and mission.¹⁸

A crucible leaders face is balancing authority and authoritarianism. Authority is expressive of expertise, influence, ability, capability, and accountability. Authoritarianism stands in direct opposition to authority. “Unlike authoritarianism, authority is the creative capacity to call forth the vision and gifts of people; it is inviting rather than controlling, nurturing rather than constrictive. Collaborative ministry affirms leadership that exercises genuine authority in a context of shared responsibility, not the rejection of authority. ...the exercise of authority demands dialogue and a certain measure of responsibility for everyone. The authority for the life of any society can only be strengthened as a result. Aspects like accountability, leadership as service to people for the common good, and the value of listening to one another are common behaviors in collaborative relationships.”¹⁹

Collaboration may not solve financial constraints and diminishing numbers. It can, however, improve workload distribution, leadership, administration, team building, mentoring, and communication. Both the business sector and numerous civilian churches in the United States have experienced increased productivity, customer satisfaction, and employee fulfillment through col-

laborative leadership methodologies. “The very nature of leadership—in the church and beyond—is changing. Top-down, hierarchical leadership is giving way to flatter structures where leadership is collaborative and shared. In the new world of leadership, more is often better, with more people being empowered to get a vision, set direction and strategy, make shared decisions and move forward together.”²⁰

USAF Chaplain Corps Religious Support Team Guidebook

With the changing nature of leadership and a deeper understanding of the RST concept, the Air Force Chaplain Corps prepared a USAF Chaplain Corps Religious Support Team Guidebook. It provides guidance for the RST in deployed locations that could be used at home station so that when a team is deployed (normally not from the same base) they will have established skill sets and patterns of behavior. Key to the guidebook is the concise RST definition. “In this guidebook, ‘team’ is operationally defined as partners in religious support and warrior care. The chaplain and chaplain assistant will be intentional in all phases of communication and implementation of the RST model. The RST is expected to continually dialogue through assessments, feedback and evaluation, as well as hold each other accountable mentally, socially, physically, and spiritually. This synchronizes team efforts as a cohesive unit with one mission.”²¹

A primary advantage of the above definition is the embodiment of the MC concept of ‘decentralized capabilities and distributed operations’ essential to mission accomplishment and collaboration. “Rapid technological advances will drive the Air Force to transform into a more collaborative, less hierarchical organization in the near future.”²² Rapid technological change, operational tempo, and limited resources will drive Chaplain Corps transformation and adaptation toward collaboration.

The guidebook emphasizes the nature of collaboration in the obligations and duties RSTs

conduct. “RSTs will first identify and present Airmen requirements unique to their location to the Senior RST. The RST collaborates, develops and implements an installation support plan based on installation and HC requirements and available resources. The Senior RST will engage the commander and senior enlisted leader to review their plan and identify other leadership requirements.”²³

The above statement synchronizes RST requirements from JP 1-05 and AFI 52-104 and establishes a baseline of responsibility for senior leader engagement and the roles each person, chaplain and enlisted, play. Quite often the senior chaplain assistant is excluded from senior leader engagement roles by design, ignorance of job titles/position descriptions, or the need to micro-manage.

When properly employed the RST concept contributes to team synergy and efficiency. This incorporates the tenets listed above, “mutual trust”, “understanding”, “initiative”, “adaptive”, “imaginative”, “well trained, cohesive units.”²⁴ A collaborative environment provides greater probability for mission accomplishment. “With parts working in unison, the body achieves maximum potential. The same is true of the church. Including a leadership group in decision making plays on the body principle and gives greater ownership to decisions made. Generally, people support what they create. Lone Ranger leaders often find themselves trying to implement ministry plans alone—a sure recipe for burn-out or at least some major frustration.”²⁵

The RST Guide Book indicates the composition and inter-relationship of RSTs, the cross-communication, and the mutuality required for team success (see Appendix B). The Chaplain Corps core processes are to provide religious observances, pastoral care and advice to leaders on spiritual, ethical, moral, morale and issues surrounding religious accommodation. This is in support of the commander who owns the program. Chaplain Corps personnel are stewards of the

program and responsible for implementation per commander guidance, Air Force Instructions, Joint, and DoD guidance. These have been translated into responsibilities and listed in the RST Guide Book. The list, while not exhaustive, requires multiple personnel and hours to plan, organize, and execute (see Appendix C). To accomplish these responsibilities a primary means of obtaining staff buy-in is to include the staff in the decision making process. By taking this transparent approach the decision-making process is decentralized, provides understanding, and encourages trust in the process and team members. When people have a voice in the process they have a tendency to take ownership. “Generally, people support what they create.”²⁶ The administrative side of chapel operations, planning, organizing, and resourcing, is business and it’s OK to operate as such. Not every nut and bolt is ministry. In order for teams to do their best, they must know they are free to question, to analyze, and to investigate. “A company must be flexible enough to listen to the range of possible ideas. Questioning and listening is the key to longevity, growth and profit. Leaders who are able to truly listen discover the real messages in the conversation, ask open-ended questions to stimulate ideas and suggestions, and understand how the concepts they hear can improve the organization’s productivity and success.”²⁷ Ministry models provide options and tools for success and productivity.

Tools for Collaboration in Ministry

Collaborative ministry guidance from two source documents offer viable options to chapel programs. One from *Catholic Ministers for Church Renewal, A Prophetic Stance of the Heart: Collaborative Ministry Today*, and the Baptist Convention of New Mexico, *Collaborative Leadership: Unleashing Teams Through Results Based Conversations*.

Collaborative ministry lends itself well to the chapel environment. It is designed to further productivity, provide transparency, obtain buy-in, and instill respect, and demonstrate value of

staff members. Per guidance from the Baptist Church of New Mexico, collaborative ministry can:

1. Surface the complexity of solutions that once seemed simple, 2. Create alignment and buy in around a tactical or strategic initiative, 3. Build content, action plans, and accountability around a specific solution, 4. Create excitement and commitment, 5. Involve the entire cross-section of the church in a decision and/or solution²⁸

The collaborative process incorporates the staff and the various pastoral councils that exist under the umbrella of chapel programs including the Chapel Tithe and Offering Fund Financial working group. While council members are advisory it is important to give them a voice in making recommendations and allowing them to view the process.

Giving voice to the various participants does not ensure one hundred percent agreement, nor should it, nor does it negate the wing chaplain's leadership or authority. "Some pastors may be hesitant to enter into large collaborative sessions, as they fear it might inhibit their decision-making authority or process. Real collaboration is not about supplanting a leader's authority; it is about enhancing it. Real collaboration gives a leader greater input, more perspectives, and more honest feedback. But decision-making remains with the leaders."²⁹

Guidance from *Prophetic Stance of the Heart* denotes the following characteristics of collaboration:

1. Central to collaboration is partnership, 2. Basic to partnership is the belief that such ministry is rooted in Christian Initiation, 3. Roles of laity and presbyters call for mutuality, 4. Authentic collaborative ministry is committed to mission, 5. Collaborative ministry begins in the heart and ends in action³⁰

Partnership deals with relationships, and as such, lends itself to trust and cooperation. The second point above reflects a 'Christian' approach and can be viewed in the overarching concept of discipleship – living up to a baptismal calling or adhering to the tenets of various faith convictions. The concept of mutuality is best understood as support and collegiality or power sharing. The fourth point requires no explanation. Chaplain core competencies and processes are mission focused. Mission success depends on the ability to collaborate. The final point is fundamental to

collaborative ministry. The heart is associated with such aspects of love: love of self, love of others, and love of country. Caritas, or charity (selflessness), is another aspect of the heart, as are giving of respect and courage. The heart drives us to action, which is translated in to mission success. General George C. Marshall was aware of the role ‘heart’ played in the military member. “The Soldier’s heart, the Soldier’s spirit, the Soldier’s soul are everything. Unless the Soldier’s soul sustains him he cannot be relied upon and will fail himself, and his commander, and his country in the end.”³¹

Air Force Chaplain Corps Demographics

Sustaining military members and their families, central to the Chaplain Corps mission, is not immune to force shaping. “Program Budget Decision (PBD) 720, *Air Force Transformation Flight Plan*, 28 December 2005, proposed reducing the active force by about 40,000 personnel to meet Air Force recapitalization and modernization requirements.”³² The Chaplain Corps had 604 chaplains and 446 Chaplain Assistants when FY 2005 closed. In November 2012 there were 474 (-21.8%) funded chaplain and 356 (-20.2%) funded Chaplain Assistant billets. Other significant factors impacting the Chaplain Corps are noted in the educational level and age of Chaplain Assistants. Since PBD 720 educational degrees currently held by Chaplain Assistants increased exponentially: Associate degrees by 85%, Bachelor degrees by a whopping 258%, Masters and Doctoral degrees by 120% and 100%, respectively (see Appendix D).

In part, higher levels of education are due to crossovers into the career field. The Chaplain Corps no longer accesses Chaplain Assistants directly from Basic Military Training. Another contributing factor is the amount of education with which recruits enlisted. A 2010 AF News article stated, “Almost all of this year’s new recruits — 99.8 percent — are high school graduates, and about 17 percent have at least a year of college. Another 3 percent have earned a ba-

chelor's degree.”³³ This is significant when compared with Chaplain Assistants, the majority having an Associate's Degree and a considerable number with a Bachelor's Degree or higher. The Chaplain Corps boasts a better-educated chaplain enlisted career field, who provide a higher level of knowledge and skill sets from which to draw in the collaborative process. Age increases in the 25 and 44 range reflects a degree of maturity over previous years. Lastly the Air Force Chaplain Corps mirrors or slightly exceeds the current AF standard for diversity. As of December 2012 the active duty Air Force was comprised of “73% White, 14% Black or African American, 3.0% Asian, 0.7% American Indian / Native Alaskan, 1.1% Native Hawaiian / Other Pacific Islander.”³⁴ The Chaplain Corps overall is “69% White, 16% African American, 4.5% Asian, .3% American Indian / Native Alaskan, .7% Native Hawaiian / Other Pacific Islander.”³⁵ Education, age, and diversity are key components in the collaborative process. Regardless of its nature, diversity – race, ethnic, gender, age, religious, cultural – brings different insights, different worldviews, different ways of problem solving fostering distinctive solutions and unique approaches to the same problem. A primary resource the Chaplain Corps has at its disposal is the human dimension.

Operational Level Transformation

Introductory comments identified the close connection between the human dimension and command and control. This is further demonstrated in a two-year study of MC implementation by the 1st Battalion 5th Cavalry Regiment at Ft. Hood, TX, in which they “linked operational design methodology, the military decision making process (MDMP), and finally the day-to-day operations and systems of the battalion.”³⁶ The key to successful implementation was based on a collaborative process leading to a shared vision at all operational levels. “We have tested this method during garrison training, major field exercises, and our recent deployment in Operation

New Dawn in Iraq, which served as a final ‘proof of concept.’”³⁷ In doing so they discovered their approach to MC:

1. Developed critical thinkers, 2. Established “ownership” at all levels, 3. Developed a proactive staff, 4. Established a predictable environment, 5. Clearly established priorities, 6. Produced flexible and adaptive subordinate units³⁸

Through adaptation the above process can easily lend itself to the operationalization of the RST concept. Each staff member is partnered as an RST. The wing chaplain, deputy wing chaplain, and NCOIC, as the leadership team, develop an understanding of chapel programming based on Commanders intent, the Chaplain Corps Strategic plan (centralized control) and local needs assessments. They visualize the overall chapel operation and provide an estimate of various processes which are described to the staff. The staff works to fulfill the intent using the MDMP (decentralized execution). Staff members are involved in the process; understand the situation more quickly, and in working the process come to own the program. “The shared vision offers a way to develop them as leaders for the future. We argue that commanders should not act alone to understand and visualize the mission. By allowing subordinates to be involved in this process, we achieved shared understanding and initiative far sooner, and more efficiently, than our doctrine describes.”³⁹ Education is key. As the CJCS White Paper states, “The education of our officer corps-joint and service-must begin at the start of service to instill the cognitive capability to understand, to receive and express intent, to take decisive initiative within intent, and to trust. We must place students into situations of uncertainty and complexity where creativity, adaptability, critical thinking and independent rapid decision-making are essential elements. The moral courage or nerve to make decisions in these types of situations is to be actively rewarded.”⁴⁰

Another vital aspect of implementing a collaborative methodology is flexibility. “Globally integrated operations emphasize organizational flexibility—that is, the ability of practically any

unit to integrate with practically any other. But truly effective integration between Services requires familiarity, trust, and teamwork created by repeated joint training, as well as the precise combination of specialized skills. Forces must not enhance their modularity at the expense of their mission effectiveness.”⁴¹

Analysis

As the Chaplain Corps continues to transition what will enhance and fortify the growth of a collaborative ministry environment? There is a close relationship between the concepts of MC and collaborative ministry. The key to both are “decentralized capabilities and distributed operations”⁴² that allow greater flexibility in mission accomplishment. The principles of collaboration cited above which contribute to success in productivity of business and the ability of churches to provide religious services, ministry and outreach to congregations can be readily translated in a military context. Air Force Chaplain Corps personnel, in implementing a collaborative leadership methodology, will experience improved operational success through enhanced utilization of manpower (RST) both at home station and in the deployed environment.

Recommendations

To operationalize the RST concept using a collaborative methodology I propose four recommendations.

Train Chaplain Corps Personnel

Provide Chaplain Corps personnel the opportunity to learn the fundamentals of the MC philosophy and in the essentials of collaboration incorporating successful styles from both business and civilian church settings. This provides the necessary foundation for future development.

Incorporate Collaboration As Standard Operating Procedures

The 1st Battalion 5th Cavalry Regiment demonstrated a collaborative process is feasible in a

military environment. Collaboration empowers personnel to take ownership of and succeed in accomplishing programs. This also develops future leaders. Throughout they are taught the operational process, teambuilding, and decision making.

The RST Guidebook

Progress toward the operationalization of the RST concept is documented in the current draft of the RST Guidebook which primarily deals with deployed locations but can be easily adapted for home base use.

Leverage Joint Education

An aspect of collaboration directly impacting the Chaplain Corps is the Armed Forces Chaplaincy Center (AFCC) at Fort Jackson, Columbia, South Carolina. Co-located at the AFCC are the United States Army Chaplain Center and School, the United States Naval Chaplaincy School and Center, and the United States Air Force Chaplain Corps College. This provides a climate of interoperability in which joint training can be utilized in preparing all chaplain personnel. In leveraging joint education the AFCC can increase understanding and allow greater integration and flexibility between respective chaplaincies. Implementation of the four recommendations can create a collaborative environment transforming Chaplain Corps operations.

Conclusion

A former Chief of Chaplains often said, “a chaplain, is a priest, a minister, a Rabbi, or an Imam to a few, but a chaplain to all.”⁴³ This is critical to understanding collaboration in chapel ministries. While competition is healthy in most environments, it can prove unhealthy in a chapel environment. Personnel compete for promotion, for awards, and for stratification. “Leading at the next level requires expanding our view beyond ourselves. As leaders, we need to remove ourselves from the center of the leadership equation and let go of the need to receive the credit we think we so richly deserve. The challenge is to remain hungry for daily excellence without

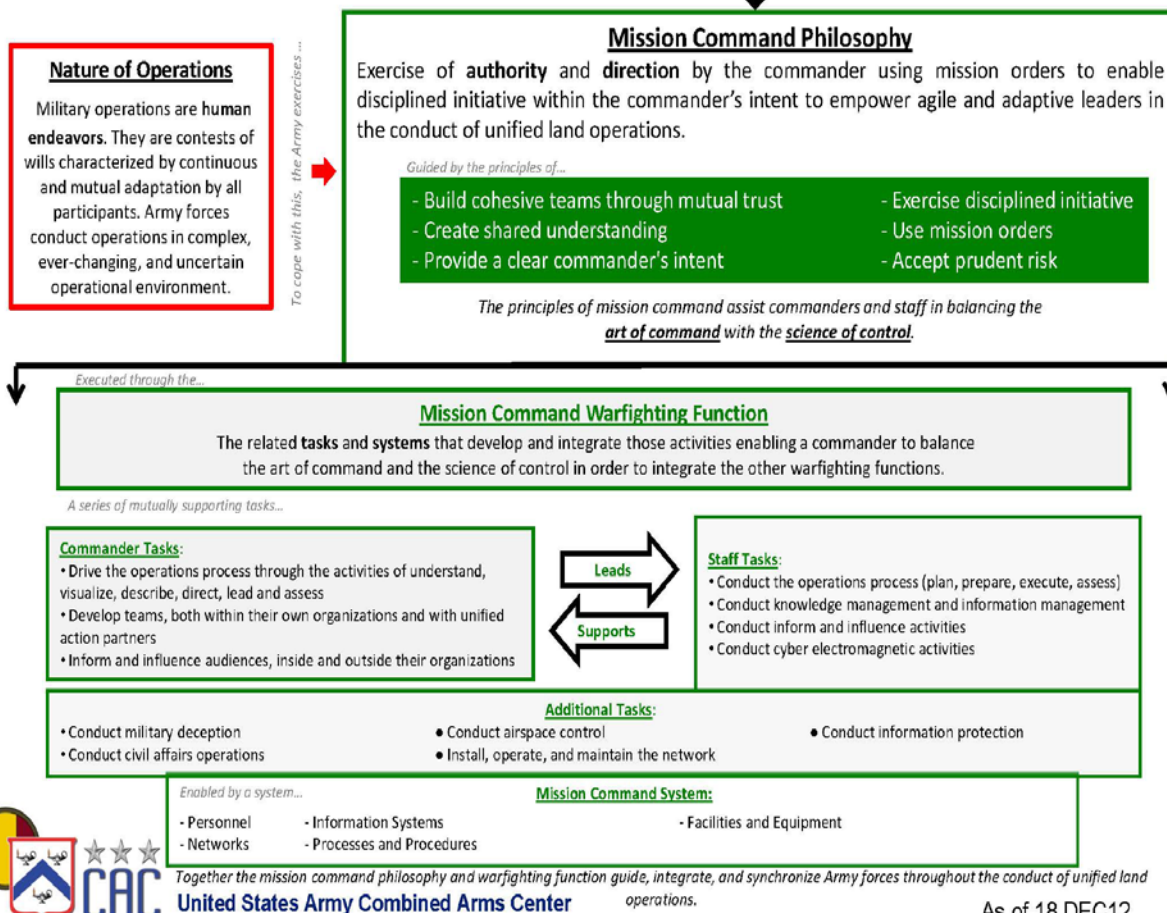
letting our competitive nature run wild.”⁴⁴ For collaboration to work in the Chaplain Corps, the first step is to recognize we are equals with different gifts, responsibilities, and roles. This requires a broader understanding of what followership truly means, or in theological jargon, regardless of denominational bent or faith group affiliation, the universal concept of disciple. The Chaplain Corps may want to adopt the concept of a “discipleship of equals.”⁴⁵ This may sound foreign in a chapel setting and even more foreign in a military environment with chains of command. As odd as it sounds, however, it seems adaptable to both military and chapel realms. A discipleship of equals “...does not mean that everyone is the same or does the same work. But it does have implications for the way people work together and the ways in which varying roles and ministries are recognized and honored.”⁴⁶

Mission Command

Unified Land Operations

How the Army seizes, retains, and exploits the initiative to gain and maintain a position of relative advantage in sustained land operations through simultaneous offensive, defensive, and stability operations in order to prevent or deter conflict, prevail in war, and create the conditions for favorable conflict resolution.

One of the foundations is ...



As of 18 DEC12

1

The Religious Support Team is comprised of one Chaplain and one Chaplain Assistant

An RST Provides or Provides for:
Spiritual Care
Advice to Leadership



CHAPLAIN		CHAPLAIN ASSISTANT
<u>WARRIOR CARE</u>		<u>WARRIOR CARE</u>
Counseling	Communicate	Crisis Intervention Counseling
Crisis Intervention	↔	Crisis Intervention
Needs Assessment	Implement	Needs Assessment
Unit Engagement		Unit Engagement
Religious/Spiritual Advice		Religious/Spiritual Advice
<u>RELIGIOUS OBSERVANCE</u>		<u>RELIGIOUS OBSERVANCE</u>
Plan/Lead Services		Facilitate Services
Rites and Observances	Communicate	Train/Recruit Laity
Advertising	↔	Advertise
Invocations	Implement	Facility Scheduling
Resourcing		Resourcing
		Force Protection
<u>ADVISE LEADERSHIP</u>		<u>ADVISE LEADERSHIP</u>
Religious Accommodation Ethics, Morals, Morale Cultural/Religious Items Briefs, Develops Operations Support and Unit Engagement Plan		Religious Accommodation Ethics, Morals, Morale Cultural/Religious Items For- mal/Informal Counseling Briefs, Develops Operations Support and Unit Engagement Plan
Attends Staff Meetings	Communicate	Attends Staff Meetings
CGOC, Officer Calls	↔	Enlisted Calls, Check Enlisted Pulse
Senior Staff Meetings	Implement	Top 3, 1Sgts Council, Chiefs Group

Chaplain Corps Operational Responsibilities

- Travel
 - Safety, Force Protection, Planning, Situational Awareness, Wingman Care, Supplies, Logistics, Eyes & Ears
- Worship/Liturgies/Rites Delivery
 - Needs Assessment, Scheduling, Location/Facility, Set up, Implementation of Services, Neutralize Worship Space, Logistics, Advertising, Supplies, Capabilities, Capacity
- Programs: Planning/Execution/Evaluation
 - Needs Assessment, Climate Assessment, Scheduling & Event Planning, Program Materials, Helping Agencies, Area RSTs Coordination, RST After Action Report, Capabilities, Capacity
- Unit Visitation and Involvement
 - Unit PT, CC Call, Staff Meetings, Trainings, Social Events, Unit Functions, Workplace Presence, Mission Familiarization, Capabilities, Capacity
- Advising Leadership
 - Official Meetings, Religious Accommodation, Spiritual, Moral, Morale, Ethics, RST Role, Capabilities, Capacity, Religious Issues in the Operational Area
- Wingman/Warrior Care
 - Comprehensive Airman Fitness
 - Warrior Care
 - Care for the Caregiver (Focused on members of the Chaplain Corps)
 - Pastoral Care and Support (Ministry of Presence)
 - Formal/Informal Counseling, Redeployment/Newcomers Briefings
 - Wounded Warrior Care, Medical Staff, Care for Caregivers, Spiritual Triage, Trauma Stress Response
 - Conflict Resolution

APPENDIX D⁵⁰

CHAPLAIN	2005	2012	+/- %	ENLISTED	2005	2012	+/- %
DENOMINATION				DENOMINATION			
Agnostic				Agnostic	1	2	+100
Buddhism				Buddhism	2	1	-50
Christian	593	465	-21.5	Christian	278	221	-20.5
				Christian No Pref	94	106	+12.7
Hindu				Hindu	1		0
Jewish	11	7	-36.3	Jewish	3	2	-33.3
Muslim	2	2	0	Muslim			
No preference				No preference	40	27	-32.5
Other				Other	1	2	+50
Wicca				Wicca	6	3	-50
Total	606	474	-21.8	Total	446	356	-20.2
EDUCATION				EDUCATION			
				HS Diploma/Cert	23		
				12+ Semester Hrs	324	156	-51.5
				Associate Degree	77	143	+85.7
BA/BS	7	1		BA/BS	12	43	+258.3
MA/MS	65	62		MA/MS	5	11	+120
PHD	4	2		PHD		1	+100
Prof Degree	523	409		Prof Degree			
Unknown	5	0		Unknown	1		
GENDER				GENDER			
Female	29	26		Female	175	115	
Male	575	448		Male	271	241	
RACE				RACE			
American Indian	1	1		American Indian	2	2	
Asian	21	28		Asian	8	9	
African American	72	50		African American	104	86	
Did not respond	10	21		Did not respond	15	36	
Claimed multiple	4	5		Claimed multiple	6	8	
Pacific Islander	1	3		Pacific Islander		3	
White	489	366		White	299	212	
Unknown	11			Unknown	12		
AGE							
				17-24	163		
25-34	51	26	-49	25-34	176	239	+35.8
35-44	233	179	-23	35-44	91	100	+9.9
45+	320	269	-16	45+	16	13	-18.7

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