

LEARN TO LEAD LIKE AN OFFICER: AN ANALYSIS OF THE CIVIL AIR PATROL
PROFESSIONAL DEVELOPMENT PROGRAM AS A LEADERSHIP CONTINUING
EDUCATION PROGRAM FOR PARISH CLERGY

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Approval

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ABSTRACT

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Through a bibliographic study of available literature, the feasibility and effectiveness of the Civil Air Patrol (United States Air Force Auxiliary) professional development program as a continuing education program in leadership for parish clergy was examined. The Full-Range Leadership Model which underpins the program emphasizes Transformational Leadership. Transformational Leadership was examined from biblical and pastoral perspectives and found to be compatible with biblical models of church leadership, and to correlate to several markers of effective pastoral leadership.

The Civil Air Patrol chaplaincy program was surveyed, and a detailed description of the professional development program was provided. The author's experience was considered. An analysis of the program, including a cost/benefit analysis and an examination of possible tangible and intangible benefits, was written. It was concluded that the Civil Air Patrol professional development program offers parish clergy a feasible and effective continuing education program. Courses of study corresponding to a pastor's level of formal education were proposed.

CHAPTER ONE: INTRODUCTION

Introduction

When one thinks of a military officer as leader, what competencies come to mind? One might visualize a strategic planner, a clear communicator, a prudent decision-maker, a strong team-builder, a professional. Military leadership education programs strive to prepare officers for calm, competent, professional leadership. Are these the qualities that come to mind when one thinks about a pastoral leader? How might parish clergy benefit from participating in a high-quality, part-time professional development program for military auxiliary leaders? This chapter will introduce the present thesis, including the context of the problem to be examined, a statement of the problem, purpose of the study, research methodology, research questions, significance of the study, assumptions and limitations of the study, definitions of terms, and organization of the present thesis.

Context of the Problem

Pastors are leaders. It is an unavoidable aspect of pastoral ministry. A pastor may not be an effective leader, but is a leader nonetheless. Many pastors are not well-prepared for leadership. Even among those who have received training or education in leadership, it is useful to continually sharpen and refresh skills and competencies. Many seminary continuing education programs are cost prohibitive for pastors, thus it can be difficult for pastors to gain access to high-quality education and training in leadership.

The Civil Air Patrol, the auxiliary of the United States Air Force, has developed a multifaceted continuing education program in leadership. This program includes training and education in leadership theory, management, administration, problem-solving, team-building, and specialized leadership skills. Its theory revolves around the Full-Range Leadership Model,

which emphasizes the Transformational Leadership approach. Practical skills in communication, problem solving, negotiation, team-building, and critical thinking are taught. The program is delivered in online and short-term residential formats at very low cost. Parish clergy who meet specific standards can serve as chaplains in the Civil Air Patrol and participate in the professional development program.

Statement of the Problem

Parish clergy can benefit tremendously from increased education and training in leadership (broadly speaking, as well as in the management functions of leadership). Many such leadership programs are available, but many are not accessible or affordable for parish clergy. The Civil Air Patrol offers a comprehensive leadership education and training program. This study will examine the feasibility of parish clergy using this program as a leadership continuing education program.

Purpose of the Study

The purpose of the present study is to evaluate whether the officer professional development program conducted by the Civil Air Patrol, in conjunction with the United States Air Force, is a feasible continuing education program in an effective leadership model for pastors. By feasible, it is meant that such a program is accessible, available, affordable, and relevant for pastors to complete part time while serving in pastoral ministry. By effective, it is meant that the leadership skills learned in such a program are conducive to the successful leadership of a local church.

Research Methodology

The methodology used in this dissertation will be bibliographical and reflective. No empirical studies will be performed. There are several reasons for this: first, the sample size of

Commented [MB3]: This is an intuitive and interesting lead-in. Although, I am admittedly skeptical on the outset because of the presuppositional standpoint of CAP/USAF and because of the intrinsically theological nature of pastoral leadership.

Commented [SM4R3]: I would argue that pastoral leadership, while theological, is not intrinsically theological. Some aspects of pastoral leadership are simply good leadership: organization, communication, problem-solving, etc. Our theology informs our approach to these tasks, but they are not inherently theological tasks.

parish clergy who have completed the professional development program is most likely very small, and the author does not have access to these persons. Second, ample empirical studies have been performed which indicate the effectiveness of Transformational Leadership and the need for pastors to undergo continuing education in leadership. Some of these studies are reviewed in chapter two. Empirical studies will not be used to examine the effectiveness of the professional development program in delivering education and training to participants, since each of the program elements contains its own metric to measure this, including testing, job performance, and mentoring.

Research Questions

The primary research question of the present study is as follows:

Is the Civil Air Patrol a feasibly effective continuing education program in leadership for parish clergy?

Secondary questions include the following:

1. Is the theoretical basis of leadership taught in the professional development program compatible with pastoral leadership?
2. Is the professional development program accessible for parish clergy?
3. Is the professional development program cost-effective and affordable for parish clergy?
4. How might a pastor make effective use of the professional development program?

Significance of the Study

Leadership is a vital skill of pastoral ministry. A program exists to offer high-level training and education in leadership and management that is available and accessible to pastors and is of high quality. Yet few pastors volunteer in the Civil Air Patrol and participate in the program. If the present study can demonstrate that the Civil Air Patrol professional development program is an effective, accessible, affordable program of high quality, perhaps more pastors will serve as volunteer chaplains in the Civil Air Patrol and use the professional development program as a part-time continuing education program in leadership. The author finds no evidence

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that any studies exist which explore the Civil Air Patrol professional development program at all, much less in the context of parish ministry.

Assumptions and Limitations of the Study

The present study begins with four assumptions. The first is that parish clergy are leaders. In addition to the other pastoral roles which fall to pastors, the position of pastor is a leadership role. The second assumption is that leaders are made, not born. Leadership is a set of attitudes, skills, competencies, and perspectives. One's natural inclination toward leadership can be greatly supplemented by education and training, and a deficit of such natural talent can be overcome by education and training. In short: leadership can be taught and learned. A third assumption is that certain biblical and ecclesiological factors notwithstanding, some leadership concepts are transferrable¹. The study will examine leadership education and training for a military auxiliary organization, under the assumption that much of what is learned can be effectively transferred to the local church. A fourth assumption is that a standard college and seminary education does not provide sufficient education and training in leadership to sustain a pastor through a career in ministry in the face of rapidly-changing leadership challenges². Most parish clergy would benefit from a leadership continuing education program.

The study does not examine college or seminary leadership education and training. The study is directed toward the needs of post-seminary parish clergy. The study also does not involve itself in the intricacies of the field of church administration. While the author

¹ This is not to say that all approaches to leadership are biblical, or that leadership principles are universally applicable. Rather, the foundation behind this assumption is that pastoral leadership requires theologically-informed leadership skills and principles, some of which can be gained from exposure to leadership in other contexts.

² David Wayne Christie, "Baptist Pastoral Leadership: An Analysis for Curriculum Development". (PhD diss, University of North Texas, 2010). ProQuest Dissertations and Theses Global.

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Commented [MB8]: Avoid a comma after a subordinating conjunction such as "that."

Commented [MB9]: This is, I believe, a sentiment that ought to be demonstrated and not merely asserted. What underlies your statement is a presupposed belief in ideological neutrality. Whereas these concepts are widely recognized and accepted, they are not universal and stand upon the foundation of a particular set of presuppositions. Leadership is not merely an neutral concept (your definition inf.), but like all things, it is one that has a theological basis; whether good or bad. There are both ethical and theological presuppositions intrinsic to any definition of "leadership." Identifying these underlying presuppositions (and explicitly grounding them), whether culturally (i.e., Western anthropology), according to common grace, or special revelation gives meaning to the term beyond what is assumed.

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Commented [MB11]: This is a difficult and important statement. While it rings true, and while I understand this section outlines assumptions, it would be helpful if you substantiated it whether in a footnote only or something more extensive.

Commented [SM12R11]: I've cited a source that validates this assumption, and is discussed in the literature review.

acknowledges the unique contribution of this field of study and practice, the present study is not concerned with *how to run a church* (the specific practices of church administration and program management), but with how a pastor might better prepare himself *to lead people and organizations*. The specific practice of church administration is made much more effective by leadership *competency*, as a competent leader will have a more developed sense of vision, ability to develop followers' ability to reach their potential, and interpersonal skills.

Definitions of Terms

Education- the term *education* as used in this study refers to the impartation of ideas. These include theoretical concepts and models, as well as attitudes and mental postures. Education is differentiated from *training*, which is defined below. The terms *education* and *training* are often used *together* but are not interchangeable.

Leadership- *leadership*, as used in this study, refers to the broad task of overseeing an organization in the fulfillment of its mission goals. It includes developing followers, setting strategic goals, providing a personal example, and other leadership tasks. *Leadership* and *management* are frequently used together in this study.

Management- *management*, as used in the present study, refers to the specific operational tasks required in the leadership of an organization. Management tasks may include direct supervision of followers, logistical and communication tasks, financial management, and other areas.

Training- the term *training* as used in this study refers to the impartation of practical skills. Where education focuses on concepts, training is designed to improve competence in specific tasks.

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Commented [MB15]: Grounding this sentiment in a biblical text is necessary. Consider the pastoral epistles in that regard.

Commented [SM16R15]: I don't see where the pastoral epistles speak to this issue directly. Rather, they address the faith and character of the pastor, as well as the content and spirit of his teaching. I don't see that this is a controversial statement in need of justification. That competent leaders make better administrators seems self-evident to me. I've added a clause at the end of the sentence to clarify.

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Organization of the Study

The study will begin with a review of relevant literature in chapter two. Chapter three will provide an overview of the Civil Air Patrol program, including its missions, structure, and the Chaplain Corps. This information is gained through the study of official Civil Air Patrol regulations. Chapter four provides an in-depth description of the professional development program, again from official regulations. The fifth chapter offers an analysis of the professional development program from biblical, pedagogical, and financial perspectives, and also provides a narratological summary of the author's experience and impressions in the program. Chapter six consists of summaries, findings, conclusions, a recommended plan for parish clergy to participate in the professional development plan, and directions for further study.

CHAPTER TWO: LITERATURE REVIEW

Introduction

The present thesis examines the suitability and effectiveness of the Civil Air Patrol professional development program as a leadership continuing education program for parish clergy. Chapter four will evaluate the professional development program in-depth, and will establish that its basis is the Full-Range Leadership Model, as expressed by Arenas, Connelly, and Williams.¹ Chapter four will also provide a detailed examination of the Full-Range Leadership Model, which follows a continuum from nontransactional leadership, to Transactional Leadership, to Transformational Leadership, with the goal of producing transformational leaders.

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Before such an analysis of the professional development program can be relevant, it must be determined whether or not such a leadership model: a). conforms to biblical norms of pastoral leadership, b). is an effective leadership style for the local church, and c). whether such training is necessary for parish clergy. The following section will review some of the relevant literature with an eye on these three questions.

Biblical Pastoral Leadership

Berkeley identifies five key biblical texts that "develop the requirements of leaders".² These texts are First Timothy 3:1-13, Second Timothy 2:1-13, Titus 1:5-9, Acts 6:1-6, and

¹ Fil J. Arenas, Daniel A. Connelly, and Michael D. Williams. *Developing Your Full Range of Leadership: Leveraging a Transformational Approach*. (Maxwell Air Force Base: Air University Press, 2017).

²J.D. Berkley, ed., *Leadership Handbook of Management and Administration: Practical Insight from a Cross Section of Ministry Leaders* (Grand Rapids, MI: Baker Books, 1994)16.

Exodus 18:21-22. Berkley summarizes these texts with four keywords: Commitment, Conviction, Competency, and Character.³ Harrington also identifies four “general functions of all church leadership”⁴ from these texts. These are to lead by example, nurture the congregation, equip believers for ministry, and to lead as a servant. These authors summarize the biblical teaching of the aforementioned passages by pointing not to specific leadership tasks or skills, but to the character of the leader and his or her influence on followers. As the passages are explored below, it will become clear that the composite leadership qualities presented are quite compatible with the Transformational Leadership model which is taught in the Civil Air Patrol professional development program.

For the purposes of the present study, a detailed exegesis of these passages is not necessary. The question that concerns the present study is this: can the leadership philosophy and methodology taught in the Civil Air Patrol and Air Force education and training under scrutiny be applied in a ministry that is faithful to the leadership and character mandates of these texts? Thus, the texts will be examined in light of this question.

*First Timothy 3:1-13*⁵

It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires *to do*.² An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach,³ not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money.⁴ *He must be one who manages his own household well, keeping his children under control with all dignity*⁵ (but if a man does not know how to manage his own household, how will he take care of the church of God?),⁶ *and not a new convert, so that he will not*

³ Berkeley, 16-17.

⁴ A.R. Harrington, A. R. *What the Bible Says About Leadership* (Joplin, MO: College Press Publishing Co., 1985), 74.

⁵ Unless otherwise indicated, all biblical quotations are taken from the New American Standard Bible, (La Habra, CA: The Lockman Foundation, 1995).

Commented [MB19]: Excellent set up. Well done.

become conceited and fall into the condemnation incurred by the devil.⁷ And he must have a good reputation with those outside *the church*, so that he will not fall into reproach and the snare of the devil.

⁸ Deacons likewise *must be* men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain,⁹ *but* holding to the mystery of the faith with a clear conscience.¹⁰ These men must also first be tested; then let them serve as deacons if they are beyond reproach.¹¹ Women *must likewise be* dignified, not malicious gossips, but temperate, faithful in all things.¹² Deacons must be husbands of *only* one wife, *and* good managers of *their* children and their own households.¹³ For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus.

This passage begins with an assertion of the inherent validity of the work of parish leadership: “it is a fine work he aspires to do” (vs. 1). One might extrapolate from this that if the calling to parish leadership is a “fine work” and one worthy of our aspiration, then one would wish to be a “workman who does not need to be ashamed” (2 Timothy 2:15). Next, the passage discusses the character of the pastoral leader, including his reputation, marital fidelity, personal virtues, and aptitude for teaching. Verses 4 and 5 address the need for management abilities, both within the home and in the church. A link is drawn between home and church, with the assumption that if a man cannot manage his household, he will be unprepared to manage the church well. Of special relevance to the present study is the expression “does not know how to manage” in verse 5. This points to knowledge of management. It implies that management, at home and in the church, is a knowable set of skills that a pastoral leader can learn.

Next, the passage addresses the leader’s Christian experience and reputation beyond the church. Deacons are addressed in verses 8 through 13. Many of the character requirements are the same as for overseers in the previous verses. Again, of import for the present study, verse 12 requires deacons to be “good managers” of their children and households.

This passage addressed the character qualities and lifestyle of overseers and deacons. These men are to be of the highest personal, moral, and spiritual quality, and to be prepared to “serve well” (vs. 13).

Second Timothy 2:1-13

You therefore, my son, be strong in the grace that is in Christ Jesus. ²The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also. ³Suffer hardship with *me*, as a good soldier of Christ Jesus. ⁴No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier. ⁵Also if anyone competes as an athlete, he does not win the prize unless he competes according to the rules. ⁶The hard-working farmer ought to be the first to receive his share of the crops. ⁷Consider what I say, for the Lord will give you understanding in everything.

⁸Remember Jesus Christ, risen from the dead, descendant of David, according to my gospel, ⁹for which I suffer hardship even to imprisonment as a criminal; but the word of God is not imprisoned. ¹⁰For this reason I endure all things for the sake of those who are chosen, so that they also may obtain the salvation which is in Christ Jesus *and* with *it* eternal glory. ¹¹It is a trustworthy statement:

For if we died with Him, we will also live with Him;

¹²If we endure, we will also reign with Him;

If we deny Him, He also will deny us;

¹³If we are faithless, He remains faithful, for He cannot deny Himself.

In this passage, Paul provides further instruction to Timothy in his pastoral ministry. As in the previous passage, the character of the pastor is the primary concern. The pastor is to be strong in grace (vs. 1) and able to teach teachers (vs. 2). Leadership is implied in the concept of “entrust(ing) to faithful men who will be able to teach others also”. Chapter four of the present thesis will expound on the Full-Range Leadership Model that serves as the philosophical underpinning of the Civil Air Patrol and Air Force professional development programs. It will be seen that Transformational Leadership behaviors empower followers to increased effectiveness in the shared work of the team. Such a view of leadership is not incompatible with Paul’s admonition to teach teachers, empowering them to multiply Timothy’s ministry.

Paul next uses three analogies in verses 3 through 7 to give Timothy a clearer picture of a pastor's work. The pastor is compared to a soldier who suffers hardship to complete the mission, refusing to become entangled in mundane affairs (vs. 3-4). The pastor is like an athlete who must compete according to the rules of the competition in order to win legitimately (vs. 5). Finally, the pastor is like a farmer who works hard and receives the first share of the crops (vs. 6). Timothy is admonished to consider these analogies in the confidence that God will make the meaning clear.

Verses 8 through 13 of this text point to Jesus Christ, the Exemplar of our faith. It is because of the resurrection of Jesus that Paul can "endure all things" (vs. 10) for the sake of the elect. Paul ends the passage with a "trustworthy statement" on the rewards of a faithful confession of Jesus Christ (vs. 11-13).

This text does not address the leadership acumen of the pastor directly. Rather, empowering leadership is implied, and the focus is placed on the pastor's character, faith, and theological foundation.

Titus 1:5-9

⁵ For this reason I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you, ⁶ *namely*, if any man is above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion. ⁷ For the overseer must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, ⁸ but hospitable, loving what is good, sensible, just, devout, self-controlled, ⁹ holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict.

Paul's guidance to Titus mirrors his admonitions in I Timothy 3:1-13. Timothy is enjoined to "set in order" those issues that Paul was not able to address during his ministry in Crete, and to "appoint elders in every city" according to Paul's previous guidance (vs. 5).

Qualifications for these elders are listed in verses 6 through 9, and are similar to those in I Timothy 3.

It is significant to note that leadership skills are not directly addressed in this text on pastoral qualifications. It is the pastor's faith and character that are addressed directly. A pastor with underdeveloped leadership skills may have a faithful, effective ministry, but a pastor without a strong foundation of faith and a dynamic Christian life will not bear true fruit.

This text implies that Timothy should exercise leadership skills in the appointment of elders in every city, but no specific process is addressed. There is nothing in this text that explicitly relates to the Transformational Leadership model under examination in the present thesis. It is enough to simply say that this text and the leadership model are not incompatible.

Acts 6:1-6

Now at this time while the disciples were increasing *in number*, a complaint arose on the part of the Hellenistic *Jews* against the *native* Hebrews, because their widows were being overlooked in the daily serving of food. ² So the twelve summoned the congregation of the disciples and said, "It is not desirable for us to neglect the word of God in order to serve tables. ³ Therefore, brethren, select from among you seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task. ⁴ But we will devote ourselves to prayer and to the ministry of the word." ⁵ The statement found approval with the whole congregation; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas, a proselyte from Antioch. ⁶ And these they brought before the apostles; and after praying, they laid their hands on them.

This passage addresses an administrative issue that arose in the early days of the apostolic church in Jerusalem. The problem fell along racial lines and created dissension between Hellenistic Jews and Hebrew Jews. The problem concerned the distribution of aid to widows. From a leadership perspective, several elements of this text are significant. First and most obvious is the status of the apostles as leaders in the church. Even in a racially divided church, the congregation submitted to the judgment of the apostles and approved of their decision. The

Commented [MB20]: Use "dissension."

second significant element is the apostles' conception of their leadership role. They determined that their primary ministry was the Word of God and prayer; it would be undesirable to "neglect the word of God in order to serve tables" (vs. 2). The apostles accept their leadership role but do not confuse it with a purely administrative role. The third element is the qualifications the apostles set out for deacons, that they be "full of the Spirit and wisdom". Though their task was administrative, their character was the primary consideration. The fourth consideration is the scope of the deacons' authority in their ministry- they were put "in charge of this task" (vs. 3). The apostles retained their leadership role, but entrusted deacons with the administrative control of their responsibilities. Both leadership and management are on display. The fifth significant consideration is the manner in which the deacons were set apart. The laying on of hands was practiced in the early church to represent the anointing of the Holy Spirit. For example, in Acts 13:1-2, Saul and Barnabas were set apart for their missionary journey through the laying on of hands. Though the deacons were entrusted with a management task, their ministry was treated as a spiritual service.

Commented [MB21]: Unnecessary comma in compound predicate.

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This text affirms that the primary focus of the apostles' leadership was prayer and the ministry of the Word, but that they valued good administration practices to ensure that needs were met efficiently and effectively. The Civil Air Patrol and Air Force professional development programs under scrutiny in the present thesis present both management skills and leadership education. The focus is on Transformative Leadership which develops followers' abilities to exceed performance expectations and promotes a transition from follower to leader. This model of leadership is not incompatible with the leadership demonstrated by the apostles, or the management to be demonstrated by the deacons, in this text.

Exodus 18:21-22.

²¹ Furthermore, you shall select out of all the people able men who fear God, men of truth, those who hate dishonest gain; and you shall place *these* over them *as* leaders of thousands, of hundreds, of fifties and of tens. ²² Let them judge the people at all times; and let it be that every major dispute they will bring to you, but every minor dispute they themselves will judge. So it will be easier for you, and they will bear *the burden* with you.

This text has become a classic example of delegation. Moses found himself in the position of leader and chief administrator of the tribe of Israel following the exodus from Egypt. In an almost monarchical role, he was also the chief judge of a nation with no written legal code. His father-in-law, Jethro, advised him to set up a structured system, very similar to a modern military chain-of-command, which would relieve him of the administrative duties of administering justice and allow him to focus on leadership.

As with texts previously explored, the primary consideration in the selection of these subordinate leaders is their piety and character. They are to “fear God”, be “men of truth” who “hate dishonest gain.” That is, their obligation is to God and His justice, and are, therefore, (ideally) incorruptible. The hierarchy (thousands, hundreds, fifties, and tens) implies a structure in which each judge has supervision and accountability. The result is that these leaders will “bear the burden with” Moses (vs. 22).

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As in the case of previous texts explored, the leadership characteristics described in this text imply the concept of leadership development and delegation. The primary consideration for leadership is character.

Biblical Summary

The Bible is not a leadership text. It does not present a monolithic theology of leadership, nor a specific leadership methodology. Rather, it spells out the qualities of character, faith, and

piety required of leaders, and describes various leadership challenges faced by biblical leaders. The question for the purpose of the present thesis is whether the leadership philosophy taught in the Civil Air Patrol professional development program and the Air Force officer education program under scrutiny is compatible with a biblical ethos on leadership.

Transformational Leadership holds forth four behavioral approaches to follower development: Idealized Influence sees the leader as a moral and spiritual archetype, a standard for the follower to emulate. This approach requires that the leader hold himself or herself to high moral standards and take the risks involved in living as an example. This behavior can certainly be seen in the leadership of Paul toward Timothy and Titus. Additionally, in Acts 6, the apostles retain their spiritual leadership positions, thus holding themselves to a high spiritual and moral standard and presenting themselves as models to follow. Finally, Moses is presented as an ideal as well, positioned atop a structured hierarchy of judges administering justice.

The Transformational Leadership behavior of Intellectual Stimulation is also present in Paul's relationship with his apprentices, Timothy and Titus. Paul taught these young men the Scriptures, took them with him on his missionary journeys, and left them in positions of ministry and authority when they were ready. His epistles to them also serve as evidence of his use of this leadership model. Even though he is not present with them, he continues to provide intellectual stimulation and guidance through his epistles.

The Transformational Leadership model of Individual Consideration is also at work. Jethro gives Moses the mentoring and counseling he needs to face the challenges of leading Israel. Paul gives guidance to Timothy and Titus which is unique to each man according to the leadership challenges he faces.

Finally, Inspirational Motivation is evident in Paul's epistolary leadership. For example, in 2 Timothy 2:8-13 he holds up Christ as the great model and end of his **faith** and asserts that he is able to bear any hardship because of the resurrection of Christ. He ends by reciting a poem that **urges** Timothy to remain faithful.

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The Bible was not written to tell pastors how to lead churches. It was written to communicate the salvation of God to humanity. When these passages discuss leadership, the primary factors in view are the leader's personal character, holiness, reputation, and piety. What the leader is made of is of utmost importance. Leadership methodologies receive little consideration. Church structures receive even less. The behaviors described in the Transformational Leadership model taught in the Civil Air Patrol professional development program are compatible with a biblical ethos on leadership. They all begin with the character of the **leader** and describe ways in which the leader can impart character to followers.

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Transformational Leadership

The study of leadership is a risky proposition. Leadership is not an isolated **discipline** but overlaps into other areas of study, including the social sciences, psychology, business, military science, and other areas including, for the pastor, theology. As long ago as 1959 Bennis wrote:

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"Of all the hazy and confounding areas in social psychology, leadership theory undoubtedly contends for top nomination. And, ironically, probably more has been written and less is known about leadership than about any other topic in the behavioral sciences."⁶

⁶ W. Bennis, (1959). "Leadership Theory and Administrative Behavior: The Problem of Authority." *Administrative Science Quarterly*, 4(3) (1959): 259-260.

The study of leadership attempts to classify leadership into specific leadership styles. Northouse defines leadership style as the way the leader goes about affecting those who set out to achieve an organization's goals.⁷

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How important is leadership for a pastor? Ingram asserts that the success of the church rests on the success of the pastor.⁸ Thus, for a church to successfully meet leadership challenges, the pastor must be a successful leader. Carter attempted to place the pastor's leadership ability into the context of the pastor's many roles, including administration, counseling, preaching, fund-raising, and shepherding.⁹ She determined that the pastor's spirituality is more important for pastoral effectiveness than leadership style, which highlights an important proposition for the present study: education and training in leadership is no substitute for the filling of the Holy Spirit, for sanctified living, prayer, holiness, and the practice of the spiritual disciplines. However, a pastor who is both spiritually healthy and well-grounded in competent leadership theory and practice can be a more effective leader than one who lacks these competencies.

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Is the study of Transformational Leadership relevant for parish clergy? Most studies of Transformational Leadership are focused on management practices in the business sector, but in recent years, researchers have begun to study transformational leadership in the context of

⁷ P.G. Northouse, (2004). *Leadership: Theory and Practice* (3rd ed). (Thousand Oaks, Ca: Sage., 2004), 89.

⁸ L.C. Ingram, L. C. (1981). "Leadership, Democracy, and Religion: Role Ambiguity Among Pastors in Southern Baptist Churches". *Journal For The Scientific Study Of Religion*, 20(2), (1981): 119-120.

⁹ J. Carter, (2009). "Transformational Leadership and Pastoral Leader Effectiveness". *Pastoral Psychology*, 58(3), (2009): 261.

pastoral ministry.¹⁰ Since Transformational Leadership is the key focus of the Full-Range Leadership Model which forms the basis of Civil Air Patrol and Air Force leadership education and training in the Civil Air Patrol professional development program, it is important to consider whether this model is relevant for successful leadership in parish ministry.

Does Transformational Leadership correspond to church growth and health? Rowald observes that studies of pastoral leadership practices in congregational ministry indicate that Transformational Leadership was positively associated with followers' satisfaction with their pastors' leadership.¹¹ Bae also studied the relationship between Transformational Leadership and church growth and did not find a direct correlation between this leadership style and numerical growth, but concluded that a direct correlation exists between strong Transformational Leadership and church members' satisfaction with their pastor's leadership.¹² This satisfaction is more an indicator of church health than of church growth. Steen also did not find a direct correlation between leadership style and numerical growth.¹³ Transformational Leadership is not a "trick" or "hack" to produce church growth, but evidence points to the conclusion that Transformational Leadership is healthy for the church.

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¹⁰ D. N. Knudsen, "The effect of transformational leadership on growth in specialized non-profit organizations: Churches". (PhD Diss, Touro University International, 2006), 10. ProQuest Dissertations and Theses Global.

¹¹ Jens Rowald, 'Effects of Transactional and Transformational Leadership of Pastors'. *Pastoral Psychology*, volume 56, (2008).

¹² K. Bae, "Transformational Leadership and its Application in Church Organization." (PhD Diss, Walden University, 2001) ProQuest Dissertations and Theses Global

¹³ P. Steen, "Leadership of Growing Churches: The role of the Senior Pastor's Attributes and Leadership Practices." (PhD diss, Talbot School of Theology, Biola University, 2008).

Other researchers did conclude that Transformational Leadership corresponds to numerical growth. Onnen studied Transformational Leadership and church renewal and noted a positive correlation between Transformational Leadership and such tangible markers of renewal as increased Sunday School and worship attendance and increased church membership.¹⁴ Likewise, King determined that three specific practices of Transformational Leadership, which correlate to idealized influence, inspirational motivation, and individual consideration, have a positive impact on church growth.¹⁵

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Is Transformational Leadership compatible with biblically-grounded pastoral leadership? Cooper studied the apostle Paul's leadership with reference to Transactional and Transformational Leadership behaviors and asserts that Paul demonstrated Transformational Leadership in his behavioral modeling, his use of inspirational motivation, and his concern for his followers' well-being.¹⁶ As pastors seek to follow biblical paradigms of leadership in their ministries, it is significant to note that the behaviors of Transformational Leadership mirror the leadership style of praiseworthy biblical leaders.

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Some researchers found that pastors tend toward a transformational style of leadership, even without specific training. Kennard observes that pastors are more likely to demonstrate Transformational Leadership than Transactional Leadership, and were also more likely to

¹⁴ M.K. Onnen, "The Relationship of Clergy Leadership Characteristics to Growing or Declining Churches". (PhD diss, University of Louisville, 1987). ProQuest Dissertations and Theses Global.

¹⁵ D King, "The relationship between pastoral leadership characteristics and church size and growth." (PhD diss, Capella University, 2007). ProQuest Dissertations and Theses Global.

¹⁶ Cooper, M. (2005). "The Transformational Leadership of the Apostle Paul: A Contextual and Biblical Leadership for Contemporary Ministry". *Christian Education Journal*, 2(1), 48-61 (2005): 59.

demonstrate Transformational Leadership than their peers in the business community.¹⁷ Hagiya also found that pastors tend toward a Transformational Leadership style preferentially over other styles of leadership.¹⁸ Fiol, Harris, and House place the terms “charismatic leader”, “visionary leader”, and “transformational leader” into the same category.¹⁹ In an ecclesiastical context, the term “charismatic” carries a specific connotation that differs from than intended in the business or social-scientific study of leadership, so the term is generally avoided.

How does Transformational Leadership impact the relationship between pastors and their parishioners? Barfoot studied the issue of congregants’ trust in their pastor and found that Transformational Leadership was the only style of leadership which was significantly related to trust between followers and leaders.²⁰ Herrington, Bonem, and Furr also conclude that “because transformational leaders are trusted and respected, followers tend to internalize the spirit and goals of the organization”²¹ Davis likewise concludes that: “Pastors that employ transformational leadership behaviors engage the congregation in a vision larger than serving their own self-

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¹⁷ L. J. Kennard, L. J. (2002), “A constructive developmental examination of clergy leadership behavior” (PhD diss, Western Michigan University, 2002), ProQuest Dissertations and Theses Global.

¹⁸ Grant John Hagiya, “Significant Traits, Characteristics, and Qualities of High Effective United Methodist Church Clergy” (PhD diss, Pepperdine University, 2011), ProQuest Dissertations and Theses Global.

¹⁹ C. Fiol, D. Harris, and R. House, (1999). “Charismatic Leadership: Strategies for Effecting Social Change”. *Leadership Quarterly*, 10(3), (1999): 449.

²⁰ D.S. Barfoot, “Antecedents of Leader-Follower Trust in a Christian Church Organization” (PhD diss, Regent University, 2007). ProQuest Dissertations and Theses Global.

²¹ Jim Herrington, Mike Bonem, and James H. Furr. *Leading Congregational Change*. (San Francisco: Jossey-Bass, 2000), 96.

interests.”²² Thus, a pastor who competently employs the behaviors of Transformational Leadership may improve relationships with his congregation.

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How does Transformational Leadership influence the culture of the church? McMurray, Pirola-Merlo, Sarros, and Islam studied the relationship between leadership styles and organizational culture in churches and non-profit organizations and concluded that the empowerment provided by Transformational Leadership had a positive effect on organizational climate.²³ Fiol et al offer a similar finding, noting that followers of charismatic (transformational) leaders are more likely to become highly motivated, to exceed performance expectations, and to do more than requested.²⁴ Transformational Leadership focuses on, among other things, the moral development of followers. Turner, Barling, Epitropaki, Butcher, and Milner found a strong correlation between higher moral development and the use of Transformational Leadership.²⁵ Podsakoff, MacKenzie, Moorman, and Fetter note that the most widely recognized Transformational Leadership behavior is casting an articulate vision for the direction of the organization.²⁶ Thus, transformational leaders develop their followers’ moral

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²² Thomas C. Davis, “The Relationship Among Organizational Culture, Pastoral Leadership Style, and Worship Attendance Growth in United Methodist Churches in Rapidly Growing Suburbs of Atlanta”. (DMin diss, Asbury Theological Seminary, 2007).

²³ A. J. McMurray, A. Pirola-Merlo, J. C. Sarros, and M. M. Islam. (2010) “Leadership, Climate, Psychological Capital, Commitment, and Wellbeing in a Non-Profit Organization”. *Leadership & Organization Development Journal*, 31(5), (2010): 436-457.

²⁴ Fiol et al, 451.

²⁵ N. Turner, J. Barling, O. Epitropaki, V. Butcher, and C. Milner, “Transformational Leadership and Moral Reasoning”. *Journal of Applied Psychology*, 87(2), (2002): 304-311.

²⁶ P. M. Podsakoff, S. B. MacKenzie, R. H. Moorman, and R. Fetter. “Transformational Leader Behaviors and Their Effects of Followers’ Trust in Leader, Satisfaction, and Organizational Citizenship Behaviors”. *Leadership Quarterly* 1.2. (1990): 107-42., 111.

sensibilities and organizational vision and can create a healthier organizational climate in the local church.

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In summary, research on the application of Transformational Leadership to the local church is promising. The effective use of Transformational Leadership can facilitate church growth and health, improve relationships between pastors and parishioners, and promote a healthy organizational climate.

Transformational Leadership Training for Pastors

The studies above demonstrate that Transformational Leadership skills and behaviors can be an asset to the pastor in his or her pastoral leadership. Is there a case to be made that pastors need formal training or education in these leadership skills?

Several studies demonstrate the importance of education and training in Transformational Leadership for parish clergy. Finzel studied pastoral leadership and concluded that five problems face pastors in learning to provide effective leadership to their congregations:

1. Leaders replicate poor leadership styles and habits;
2. Leaders lack basic leadership skills for the common demands of leadership;
3. Leaders may not have strong mentors and role models;
4. Pastoral leaders tend to lack formal leadership training; and
5. Pastoral leaders are confused over the relationship between biblical and secular leadership values.²⁷

Finzel's conclusions support the premise that pastors should receive training and education in Transformational Leadership on the basis that pastoral leaders tend to replicate poor leadership styles they have learned from others, that they may not have basic leadership

²⁷ H. Finzel, *The Top Ten Mistakes Leaders Make*, (Wheaton, IL: Victor Books, 1994).

skills, and that they tend to lack formal training in leadership. Additionally, the lack of mentors and confusion over leadership values may exacerbate the need for formal training in leadership.

Knudson contends that if it can be demonstrated that Transformational Leadership has a positive impact on church growth and health, then leadership training programs for church leaders should be designed to impart the skills of Transformational Leadership.²⁸ Several studies, cited in this literature review, support the conclusion that Transformational Leadership behaviors positively impact church growth and health; thus pastors should receive training in this leadership style.

McKenna, Yost, and Boyd assert that the concepts of Transformational Leadership should be studied in the context of pastoral ministry.²⁹ They further assert that 32% of pastors' most significant developmental experiences occur in pastoral ministry, 27% occur during times of transition, and 23% occur in personal relationships. Thus a continuing education program offered to pastors in the trenches can be quite effective since these pastors have a ministry context in which to apply and assimilate their new knowledge.

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Perhaps the most compelling argument for a clergy leadership continuing education program comes from David Wayne Christine, whose doctoral dissertation at the University of North Texas was titled *Baptist Pastoral Leadership: An Analysis for Curriculum Development*.³⁰

²⁸ Knudson, 10.

²⁹ R. B. McKenna, P. R. Yost, and T. N. Boyd, "Leadership Development and Clergy: Understanding the Events and Lessons that Shape Pastoral Leaders". *Journal of Psychology and Theology* 35(3), (2007): 179-189.

³⁰ David Wayne Christie, "Baptist Pastoral Leadership: An Analysis for Curriculum Development". (PhD diss, University of North Texas, 2010). ProQuest Dissertations and Theses Global.

Christine studied the curriculum at Southern Baptist seminaries and surveyed graduates of these seminaries who were serving in pastoral ministry. His purpose was to examine seminary graduates' perception of their preparation to meet leadership challenges, and how seminaries might best equip pastors with leadership skills through continuing education.

Christie's research examined skills that pastors need in pastoral ministry, but did not acquire prior to taking on the role of pastor in a local church. Respondents listed, among other things, the following: administrative skills, leadership skills, vision casting skills, negotiation and problem-solving skills, the ability to research and understand groups of people, and personal development skills.³¹ As chapter four will demonstrate, many of these skills are included in the Civil Air Patrol professional development program.

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Christine summarized his findings as follows:

The subjects indicated that the formal degree program of their seminary did equip them with the basic knowledge needed for pastoral leadership but it did not provide them in sufficiency with the necessary, practical skills for pastoral leadership.

The pattern that emerged from the data indicates that, overall, seminaries are providing a quality education in preparing pastors for the ministry in their formal degree plans. However, seminaries may have opportunities to be of further service and to gain a competitive advantage vis a vis other seminaries by enhancing and expanding their continuing education programs.³²

Conclusion

A review of relevant literature indicates that the Transformational Leadership style is conducive to church growth, to congregants' trust in their pastors, and to a healthy organizational culture. Some researchers recommend that parish clergy receive training in Transformational

³¹ Christine, 77.

³² Christine, 2.

Leadership, and others advocate continuing education in leadership without reference to specific leadership styles. Thus, an examination of relevant literature supports the present thesis' contention that a professional development program that focuses on Transformational Leadership, such as that of the Civil Air Patrol, may be a useful continuing education program for parish clergy.

CHAPTER THREE: CHAPLAINCY IN THE CIVIL AIR PATROL

Introduction

The research question of the present thesis concerns the professional development program of the Civil Air Patrol as a leadership continuing education program for parish clergy. The professional development program is evaluated in detail in chapter four. Access to this program is contingent on service in the Civil Air Patrol. Since the target audience of this thesis is parish clergy, it is logical to focus on service as a chaplain. Additionally, some of the educational opportunities discussed in chapter four are unique to the chaplaincy. This chapter will survey the identity, structure, and missions of the Civil Air Patrol. The structure and history of the Chaplain Corps are also explored, as well as chaplain ministries. The purpose of this chapter is to familiarize the reader with the Civil Air Patrol and its Chaplain Corps.

CIVIL AIR PATROL SUMMARY

The Civil Air Patrol was founded in 1941. A full history of the organization is beyond the scope of this thesis and is not necessary for the present purpose. A fairly detailed history of the Chaplain Corps is found below. This section will summarize the Civil Air Patrol. The Civil Air Patrol is a congressionally-chartered nonprofit organization that serves as the official Air Force Auxiliary. Its members are American citizens who volunteer for training and deployment as force multipliers for the Air Force, Air Force Reserves, and Air National Guard. Civil Air Patrol operates under the authority of the Air Force and offers the nation a cadre of trained volunteers in aerial search and photography operations, ground search operations, radio communications, cell phone forensics, and many other critical mission areas, including chaplaincy.

Civil Air Patrol members wear Air Force uniforms. Air Force dress blues (the “Class A” and “Class B”) uniforms are worn, with distinctive grade insignia in place of similar Air Force

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rank insignia, for formal occasions. The working uniform options include the Airman Combat Uniform, or ACU, which is the camouflage working uniform of the Air Force. Distinctive nametapes and insignia distinguish a Civil Air Patrol member from an Air Force member. To wear Air Force uniforms, members must conform to published weight and grooming standards. Members who do not conform to these standards wear other authorized uniforms.

CIVIL AIR PATROL STRUCTURE

Organizational Structure

The organizational structure of the Civil Air Patrol mimics the organizational structure of its parent service, the United States Air Force. This section will outline the organizational structure of the Civil Air Patrol from its lowest level, the squadron, to the highest level, national command.

Squadron

The squadron is the “pointy end of the stick” in the Civil Air Patrol. It is the base of active operations, training, and missions. Squadrons are local units led by a Squadron Commander. There are three types of squadrons. The most common is the Composite Squadron, which consists of a cadet program and a senior member program. Cadet Squadrons revolve around the cadet program, while Senior Squadrons do not have cadet programs. Most Civil Air Patrol members participate in the Civil Air Patrol through involvement in a local squadron. Squadrons meet once a week, usually on a weeknight, for approximately three hours. Squadrons are required to operate on a monthly training schedule including emergency services, aerospace education, character development, and drill and ceremonies. Squadrons also frequently conduct specialized training on weekends.

Group

Squadrons are organized into groups. Most groups consist of approximately five squadrons. Squadron Commanders report to Group Commanders. Group Commanders ensure that squadrons comply with regulations, and serve as mediators between individual squadrons and the wing-level organization. Group Commanders recommend Squadron Commanders to the Wing Commander. The Group Commander also maintains a staff of officers to oversee operations, including chaplains, emergency services officers, information technology officers, and aerospace education officers. The primary function of a group is to reduce a Wing Commander's span of control to a manageable level. For example, the North Carolina wing has thirty-six squadrons broken into six groups. The Wing Commander does not directly supervise thirty-six Squadron Commanders; rather, he supervises six Group Commanders who each supervise their Squadron Commanders.

Wing

The state-level organization for the Civil Air Patrol is the wing. Each wing is designated by its state- "Alabama Wing", "North Carolina Wing" and so on. There are fifty-two wings in the Civil Air Patrol, consisting of each state, as well as the Puerto Rico Wing and the National Capital Wing, based in Washington, D.C. Wings are led by Wing Commanders, who are responsible for all operations within the wing.

Region

The United States is divided into eight geographical regions for the purposes of organizing the command structure of the Civil Air Patrol. The regions are named for their

geographic location (for example, Southwest Region, Mid-Atlantic Region). Groups consist of approximately six wings and are led by a Region Commander. Regions provide a large structure to provide resources and guidance to wings, and to serve as an intermediary between the wing and the national command structure. Each region, for example, conducts a Region Staff College to provide advanced training and education to members within the region's wings.

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National

The national command headquarters of the Civil Air Patrol is based at Maxwell Air Force Base, Alabama. The National Commander works remotely from his or her home location. The current National Commander resides in Arizona, for example, but there is a staff at national headquarters for administrative, printing, and logistical issues. The National Commander oversees a Board of Governors, consisting of Region Commanders and other appointed officers, who determine policy.

Air Force

The Civil Air Patrol operates under the auspices of the First Air Force and receives taskings from the Air Force Rescue Coordination Center at Tyndale Air Force Base, Florida. The Air Force directorate which oversees the Civil Air Patrol is called CAP-USAF, and is commanded by an Air Force officer in the rank of colonel. Several noncommissioned officers in the Air Force Reserves and Air National Guard serve as CAP-USAF observers and inspectors to ensure that Civil Air Patrol units comply with Air Force policy.

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Grade Structure in the Civil Air Patrol

The Civil Air Patrol is a paramilitary organization with a grade structure modeled on that of the Air Force. It is noteworthy that where the Air Force uses the term "rank", the Civil Air

Patrol uses the term “grade” to denote a Civil Air Patrol member’s position in the organization’s hierarchy. The Civil Air Patrol officer corps encompasses almost all senior members. The exception is former military noncommissioned officers who wish to retain their military rank equivalent. This section will discuss the grade structure of the Civil Air Patrol, including requirements for promotion within the structure.

Senior Member

Most adults begin their Civil Air Patrol careers in the grade of senior member. The exception is those members who qualify for professional appointments, including chaplains, medical officers, and some pilots, accountants, and educators. Additionally, former military members are allowed to enter the Civil Air Patrol at their highest military rank.

Second Lieutenant

The grade of second lieutenant is the lowest level of officer in the Civil Air Patrol. Members become qualified for the grade of second lieutenant after completing level 1 of the professional development program and six months of service. The promoting authority for this grade is the squadron commander.¹

First Lieutenant

¹ CAPF 35-5, *Cap Officer and Noncommissioned Officer Appointments and Promotions* (Maxwell Air Force Base: Civil Air Patrol, 2016), 6.

The grade of first lieutenant is achieved after completion of level two of the Civil Air Patrol professional development program and eighteen months of service as a second lieutenant. Additionally, candidates for first lieutenant are expected to demonstrate high-quality duty performance, technical proficiency in specific skills through advancement in one or more specialty tracks, and receive the approval of their commander. The approving authority for first lieutenant is the squadron commander.²

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Captain

A member becomes eligible for the grade of captain upon completion of level three of the professional development program and thirty months of service as a first lieutenant. Thus, a captain will normally have acquired four and one-half years of service in the Civil Air Patrol. Officers at this level will have earned the senior rating in one or more specialty tracks, and demonstrated exemplary performance as a staff officer or squadron commander.³

Because seminary education and pastoral ministry experience are directly transferrable to chaplaincy, chaplains are normally commissioned in the grade of captain. Clergy with an earned doctoral degree are commissioned as captains with eligibility for promotion to major after one year.⁴ Because of the increasingly rigorous demands of levels four and five of the professional development program, most members will not promote past the grade of captain. The approving authority for promotion to captain is the group commander.⁵

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² CAPR 35-5, 6.

³ CAPR 35-5, 6.

⁴ CAPR 35-5, 15.

⁵ CAPR 35-5, 6.

Major

Captains become eligible for promotion to the grade of major after completing level four of the professional development program and four years of exemplary duty performance as a captain.⁶ An officer who promotes on time at each level will have accumulated eight and one-half years of experience in the Civil Air Patrol. The approving authority for promotion to major is the Wing Commander.⁷ Officers appointed to the position of Group Commander are automatically promoted to the grade of major.

Lieutenant Colonel

The grade of lieutenant colonel is the highest grade to which an officer in the Civil Air Patrol can promote by training and duty performance. That is, grades above lieutenant colonel are attained by appointment to specific duty positions. A major becomes eligible for promotion to lieutenant colonel after completion of level five of the professional development program and five years as a major. Thus, for officers who began their Civil Air Patrol careers as senior members without grade, a minimum of almost fourteen years of experience is required. As discussed in detail in the next chapter, completion of the professional development program is a significant accomplishment involving advanced training and education in leadership, management, and technical skills. The approving authority for promotions to lieutenant colonel is the Region Commander.⁸

Colonel

⁶ CAPR 35-5, 6.

⁷ CAPR 35-5, 6.

⁸ CAPR 35-5, 6.

The grade of colonel is an appointed rank. That is to say, the rank is granted concurrently with appointment a specific duty position. Officers appointed as Wing Commanders and heads of national directorates are appointed to colonel. The Chief of Chaplains is appointed to the grade of colonel, as are his or her counterparts, the chiefs of the Legal Officer Corps, Medical Officer Corps, and Inspector General Corps. Region Commanders also hold the grade of colonel, but because they must have already served as Wing Commanders, they already hold this grade. Appointments to the grade of colonel are temporary, for the duration of the duty position. When the officer's term in the duty position ends, the grade of colonel is made permanent if the officer is deemed to have performed in an exemplary manner. Appointments to Wing Commander, and thus the grade of colonel, require the approval of the National Commander.⁹

Brigadier General

The grade of brigadier general is an appointed grade, reserved for the Vice Commander of the Civil Air Patrol. The Vice Commander is appointed by the National Commander, and must be approved by the Board of Governors.¹⁰

Major General

The grade of major general is an appointed grade, reserved for the National Commander of the Civil Air Patrol. The National Commander must be approved by the Board of Governors and the Secretary of the Air Force.¹¹

⁹ CAPR 35-5, 6.

¹⁰ CAPR 35-5, 6.

¹¹ CAPR 35-5, 6.

CIVIL AIR PATROL MISSIONS AND PRIORITIES

The Civil Air Patrol has three primary mission areas, under which all of its activities are conducted. These are the cadet program, aerospace education, and emergency services. This section will sketch out these program areas, with particular reference to the Chaplain Corps.

The Cadet Program

The Civil Air Patrol cadet program is a comprehensive military cadet program. Cadets between the ages of twelve and twenty-one participate in a structured program of instruction in leadership, aerospace, and emergency services. Cadets earn ranks modeled after Air Force ranks, from cadet airman to cadet colonel. The program requires a minimum of thirty-nine months, though fewer than one percent will progress to the rank of cadet colonel.

Cadets progress through the program by studying textbooks in leadership and aerospace, taking tests, learning drill, ceremonies, and marching, and at more advanced levels, holding leadership positions, writing papers, making speeches, and attending advanced training events. Along the way, cadets may perform five flights as co-pilot of a Civil Air Patrol aircraft, receiving an hour of instruction from a qualified pilot each time. They may also earn emergency services qualifications that allow them to participate in real-world missions as ground team members, air crew members, and as members of incident command staffs.

Aerospace Education

The second mission area of the Civil Air Patrol is aerospace education. Civil Air Patrol seeks to educate Americans, particularly young Americans, about the value of air travel. The cadet program includes a comprehensive aerospace education program that covers the science and history of flight, as well as applications of flight in military and commercial endeavors. There is also an external aerospace education program that enables Civil Air Patrol members to

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educate the community at large about aerospace, including middle and high school students not affiliated with Civil Air Patrol. Cadets can also earn a rocketry badge for completing a series of courses and projects revolving around studying, building, and launching model rockets. There is also an aerospace education program for senior members, which culminates in the Yeager Award.

Emergency Services

The third mission area of Civil Air Patrol is emergency services. As the official Air Force auxiliary, the Civil Air Patrol receives tasking from the Air Force Rescue Coordination Center. Civil Air Patrol may also receive tasking from the Federal Emergency Management Agency or state emergency management agencies. Missions include search and rescue of aircraft and persons, aerial photography, counterdrug flights, disaster relief after mass trauma events, and occasionally, transport of medical supplies, organs, or vital personnel.

THE CHAPLAIN CORPS

History

While the history of the Civil Air Patrol begins in 1941, the Chaplain Service (later Chaplain Corps) was not founded until 1950.¹² The founder of the Civil Air Patrol, Gill Robb Wilson, was a Presbyterian pastor who served as national chaplain of the American Legion, but in the earliest days of Civil Air Patrol, the pressures of World War Two necessitated leaner structure focused on flying civil defense missions. Thomas notes that there are historical records indicating that clergy were involved in Civil Air Patrol from its earliest days and that in 1945 there was a squadron-level chaplain program in which squadron commanders selected chaplains

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¹² Steven Thomas, *History of the Civil Air Patrol Chaplain Service/Corps*. (Maxwell Air Force Base: Civil Air Patrol Chaplain Corps, 2015), 6.

independently of the national command structure, but the program was abandoned.¹³ This section will describe the major events in the history of the Chaplain Corps from the 1950s to the present.

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The 1949 Civil Air Patrol manual refers to the duties and qualifications of a chaplain, but no official department of chaplains yet existed.¹⁴ In early 1949 Gill Robb Wilson, along with Major General Lucas V. Beau of the Air Force and Brigadier General Harold Boyd of the Civil Air Patrol made a formal recommendation that the Air Force Chief of Chaplains create a chaplaincy department within Civil Air Patrol, under the oversight of an Air Force chaplain.¹⁵ This recommendation was not adopted. They repeated their suggestion with greater success later that year, and on January 5, 1950, the Civil Air Patrol Chaplain Service came into being. The first Civil Air Patrol Chief of Chaplains was Air Force Chaplain, Lieutenant Colonel, Robert P. Taylor. Chaplain Taylor would later rise to the position of Air Force Chief of Chaplains in 1962 and work to elevate the status of the Civil Air Patrol Chaplain Corps within the Air Force.¹⁶

Within a year after the founding of the Chaplain Service, there were more than 200 qualified chaplains serving throughout the country. The growth rate was impressive, but still not adequate. At that time, membership in the Civil Air Patrol consisted of 160,000 senior members and 30,000 cadets.¹⁷ Chaplains were initially appointed in the grade of lieutenant colonel, but

¹³ Thomas, 6. [Utilize "Ibid."]

¹⁴ Thomas, 6.

¹⁵ Thomas, 6.

¹⁶ Thomas, 6.

¹⁷ Thomas, 7.

this practice was soon modified to conform to Air Force standards and provide chaplains with incentives for promotion.¹⁸

Growth was steady throughout the 1950s, and by 1959 there were 1,138 chaplains in active service. Sensitive policy issues were considered during this time as well. In 1956 a recommendation was brought to the National Board to allow female chaplains. This motion was voted down the following year. In 1959 some were advocating a reduction in educational standards for chaplains. Waivers were allowed for some clergy without a seminary degree, but their service was restricted to the squadron level.¹⁹

The Civil Air Patrol as a whole experienced tremendous growth in the 1960s with the advent of the “space race”, as national interest in aerospace was cultivated, particularly among teenagers. This was a decade of advancement for the Chaplain Corps as well. In 1960 the Chaplain Corps received recognition from the Military Chaplains of America.²⁰ In 1961 a new chaplain handbook was produced. Thomas quotes from this handbook the description of a Civil Air Patrol chaplain in the spirit of the age:

By his presence and personal witness, he imparts a highly desirable and needed spiritual influence on all CAP personnel, cadets and seniors. Through his membership and activity, he personally links his CAP unit with the greatest obstacle in the path of Communism today--Religion. With thousands of men and women of other professions who are CAP members, the chaplain shares the satisfaction derived from voluntary support of one of the finest civilian humanitarian organizations in the United States.²¹

¹⁸ Thomas, 7.

¹⁹ Thomas, 7.

²⁰ Thomas, 7.

²¹ Thomas, 7., italics in the original.

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In its earliest days, the Civil Air Patrol was an integral part of the war effort against Nazi fascism. As America transitioned to the Cold War against Communism, Civil Air Patrol followed suit. During the 1960s the Chaplain Corps refined its character development program with the printing of several new publications. The *Character and Citizenship Manual* had come into publication in 1959, followed by *Operation Countdown*, a manual of moral lectures for youth, was printed in the early 1960s, to be replaced in 1968 by the *Chaplain Lecture Syllabus*. In 1969 the *Moral Leadership Syllabus* was printed.²²

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In the late 1960s women were permitted to apply to the Chaplain Corps, and the age of restriction was lifted from 65 to 70.²³ Incidentally, there is no upper age limit today. In 2018 the oldest serving Civil Air Patrol chaplain, Lieutenant Colonel Ivan Peacock of Tennessee, died while still in active service at the age of 100.

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Where the 1960s were a decade of growth for the Civil Air Patrol and the Chaplain Corps, the 1970s was a time of struggle against popular movements for peace and enlightenment, the drug culture, and antiwar and anti-military sentiments. The first female chaplain, Rev. Phyllis Keller Ingram, was appointed in 1971.²⁴ Other social changes were afoot in the Chaplain Corps, and a new approach to youth ministry was assimilated from the culture in the chaplaincy. Where the 1960's approach to moral leadership focused on wisdom imparted from a wise, loving

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²² Thomas, 9.

²³ Thomas, 10.

²⁴ Thomas, 11.

chaplain, the *Values for Living* curriculum of the 1970's took a relational approach to reach youth. It received wide acceptance; it was in its eighth printing by the close of the decade.²⁵

In the mid-1970s, as the Vietnam War drew to a close, budgetary restrictions had a severe impact on the Chaplain Corps. Its budget was slashed by 50 percent, and Air Force personnel assigned to the department were mostly reassigned.²⁶ The question of educational qualifications became a controversial issue again, as many clergy without a seminary degree wished to apply to the Chaplain Corps. In 1977 there was a brief change in the Chaplain Corps regulations that opened the possibility of expanded service opportunities for lesser-qualified chaplains, but it was rescinded after two months.²⁷

After struggling through the general malaise of the 1970s the Chaplain Corps entered the 1980's with a renewed purpose. Administrative changes included naming the chairperson of the National Chaplain Committee as "Chief of Chaplains, Civil Air Patrol", as well as designating the Air Force chaplain assigned to the Civil Air Patrol as National Chaplain for Civil Air Patrol.²⁸ Additionally, publication of the quarterly Chaplain Corps newsletter, *The Transmitter*, began in 1980 and continues to the present day.²⁹

A mission statement was adopted in 1983 to clarify the mission of the Civil Air Patrol. The mission statement said:

²⁵ Thomas, 12.

²⁶ Thomas, 12.

²⁷ Thomas, 12.

²⁸ Thomas, 13.

²⁹ Thomas, 13.

Commented [MB63]: Use "mid-1970s."

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Commented [MB65]: Remove the comma in a compound predicate.

“The Mission of the CAP Chaplaincy is to assist CAP members in thinking of ourselves: in relation to our total environment self, people, God, things, country, aerospace, in recognizing that moral leadership is everyone's responsibility, not just that of the chaplain, in becoming more fully aware that the chaplain is there to fulfill the traditional role of clergy.”³⁰

Professional development in the Chaplain Corps also saw progress in the 1980s. A new chaplain specialty track was released in 1983 as well, and over 200 chaplains were enrolled in the first year. In 1985, Chaplain Corps Region Staff Colleges were introduced. In 1987 the third phase of the chaplain specialty track was completed.³¹ More progress was needed, however. During the decade, the chaplain specialty track experienced a 40% dropout rate.³²

Three program emphases of the Chaplain Corps in the 1980s were the Cadet Protection Program, introduced in 1988; an ill-fated senior member character development program, and chaplaincy to the AIDS community.³³ Of these three, only the Cadet Protection Program remains intact.

The Cold War officially ended in 1989 with the fall of the Berlin Wall. The 1990s saw changes in the emphasis of the Civil Air Patrol and the Chaplain Corps. The Gulf War began in 1991 and brought a surge in Air Force activity in Iraq and Kuwait. Many reservists, including Civil Air Patrol members, were brought to active duty service.³⁴ Budgeting for the Civil Air Patrol was again cut due to the expense of the war. More of the domestic humanitarian missions

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³⁰ Thomas, 13., italics in the original.

³¹ Thomas, 13-14.

³² Thomas, 14.

³³ Thomas, 14.

³⁴ Thomas, 15.

of the Air Force Reserves and Air National Guard were transferred to the Civil Air Patrol, including disaster relief and inland, aerial and ground search and rescue missions.³⁵ The Coast Guard retained responsibility for maritime search and rescue. In 1995 the Air Force reassigned both the Civil Air Patrol secretary and enlisted personnel assigned to Civil Air Patrol.

Additional changes in the 1990s included the creation of Moral Leadership Officers (now Character Development Instructors) under the authority of the Chaplain Corps in 1995. In 1997, the first Muslim chaplain associated with the Air Force, Kalifah Muhammad Sheikh, was appointed as a Civil Air Patrol chaplain in the California Wing.³⁶

The new millennium in the United States started with a bang, literally, in the form of the September 11, 2001 terror attacks. The Civil Air Patrol took on a new counter-terrorism role. As an illustration, the first aircraft in the sky over New York after the terror attacks were Air Force fighter jets patrolling to protect the city. The next Civil Air Patrol Cessnas on aerial photography missions to document the extent of the damage for incident commanders' planning purposes.

An additional change to the Civil Air Patrol and the Chaplain Corps came in the form of the internet. Paper manuals began to be replaced with PDF documents. Mail correspondence was replaced by email. A website was initiated, which continues in various iterations to this day. Now almost all administrative functions are performed online.

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³⁵ Thomas, 15.

³⁶ Thomas, 16.

In 2001 the Air Force terminated the position of National Staff Chaplain. An active-duty Air Force chaplain would no longer be assigned to Civil Air Patrol.³⁷ Chaplain, Colonel Charles Sharp, CAP, became the first Chief of Chaplains to oversee the Chaplain Corps on a volunteer basis.³⁸

Disaster relief missions took on a new prominence in the 2000s as well. Hurricane Katrina devastated the Gulf of Mexico, resulting in a large, prolonged mobilization of Civil Air Patrol volunteer officers and chaplains. The emphasis of the Chaplain Corps shifted to developing the skills and perspective to minister to members serving the aftermath of mass trauma. The chaplain specialty track was revised to reflect this emphasis. Critical Incident Stress Management, an emerging form of psychological first aid, was introduced into chaplain training.

In the late 2000s, training requirements were changed again to require that chaplains complete not only Chaplain Corps training, but also courses and classes in the Civil Air Patrol professional development program for promotion. In October 2009 a memorandum of understanding was created between the Air Force Chaplain Corps and the Civil Air Patrol Chaplain Corps, clarifying the relationship between the organizations, and allowing Civil Air Patrol chaplains to serve in a wider variety of roles to assist the Air Force.³⁹

In 2014 the Chaplain Corps revised its mission statement again under the leadership of Chaplain, Colonel James Hughes, CAP. The new mission statement says:

As representatives of America's religious community; the CAP Chaplain Corps strives to enhance and maintain the connection between the personnel and activities of CAP and the spiritual and core values of CAP through education, presence and

³⁷ Thomas, 17.

³⁸ Thomas, 18.

³⁹ Thomas, 19.

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advice.”⁴⁰

The final significant event in the history of the Chaplain Corps was the August 27, 2015 announcement from the Secretary of the Air Force that the Civil Air Patrol, as the Air Force Auxiliary, was now a part of the “total force” of the Air Force. The Air Force “total force” consists of the Active Duty Air Force, Air Force Reserves, Air National Guard, and Civil Air Patrol. With this action, the Air Force brought the Civil Air Patrol under its umbrella, clarifying the relationship between the two institutions, and increasing the importance and prestige of Civil Air Patrol.

Structure

The structure of the Civil Air Patrol Chaplain Corps is much more complex than the local church. It follows a military **structure** but does not conform to the clearly delineated command-and-control structure of the Air Force. This section will briefly describe the organizational structure of the Chaplain Corps. This information will be surveyed rather than described in detail because a firm grasp of the technical complexities of the organization is not necessary for chaplain ministry in the Civil Air Patrol, or for the purposes of this thesis: to analyze the **suitability** of the Civil Air Patrol professional development program as a continuing education program in leadership.

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The governance and corporate structure of the Chaplain Corps are regulated by CAPR 265-1, *Chaplain Corps Regulations*, most recently revised in April 2015. The regulation discusses congressional authorization for the Civil Air Patrol Chaplain Corps, as well as the

⁴⁰ Thomas, 20-21, italics in the original.

scope of chaplain ministry. Chapter 909 of Title 10, United States Service Code, Section 9446, states:

The Secretary of the Air Force may use the services of Civil Air Patrol chaplains in support of the Air Force active duty and reserve component forces to the extent and under conditions that the Secretary determines appropriate.⁴¹

Only duly authorized chaplains may perform clergy-specific ministry within Civil Air Patrol.⁴² This means that ordained clergy who join Civil Air Patrol in capacities other than as a chaplain are not permitted to function as *de facto* chaplains by virtue of their civilian ministries. Chaplains are restricted in their duty positions as well. A chaplain may not hold a command position, though they exercise operational supervision over Chaplain Corps personnel and activities. For example, the present author holds the grade of major and serves as Wing Chaplain of the North Carolina Wing. In this capacity, he does not have command authority, but as the senior chaplain on the Wing Commander's staff, he is responsible for supervisory control over chaplain operations within the wing.

The Chaplain Corps is overseen by the Chief of Chaplains. The Chief of Chaplains oversees the character development program and chaplain ministries, develops policy, and serves as chaplain to the National Commander, among other duties, such as overseeing the Chaplain Corps budget.⁴³ The Chief of Chaplains also serves as the chair of both the Chaplain Corps Advisory Council and the Chaplain Corps Executive Council. The Chief of Chaplains is served by a staff of Deputy Chiefs who oversee various elements of the program.

⁴¹ CAPR 265-1. *Chaplain Corps Regulations*. (Maxwell Air Force Base, Alabama: Civil Air Patrol, 2015), 3.

⁴² CAPR 265-1, 4.

⁴³ CAPR 265-1, 11.

The Chaplain Corps Advisory Council consists of the Chief and Deputy Chiefs, all region chaplains, a secretary, the Chief of Chaplains emeritus, and sometimes appointees from major faith groups. The Chaplain Corps Executive Council is the working group of the Advisory Council, and consists of the Advisory Board members, minus the Region Chaplains and special appointees.⁴⁴ These groups determine policy for the Chaplain Corps and comprise the national level of the corps.

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Below the national level, region chaplains serve the eight regions of the Civil Air Patrol. They serve Region Commanders, facilitate the implementation of policy between the national and wing levels, and advise Wing Chaplains. Below this, at the wing level, Wing Chaplains oversee chaplain ministry within the state-level organization. Wing Chaplains serve Wing Commanders, and advise and supervise chaplains within the wing. Wings are usually divided into groups. Group Chaplains supervise chaplains within their groups and may serve squadrons which do not have chaplains. The lowest level is the local unit, the squadron.

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CHAPLAIN MINISTRIES IN CIVIL AIR PATROL

Qualifications for chaplain ministry

The Air Force stipulates that Civil Air Patrol chaplains meet the same educational and ecclesiastical requirements as active duty Air Force chaplains. Specifically, Civil Air Patrol chaplains must possess an earned baccalaureate degree and a seminary master's degree of no fewer than 72 hours, distributed according to guidelines issued by the Armed Forces Chaplains Board. Additionally, chaplains must receive an endorsement from a recognized ecclesiastical organization. Waivers are authorized for clergy without a seminary degree, but waived

Commented [MB79]: Include either a definite or indefinite article. As an aside, this is a fascinating requirement.

⁴⁴ CAPR 265-1, 13.

chaplains are authorized only for Civil Air Patrol missions, and not for Air Force missions.⁴⁵

There are no age or fitness restrictions for chaplaincy in the Civil Air Patrol.

Ministry of presence in local squadrons

Following the tradition of military chaplains, Civil Air Patrol chaplains exercise a “ministry of presence.” That is, while non-ministry training and activities are occurring, chaplains are present. They are an active part of the group, building relationships with members of the group, and representing the presence of God. Unlike parish clergy who lead specifically religious organizations and events, chaplains represent the presence of God in a specifically secular environment.

Character Development program

The Civil Air Patrol requires that a character development lesson be taught in each cadet and composite squadron monthly. These lessons must be taught by the Squadron Commander, a chaplain, or a Character Development Instructor under the supervision of a chaplain. Thus, a chaplain in a local squadron will frequently have a public leadership role.

Morale, Ethics, and Religion: Advising Commanders

Chaplains serve on the commander’s staff at the squadron, group, wing, region, or national levels. In addition to ministry to the commander, staff, and subordinates, the chaplain also serves as advisor to the commander in issues of morale, ethics, and religion. Because of a chaplain’s ministry of presence and his or her lack of command authority, as well as the chaplain’s education and training, it is assumed that a chaplain has his or her finger on the pulse of the squadron. The chaplain is expected to advise the commander on issues that are relevant to the squadron’s morale, on moral questions, and on religious issues. For example, petitions for

⁴⁵ CAPR 265-1, 5.

waivers of uniform standards for religious reasons are filtered through the chaplain so that the commander can make an informed decision.

Emergency Services Mission Ministry

Chaplains participate in the emergency services missions of the Civil Air Patrol in many ways. Three main mission areas occupy most of the Civil Air Patrol: search and rescue, civil defense or disaster relief, and Air Force support missions.

Missing Aircraft and Missing Persons Searches

One of the primary missions of the Civil Air Patrol is to search for aircraft that are reported missing or overdue, including aerial visual searches, electronic transmitter searches, and ground searches. The organization operates over 600 aircraft, mostly Cessna 172's and 182's, which are used for search operations. Aircrews consist of the mission pilot, mission observer, and mission scanner. Additionally, the aircrews are served by an incident commander with a staff of logistics, safety, operations, and medical officers, as well as other roles such as chaplains. Additionally, a chaplain may cross-train in other specialties and may serve in other roles in the absence of acute need for chaplain services. For example, the present author is qualified as a mission scanner and is authorized to join an aircrew for a search flight if the chaplain and the incident commander agree that chaplain services are not needed elsewhere. A chaplain may not hold command positions,⁴⁶ and while a chaplain may be qualified as a Safety Officer for squadron functions, a chaplain cannot be dual-hatted as a Mission Safety Officer, as this position does not allow for any conflicting positions or distractions. Cadets over the age of eighteen may

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Commented [MB81]: Remove the comma in a compound predicate.

⁴⁶ CAPR 265-1, 5.

become qualified aircrew members, and any cadet may become qualified as support staff in an incident command post.

Additionally, Civil Air Patrol missions include missing persons searches. The Civil Air Patrol may be activated in the case of a missing child, a missing hiker, or an Alzheimer's disease patient who wanders away. Cadets may become qualified to search as Ground Team Members. Indeed, this is one of the most common qualifications for cadets. These cadets learn land navigation, search patterns, and survival skills so that they are qualified to join a ground team of at least four members, led by a qualified Ground Team Leader. A chaplain may become a qualified Ground Team Member; indeed, the present author is qualified as a Ground Team Leader. Such a chaplain may join or lead a ground team with the approval of the incident commander.

In most instances, the chaplain in an emergency services situation will serve in the Incident Command Post. As a member of the Incident Commander's staff, the chaplain serves the Civil Air Patrol members who carry out the mission. A chaplain may serve community members and members of other organizations, such as police or fire personnel, but Civil Air Patrol members take precedence in the chaplain's ministry.

Civil Defense/Disaster Relief Missions

In recent years the preferred term has shifted from *civil defense* to *disaster relief*, but the concept remains the same: missions intended to mitigate the effects of large-scale disaster events, both natural and man-made. An example of the author's experience would be Hurricanes Florence and Dorian in North Carolina. During Hurricane Florence over 900 Civil Air Patrol members served in air and ground missions. Chaplains served in the incident command post and on the front lines in shelters served by the Civil Air Patrol. During Hurricane Dorian, the North

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Carolina Wing did very few ground missions but flew numerous aerial photography missions in support of the Federal Emergency Management Agency. As in the case of search and rescue operations, both cadets and senior members may become qualified to serve in disaster relief operations, thus a chaplain's parish in such an incident might include both high school students and retired military colonels, and anything in between.

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Air Force Support Missions

Because of the relationship between the Air Force and the Civil Air Patrol, the Chaplain Corps is occasionally called on to support Air Force chaplain ministries. Known as Air Force Assigned Missions, or AFAM's, these missions may be ongoing or short-term. For example, a chaplain from the North Carolina Wing volunteers weekly at Pope Air Force Base. His ministry is facilitated by an AFAM which is renewed annually. In the event of a domestic mobilization of the Air National Guard in response to a natural disaster, Civil Air Patrol chaplains might be requested to ensure coverage if not enough chaplains are available.

Ministry to Cadets

There are no regulations describing the scope of a chaplain's ministry to cadets. There are, however, five main areas in which a chaplain will minister to cadets in most circumstances, beyond the emergency services missions described above.

Squadron Meetings

Squadrons generally meet for several hours, one evening each week. During these meetings, the chaplain is present. The chaplain is expected to open the meeting with an invocation, participate actively in the meeting, and make himself or herself available to cadets who would like to talk. As noted above, the concept of *ministry of presence* is applied at the

squadron level. As the chaplain builds relationships with cadets through squadron functions, he or she is better prepared to minister to their needs.

Commented [MB84]: This is quite an awesome opportunity. Great ministry.

Commented [SM85R84]: Indeed!

Character Development

Once per month, each squadron is required to provide a character development lesson to cadets. These lessons are taught by chaplains, by character development instructors who serve under the supervision of chaplains, or by the Squadron Commander in the absence of a chaplain. This lesson is highly structured, and chaplains are not permitted to deviate much from the prepared curriculum.

Encampment

Each wing holds an encampment once per year. An encampment is a week-long residential cadet training event, usually held on a military base. At encampment, cadets study leadership and aerospace, as well as lessons in drug demand reduction and other relevant topics. The week is usually an action-packed experience that may involve such activities as shooting rifles on a rifle range, rappelling, flying in military aircraft, launching model rockets, and emergency services training. A distinctive feature of encampment is the command structure. A small staff of senior member officers oversees a cadet command staff, consisting of a cadet commander, deputy commanders, squadron and flight commanders, and support staff officers. Cadets who are advanced in the program have the opportunity to lead other cadets through the encampment experience. Throughout the week, the chaplain serves the spiritual and emotional needs of cadets and senior members.

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Weekend Events

At the squadron, group, and wing levels, weekend training events may be held throughout the year. These events usually revolve around emergency services, aerospace education, leadership, or drill and ceremonies. They may be held on military bases or at other facilities. Chaplains may serve at these events, maintaining a ministry of presence, and meeting needs that arise.

National Cadet Special Activities

The highlight of the cadet program for most cadets is attendance at a National Cadet Special Activity. These events occur throughout the year but are held primarily in the summer. These events include flight schools in which students work toward their private pilot certificates; air marshalling at the largest air show in America in Oshkosh, Wisconsin; studying survival, evasion, and escape with Air Force SERE (Survival, Evasion, Resistance, and Escape) specialists in New Mexico; building a Cessna aircraft in one week at the factory in Wichita, Kansas; a nine-day survival experience at Hawk Mountain Ranger School in Pennsylvania; and many other opportunities, including a two-week International Air Cadet Exchange program in which cadets travel to other countries to interact with their aviation cadet counterparts. At each of these events, chaplains can provide ministry to cadets and other senior members.

Conclusion

This chapter has provided an overview of chaplain ministry in the Civil Air Patrol, including the organizational structures of the Civil Air Patrol and the Chaplain Corps, as well as ministry tasks, opportunities, and perspectives in Civil Air Patrol chaplaincy. The next chapter will provide a detailed examination of the Civil Air Patrol professional development program.

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CHAPTER FOUR: THE CIVIL AIR PATROL

PROFESSIONAL DEVELOPMENT PROGRAM

Introduction

The Civil Air Patrol serves as the auxiliary to the United States Air Force. The organization is tasked with providing a professional, competent volunteer corps to augment domestic, non-combat Air Force missions, including aerial and ground search and rescue, civil defense, disaster relief, transportation, and radio missions. Civil Air Patrol volunteers are expected to serve in many of the same roles as their Air Force counterparts, and to demonstrate both technical competence in their functional roles and professional leadership as officers. To prepare members for these challenges, the Civil Air Patrol operates a robust professional development program. This chapter will describe the various aspects of the Civil Air Patrol professional development program, with an emphasis on those elements of the program which are most immediately transferrable to parish ministry leadership. Section one will describe the five levels of the Civil Air Patrol professional development program. Section two will discuss additional opportunities for education and training in leadership offered by the Civil Air Patrol. Section three will evaluate Air Force Professional Military Education opportunities provided by Civil Air Patrol. Section four will discuss professional development opportunities unique to clergy through the Civil Air Patrol chaplaincy program. Section five will summarize the theoretical basis of the leadership education provided by the Civil Air Patrol professional development program.

THE FORMAL PROFESSIONAL DEVELOPMENT PROGRAM

The Civil Air Patrol professional development program is divided into five levels, and is governed by Civil Air Patrol Regulation 50-17 (CAPR 50-17). As a member progresses through the program, he or she is exposed to increasingly complex leadership problems, and increasingly rigorous leadership training. A member who completes all five levels of the professional development program is awarded the Gill Robb Wilson Award, named for the founder of the Civil Air Patrol. The number of Gill Robb Wilson Award recipients active in the organization at any given time is not published. However, the awards are numbered. For perspective, the author earned his Gill Robb Wilson Award in June 2019; his award is number 3,693. At any given time there are between 30,000 and 40,000 adult members active in the organization, so it is clear that the percentage of adults who complete the professional development program is very low indeed: the total number of awards issued is around one percent of the organization's *current* membership. This speaks to the rigor of the program, as well as the time required for completion.

Level One: Orientation

The first level of the professional development program is intended to orient new members to the organization, including the missions, structure, and policies. The regulation summarizes the purpose of level one as follows: "The intent of Level I training is to provide new members the information they need to begin their service in CAP successfully as well as to help them to assimilate into their unit."¹

Topics of training required for level one include the Cadet Protection Program, the organization's equal opportunity policy, operational security, and the organization's emphasis on

¹ CAPR 50-17, *CAP Senior Member Professional Development Program*, (Maxwell Air Force Base, 2015), 12.

safety. The training is delivered through a combination of online lessons and face-to-face lessons and conversations delivered at the local squadron.

As the name implies, the purpose of level one training is simply to orient the new member to the organization. The training can be completed in a few days of relatively easy study. The content and rigor of level one training do not permit it to be called “leadership education”, but it is a brief, required orientation before service and training can begin in earnest. Members who complete the training receive the Membership Ribbon.

Level Two: Technical Training

At level two, members begin to train in basic leadership principles, and in their technical areas of expertise within the Civil Air Patrol. There are three requirements for the completion of level two training: Attainment of a technician rating in any specialty track, completion of the CAP Officer Basic Course, and completion of Squadron Leadership School.

Specialty tracks are discussed in greater detail below. Briefly, each functional area of operations in the Civil Air Patrol has a specialty training track. Each specialty track is broken into three levels: technician, senior, and master. Participants in the track complete prescribed courses of study, as well as service and experience requirements, training missions, and other requirements to earn each rating.

In most specialty tracks, the technician rating can be earned after six months of training. An additional twelve months is usually required for the senior rating, then eighteen more months to master rating. Thus, most specialty tracks require a minimum of three years to earn the master rating.

For level two, each member must select a specialty track, be assigned a mentor within that specialty track, and satisfy the requirements for the technician rating.

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Officer Basic Course is an online course of study. The regulation describes it thus: “The OBC provides study in areas essential to becoming an effective leader in CAP, e.g., CAP missions and activities, communications, leadership, and management.”² This is the first true leadership training course in the Civil Air Patrol professional development program. It is intended to introduce the student to the skills, values, and competencies necessary to think like an officer at a basic level.

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The course consists of 39 lessons delivered online. The lessons consist of reading material and a quiz. The Civil Air Patrol deems the Officer Basic Course to be the equivalent of “any US armed forces NCO Academy or equivalent.”³ In the armed forces, an NCO, or noncommissioned officer, is the lowest rank at which a service member begins to take on leadership roles. This is normally the rank of E-4. In the Army, Air Force, and Marines this is the rank of sergeant; in the Navy and Coast Guard it is the rank of petty officer. Noncommissioned officers provide hands-on leadership in small teams. The Officer Basic Course is similarly designed to train the member in basic practical leadership skills.

Squadron Leadership School is the third requirement for level two. It is offered occasionally as an online course, but the normal format is a weekend-long course delivered at a squadron. In this format, the course consists of twelve contact hours of instruction. One of the objectives of Squadron Leadership School is that students “Comprehend the leadership attitudes and skills necessary for serving effectively as a squadron staff officer.”⁴

² CAPR 50-17, 15.

³ CAPR 50-17, 30.

⁴ CAPR 50-17, 16.

The course of instruction for Squadron Leadership School is comprised of lectures, group problem-solving exercises, and individual assessments and surveys. The specific content may vary depending on the instructor, but the focus is on practical leadership skills for the successful operation of a small group- the local squadron. Because of its emphasis on real-world unit leadership skills, “Active duty, Reserve, and National Guard military members with teaching experience may augment the faculty for this course.”⁵

At the completion of level two training, the Civil Air Patrol member will have been exposed to basic, practical leadership skills such as interpersonal communication, planning, problem-solving, team-building, and conflict resolution. Because of the nature of the Civil Air Patrol, the focus of these leadership skills is on their application in a volunteer organization. These basic leadership skills can be applied in parish ministry with very little adaptation.

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Level Three: Management

Level three of the professional development program is intended for “squadron, group, and wing commanders and for staff officers.”⁶ These officers are responsible for leading increasingly complex organizations. Management skills and technical competency are the foci of level three. Requirements for completion of level three include one year of experience in a command or staff position, the senior rating in a specialty track, attendance at two wing, regional, or national conferences, completion of the Corporate Learning Course, and completion of the General Charles E. “Chuck” Yeager Award.⁷

⁵ CAPR 50-17, 16.

⁶ CAPR 50-17, 17.

⁷ CAPR 50-17, 17.

Technical competence in level three is measured by earning a senior rating in a specialty track and completing the Yeager Award. Each operational or professional role in Civil Air Patrol has a specialty training track. A person who has earned the senior rating may be expected to perform their role effectively, with minimal supervision. The Yeager Award is the culmination of basic course of study in the history and science of aerospace. Because the Civil Air Patrol is an air-minded organization, it is desirable that all members share basic knowledge of aerospace, even if their roles do not involve flight. The cadet program contains a comprehensive aerospace education program, for example, so senior members are expected to have a basic grasp of these concepts. At the completion of these requirements, the member should demonstrate a basic understanding of aerospace, as well as the ability to perform his or her job within the unit.

Educational requirements for level three are met by completing the Corporate Learning Course. The regulation describes the Corporate Learning Course thus: “The CLC is designed to explain how a wing operates in each of CAP’s major mission elements and how mission support functions support these mission elements. Armed with this knowledge, senior members can learn how they and their respective organizations can best support the wing and fulfill the corporate role of CAP.”⁸ The Corporate Learning Course is occasionally offered online, but the usual format is a weekend-long residential course. As in the case of the Squadron Leadership School, a minimum of twelve hours of instruction is provided. The learning objectives of the Corporate Learning Course. Revolve around an understanding of the organizational structure of the Civil Air Patrol and how various functional elements operate within that structure. The last learning

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⁸ CAPR 50-17, 17.

objective is “Compare and contrast leadership and management; and describe situations in which each would be used.”⁹

The final requirement for level three is attendance at two conferences. Each Civil Air Patrol wing (state-level organization) has an annual conference. At this two-day event, annual awards are given, addresses are presented from notable military and Civil Air Patrol officers, the wing’s annual activities are summarized, and the Wing Commander presents his or her vision for the coming year. Additionally, break-out sessions are offered which address various aspects of the Civil Air Patrol’s missions, such as chaplaincy, emergency services, cadet programs, and aerospace education. These events are an opportunity to see leadership at work, and to network with other officers from throughout the state. Similar in nature but larger in scale and scope, each region holds an annual conference, as does the national organization. Attendance at two of these events is required for completion of level three.

Level Four: Command and Staff

The fourth level of the professional development program is designed for members who desire to become high-level leaders in the Civil Air Patrol.¹⁰ This phase of training includes a much more rigorous educational experience than the **previous** phase, along with leadership and service beyond the squadron level. These experiences are intended to help prepare the student to lead the organization at the wing and region level.

There are five requirements for level four: earning a master rating in any specialty track, a public speaking presentation, completion of Region Staff College or its military educational

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⁹ CAPR 50-17, 18.

¹⁰ CAPR 50-17, 19

equivalent, two years of command or staff service, and service as a staff member at one of a number of educational events offered by the Civil Air Patrol.

The master rating in a specialty track is intended to denote full competence in that specialty. The holder of a master rating is expected not only to perform his or her duties with professional skill, but to be prepared to instruct and supervise others in those tasks.

A public speaking assignment is intended to give the student some measure of competence and experience in speaking before an audience. To meet this requirement, students in the specialty track have two options. They may deliver an address to a “non-CAP audience” about the work of the Civil Air Patrol for the purpose of education and recruitment, or they may conduct an aerospace lesson to an internal or external audience.

Two years of command or staff experience is required so that the student has the opportunity to integrate theory with practice in a leadership environment. A staff position will usually be performed in a local squadron, under the supervision of the squadron’s commander or deputy commander.

Officers in this phase of the professional development program also participate in the planning and execution of at least one of the residential courses they took previously. These courses require a minimum of twelve contact hours and may include Squadron Leadership School, Corporate Learning Course, Unit Commanders Course, or a number of specialized courses relating to various specialties, such as safety, communications, cadet programs, or pilot training. To satisfy this requirement a student may serve in the planning, logistics, or instructional phases of the course.

The final requirement for level four is an immersive leadership education experience: Region Staff College. Each of the eight regions in the United States is required to conduct a

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Region Staff College at least every two years. This educational event is open to all officers who have completed level three. There are also specialized Region Staff Colleges for the chaplain corps, the legal officer corps, the inspector general corps, and for safety officers.

Region Staff College is a week-long event, usually held at a military base. Participants live in base housing and participate in lectures, hands-on exercises, meals, and other educational experiences together. Instructors include high-level officers in the Civil Air Patrol and the military. The course of study requires a minimum of 40 contact hours. Each Region Staff College may be different in terms of specific content, but certain educational guidelines must be met. These guidelines are governed by CAPR 50-6, the Region Staff College Curriculum Guide. The curriculum consists of four blocks of instruction, the first three of which are closely mandated.

The first block is titled “Leadership and Management”, and includes lessons on leading and managing people, planning major activities, data-based decision-making, policy analysis, and leading volunteers. The second block is titled “Behavior and Interaction Among Members”. It includes lessons on diversity, motivation, mentoring and coaching, core values for leadership, and leading challenging members. The third block is titled “Organizational Communications”. It focuses on oral communication, written communication, and social media communication. The fourth block is titled “Director’s Block”. This block of instruction allows the course director to provide customized instruction relevant to the leadership and management challenges of the region.¹¹

¹¹ CAPR 50-6, *Region Staff College Curriculum Guide*, (Maxwell Air Force Base: Civil Air Patrol, 2014), 1-21.

Because the Region Staff College is modeled after military leadership education, the Civil Air Patrol accepts completion of some military education programs to receive credit for Region Staff College. These include any US armed forces Senior NCO Academy, the Air Force Squadron Officer School or its equivalent in another branch (such as the Army's Advanced Officer Course), any of the service academies (Naval Academy, Coast Guard Academy, Merchant Marine Academy, Air Force Academy, West Point), any college Reserve Officer Training Corps program, any branch's Officer Candidate School, the Air Force's Air Command and Staff College or its equivalent, or the Air War College or its equivalent.¹²

Level Five: Executive Leadership

The fifth level of the professional development is the executive level. At this level, officers are prepared for command and staff positions at the highest levels of the Civil Air Patrol. There are fewer requirements to complete this level, but a more rigorous educational experience is required.

Candidates for level five must complete a minimum of three years of command or staff service, preferably at wing-level or higher. They must duplicate their leadership of an educational experience which they completed for level four by planning, leading, or teaching at another school. They must mentor a junior officer through the technician rating in a specialty track. These are the only requirements other than an immersive educational experience: National Staff College.

National Staff College is a week-long resident program held annually at Maxwell Air Force Base, Alabama. Throughout the week, students learn from Civil Air Patrol and Air Force generals, as well as selected speakers from the highest levels of the military and civil service, as

¹² CAPR 50-17, p. 30

well as leaders from the educational and business sectors. Civil Air Patrol describes National Staff College as “the premier training program to develop executive-level leadership”. The curriculum “includes advanced studies in communications, leadership and management, and human relations.”¹³

The educational objectives of the National Staff College are as follows:

Upon completion of the course, members should be able to:

- (1) Assess the communicative process, both individually and in groups.
- (2) Appraise the general types and qualities of effective leaders and managers in various situations, and compare their own leadership and managerial qualities and performance with these general classifications and qualities.
- (3) Analyze problem areas of CAP units and apply managerial concepts for their solution.
- (4) Evaluate the effectiveness of the CAP Professional Development Program.
- (5) Formulate a personal policy of instilling the core values strategy into the culture of an organization.¹⁴

Thus, National Staff College is a week-long executive education experience in leadership, management, and communication, taught by men and women who have achieved success at the highest levels of military, corporate, and educational organizations. Most parish clergy do not have access to educational experiences.

As in the case of Region Staff College, military education may form a substitute for National Staff College. The Civil Air Patrol recognizes all military Senior Noncommissioned Officer academies as equivalent. These schools prepare senior enlisted personnel at the rank of E-6 and higher provide professional leadership at higher organizational levels. Additionally, officer education programs are accepted: the Air Command and Staff College or Air War

¹³ CAPR 50-17, 23.

¹⁴ CAPR 50-17, 22.

College substitute for National Staff College.¹⁵ Squadron Officer School, Air Command and Staff College, and Air War College are described in detail in a later section.

Analysis

The Civil Air Patrol professional development program is designed to take a volunteer member from the lowest level of membership to effective leadership at the national level. The five levels of leadership education are comprised of self-paced online courses, short-term residential courses, training and experience at the squadron level, and technical training in one or more of the many specialties required to fulfill the missions of Civil Air Patrol.

As a member progresses through the professional development program, the curriculum moves from a pragmatic approach- tips and best practices for leadership, to more abstract leadership theories and concepts.

The program is designed to provide a part-time course of study, completed over a period of several years. A member who begins the program with no military or professional experience will take at least nine years to complete the program. This is because some elements of the program are not accessible until the member has reached a specific grade. For example, Region Staff College generally requires that a member be a captain or higher. National Staff College requires a grade of major. The usual time-in-grade requirements make this a slow process. In most instances, chaplains are commissioned in the rank of captain, which makes many of these educational experiences accessible. Chaplains with an earned doctoral degree are eligible for promotion to major after one year as a captain, which can significantly shorten the total time span of the program by granting access to such programs as National Staff College and Air

¹⁵ CAPR 50-17, 30.

Command and Staff College. The author, for instance, completed the five levels of the program in thirty-nine months of part-time study.

Summary

The professional development program consists of courses, experience, and training in leadership, management, communication, planning, and technical skills. These leadership education opportunities are designed to provide access to increasing levels of competence, theoretical concepts, and tangible leadership and management skills.

ADDITIONAL LEADERSHIP EDUCATION AND TRAINING OPPORTUNITIES

In addition to the courses and training discussed above, there are other learning opportunities offered by the Civil Air Patrol. Many of these are task-specific, such as mountain flying, water survival, and understanding the federal Incident Management System. Others, however, are useful to parish clergy who desire further education and training in leadership and management skills. This section will discuss three available courses, as well as seven specialty training tracks which may be helpful to augment a pastor's leadership education.

Courses

Several elective courses are offered for members who hold or aspire to hold specific leadership positions or functions. Two of these courses are useful for parish clergy who desire to sharpen leadership and ministry skills.

Unit Commanders Course

The Unit Commanders Course is designed to prepare officers to lead the lowest unit level of the Civil Air Patrol: the local squadron. The course requires twelve contact hours, usually in a residential weekend format. Four blocks of instruction are mandated. The first is an orientation to unit command. This block discusses the chain of command, the commander's intent, and

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resources available to assist the commander in organizing a squadron. The second is titled “The Commander’s Toolbox”, and explains specific resources available to Civil Air Patrol commanders. These include the online commander’s dashboard in eServices, the online information management system offered by the Civil Air Patrol; a section on customs, courtesies, and ceremonies; planning tools to ensure all curriculum elements are offered monthly; and other online resources.

The third block is titled “Compliance”, and covers such regulatory responsibilities as stewardship of property, risk management and safety, finance, and inspections. The final block is titled “Leadership”. “This block of instruction discusses leadership and how the commander’s mastery of leadership leads to squadron success.”¹⁶ The block covers communication skills for leadership, delegation, the application of leadership theories to member development, “an understanding of basic leadership principles that are integral to command”, and cooperation with other community organizations.¹⁷

Training Leaders of Cadets: Basic, Intermediate, Advanced

A significant contribution of the Civil Air Patrol is the cadet program. Since 1942 the Civil Air Patrol cadet program has been one of America’s premiere military cadet organizations. The cadet program is comprised a highly structured rank progression with studies in leadership, aerospace, emergency services, and military customs and courtesies. Officers who lead the cadet program are responsible for overseeing cadets as they progress through the curriculum and take on increasing levels of leadership in the squadron. To prepare officers to lead the cadet program,

¹⁶ *Unit Commanders Course Director’s Handbook* (Maxwell Air Force Base: Civil Air Patrol, 2019), 16.

¹⁷ *Unit Commanders Course Director’s Handbook*, 16.

the Civil Air Patrol offers a specialty track in Cadet Programs (discussed below) and two courses titled “Training Leaders of Cadets”, a basic course and an intermediate course. These courses are occasionally offered online, but are intended to be taught in residence at the group level.

Approximately eight hours of instruction are required for each of the two available courses. A third course, the advanced course, is under development at the time of writing of this thesis.

The basic course is intended for officers who assist in the cadet program at the squadron level. The intermediate course is designed to prepare those officers who lead these programs. Much of the content is quite specific to the Civil Air Patrol cadet program. However, there is also a significant portion of the instruction devoted to youth development, including discussion of characteristics of Generation Z, Bloom’s theories of cognitive development, Kohlberg’s theory of moral development, Krawthol’s theory of affective development, working with special needs cadets, and the application of transformational leadership theory to working with teenagers.¹⁸ Since the parish minister will often interact with young people, this training can provide a valuable introduction or refresher to human development in this phase of life. The advanced course will focus on leadership of the cadet program at the wing level. The intended curriculum plan for the advanced course has not yet been published.

Critical Incident Stress Management/Psychological First Aid

Courses and seminars in Critical Incident Stress Management and Psychological First Aid are frequently offered at the wing level. These courses are open to all officers. However, they are usually offered in conjunction with training offered to the Chaplain Corps. Because they are generally-available courses, they are mentioned briefly here. Because they pertain to ministry training, they are discussed in detail in section 4, below.

¹⁸ *Training Leaders of Cadets Program Guide and Course Director’s Handbook* (Maxwell Air Force Base: Civil Air Patrol, 2017), 2-10.

Specialty Tracks

Within the Civil Air Patrol, officers perform specific functions related to the operation of the organization, as well as in the completion of assigned missions. For each duty position that an officer may hold, there is a specialty track that outlines training, education, and experience required to earn three progressive ratings: technician, senior, and master. This section will discuss seven of the available specialty tracks which may serve as useful training programs to prepare parish clergy for leadership and management challenges they face in the local church. Officers may be enrolled in more than one specialty track and may hold more than one duty position concurrently. A minimum of three years is required to progress to the master rating in each specialty track.

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Chaplaincy

The chaplain specialty track is discussed in detail in section 4, below.

Professional Development

The professional development specialty track is designed to prepare Professional Development Officers to lead other officers through the five-level professional development program. It is governed by CAPP 40-40, which outlines training objectives, including knowledge, performance, and training requirements, as well as service requirements for each level. The curriculum consists of self-study in Civil Air Patrol regulations and pamphlets, on-the-job training with a mentor, and service in various professional development roles.

Skills and competencies from this specialty track which are applicable to parish clergy include the ability to conceptualize a comprehensive training and education program, follow the progress of other students through the program, and organize and conduct training and education events. For example, at the senior level, the student learns the use of a suspense schedule, a

specific planning tool for the conduct of a training event. The suspense schedule begins 120 days before the event and helps the student to make steady progress toward the event, taking all preparation elements into account.¹⁹ This kind of training may not have been available in a pastor's college and seminary preparation, and can thus be useful in organizing events in the local church, such as a vacation Bible school or revival services.

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Command

The command specialty track is designed to produce specialists in command. It is governed by CAPP 222, published in 2013. As the student progresses through the three levels of the command specialty track, he or she studies Air Force and Civil Air Patrol command theory and practice. The curriculum consists of readings, service requirements, and evaluation by a mentor. Some courses discussed above, such as the Unit Commanders Course and Training Leaders of Cadets course, are required. Other specialized training, such as risk management courses, are required as well. At the senior and master levels, the student is also required to serve as a mentor to other students in the specialty track.

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Of particular note for those wishing to improve leadership skills, the command specialty track requires the student to immerse himself or herself in one of the primary texts of Air Force officer education, *Tongue and Quill*. Officially designated as AFH 33-337, *Tongue and Quill* is the Air Force officer's guide to professional communication. The preface to the publication describes its purpose:

The men and women of the United States Air Force must communicate clearly and effectively to carry out our missions. Although we live in an era of rapid personal and mass communication that was barely imagined just a few years ago, our Air Force still requires face-to-face briefings, background papers, and staff packages to keep the mission moving forward. This handbook, together with Air Force Manual (AFMAN) 33-

¹⁹ CAPP 40-40 Professional Development Specialty Track Study Guide (Maxwell Air Force Base: Civil Air Patrol, 2017), 9.

326, *Preparing Official Communications*, provides the information to ensure clear communications—written or spoken.²⁰

The command specialty track exposes the student to principles and values required for decisive, effect command and clear, professional communication. The parish pastor will find this skillset useful in the leadership of the local church.

Logistics

Logistics Officers in the Civil Air Patrol are responsible for stewardship of Civil Air Patrol property including aircraft, vehicles, computers, and communications equipment. Because these resources are scarce, they are frequently moved from one location to another for the completion of training and mission objectives. Logistics officers ensure that safe, effective organization and movement of personnel and materiel. The logistic specialty track prepares Logistics Officers for effective, efficient logistical planning and execution.

The logistics specialty track is governed by CAPP 206, the *Logistics Specialty Track Study Guide*. Training at the technician level prepares Logistics Officers for service in local squadrons. Emphasis is placed on accountability for property; receipt, issue, storage, and disposal of property; make recommendations to the commander regarding acquisition and disposal of property, and vehicle registration and maintenance.

~~Senior~~-level training in the logistics special track is intended for Logistics Officers up to the wing level. Additional training is provided in logistics skills, as well as logistics administration, including budgeting, compliance inspections, oversight of risk management programs relevant to property management, and instruction and supervision of subordinate Logistics Officers.

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²⁰ AFM 33-337, *The Tongue and Quill*, (Maxwell Air Force Base: United States Air Force, 27 May 2015 edition), i.

Master level training is designed to produce region and national level Logistics Officers. This program acquaints the student with national insurance regulations, funding, and Air Force regulations, among other logistics tasks.²¹

Some of the skills and competencies taught in the logistics specialty track are transferrable to parish clergy who may be responsible for stewardship of church property and organization of church resources. These skills relate more directly to management than to leadership; however, incompetent management undermines a pastor's leadership. Therefore, a pastor may benefit from this training program at the technician level. However, it seems that senior and master level training is too technical and specific to the Civil Air Patrol to offer transferability to the local church.

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Administration

The administration specialty track prepares Administrative Officers to oversee administrative functions of squadrons, groups, wings, and regions. The specialty track trains students in planning, compliance, reporting, and information management. It is governed by CAPP 205, the *Administrative Officer Specialty Track Study Guide*. At higher levels, the program trains students in fundraising, authorization processes, and records management. The skills taught in this specialty track may be applicable to parish clergy as they seek to better understand and administer church administration, though much of the training is specific to the Civil Air Patrol.

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Finance

The finance specialty track prepares Finance Officers to administer the Civil Air Patrol's finances at the squadron, wing, region, and national levels. The program is governed by CAPP

²¹ CAPP 206, *Logistics Officer Specialty Track Study Guide* (Maxwell Air Force Base: Civil Air Patrol, 2013), 1-16.

202, *Finance Officer Specialty Track Study Guide*. The Civil Air Patrol is a congressionally-chartered nonprofit organization in support of the Air Force. As a 501 (C) 3 corporation, many of the same financial regulations that govern the Civil Air Patrol's financial management also apply to the local church. The specialty track trains students in planning, compliance, reporting, and basic accounting functions such as balancing budgets, reimbursing expenses, and paying bills. Training is provided through reading, online testing, on-the-job training, and mentoring. While parish clergy may not have direct control of church finances, they can certainly benefit from a strong grasp of nonprofit financial management. This specialty track, particularly at the technician level, can provide pastors with basic financial principles and concepts.

AIR FORCE PROFESSIONAL MILITARY EDUCATION

As the official auxiliary of the United States Air Force, the Civil Air Patrol provides its officers with the opportunity to participate in Air Force Professional Military Education programs. These programs are operated by Air University, a regionally-accredited university based at Maxwell Air Force Base, Alabama. Air University offers residential and distance learning programs in leadership and officership, technology, strategy, and aviation. The Air University catalog includes graduate-level certificate programs, master's degrees, and a Doctor of Philosophy degree in strategy.

All Air Force officers are required to complete Professional Military Education programs at each rank, before becoming eligible for promotion to the next rank. Because Air Force officers are stationed all around the world, Air University offers the required programs through both residential and online education. The online programs are most often taken by officers in the Air Force Reserve or the Air National Guard, as well as ~~active~~-duty officers stationed abroad. Civil Air Patrol officers who meet educational and grade (rank) requirements are permitted to enroll in

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the online programs at no cost. The educational requirement for all programs is an accredited undergraduate degree. Civil Air Patrol officers must hold a grade equivalent to the military rank required for admission to each school.

The Air Force divides leadership into three levels: tactical, operational, and strategic. Tactical leadership is, as the name implies, tactile, or hands-on, leadership. This is leadership at the team level. Operational leadership involves integrating and utilizing the various capabilities found within an organization; it employs multiple teams in concert. Strategic leadership is the process of establishing priorities, harmonizing desired ends with available means, and setting overall objectives. Strategic leadership gives purpose to operational and tactical leadership.

Air Force Professional Military Education programs are organized according to these three levels of leadership. As an officer progresses through the ranks, he or she takes on leadership roles at increasing levels of the leadership spectrum. Accordingly, Air University programs are designed to prepare officers for leadership at each level.

The following section summarizes the three Air Force Professional Military Education programs which are available to Civil Air Patrol officers: Squadron Officer School, Air Command and Staff College, and Air War College.

Squadron Officer School

The Squadron Officer School is the basic Professional Military Education program. It is taken by Air Force captains (O-3) before they are eligible to promote to major (O-4). In the Air Force, captains are classified as “company grade officers”; that is, their work is done primarily at the company level. They provide hands-on leadership to junior officers and senior noncommissioned officers. They are directly involved in missions alongside their subordinates.

The educational goals of Squadron Officer School reflect this. “The school stresses military organization, leadership, management, and communication.”²² The program is recommended for six upper-level undergraduate credit hours by the American Council on Education: three hours in managerial communications and three hours in national security and military strategy.²³

The American Council on Education summarizes the course as follows:

Upon completion of the course, the student will demonstrate understanding of the historical importance of the profession of arms; interpersonal and communication skills useful for directing military units of increasing complexity and size; mastery of key leadership concepts, including team building, situational leadership, leadership styles, and an awareness of when various styles are appropriate; and proficiency in communication theory and skill, including briefing, researching, writing, and listening skills.²⁴

The course is comprised of four courses: Communication and International Security Studies, Leadership, Warfare and the Profession of Arms, and Integration and Application. The course in Communication and International Security Studies is “applicable to the individual, team, organizational, and national levels of interaction.”²⁵ The Leadership course focuses on the full-range leadership model with the goal of “honing professionalism, humility, self-control, and personal discipline.”²⁶ Additionally, students learn “problem-solving, decision-making, and process skills improvement.” Further, “The study of social leadership acumen is provided to

²² *Guide to the Evaluation of Educational Experiences in the Armed Services*. American Council on Education. Accessed May 4, 2020
<https://www3.acenet.edu/militaryguide/ShowAceCourses.cfm?ACEID=1339554>

²³ *Guide to the Evaluation of Educational Experiences in the Armed Services*.

²⁴ *Guide to the Evaluation of Educational Experiences in the Armed Services*.

²⁵ *Air University Catalog* (Maxwell Air Force Base: Air University Press, 2015),117.

²⁶ *Air University Catalog*, 117. [Remember to utilize Ibid.]

develop advanced skills in accountability, diversity, team building, coaching/mentoring, and leadership/counseling.”²⁷

In the Warfare and the Profession of Arms course, “Students learn how their unique profession stresses the importance of keeping themselves and their people physically, mentally, and spiritually well to accomplish the mission.” The course is about taking care of people so that a team can function effectively and complete the mission.

The Integration and Application course consists of group projects and exercises in which students attempt to integrate and apply the leadership, communication, organization, and decision-making concepts learned in previous courses.

Squadron Officer School focuses on the lowest level of military leadership: tactical leadership. The program emphasizes hands-on leadership skills, including decision-making, communication, team-building, and organizational management.

Air Command and Staff College

The Air Command and Staff College is the intermediate Professional Military Education program offered by Air University. It is the required course of study for officers in the rank of major (O-4) to become eligible for promotion to lieutenant colonel (O-5). The program is the equivalent of schools offered by other military branches, such as the College of Naval Command and Staff or the Army’s General Command and Staff College. It is a graduate-level program. Students who take the course in residence at Maxwell Air Force base graduate with a Master of Military Operational Arts and Sciences degree. Students who take the online course earn a graduate-level certificate which is recommended for twenty-one graduate credit hours by the American Council on Education. These hours are distributed as follows: six hours in military

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²⁷ *Air University Catalog*, 117.

history, three hours in regional studies, six hours in resource management, and six hours in national/international security studies.²⁸

One of the learning objectives of the Air Command and Staff College is that students should be able to “critically analyze leadership and command skills required to lead in complex, dynamic, and ambiguous operational environments;”²⁹ Other objectives include the application of military and airpower theory to operational problems, plan for integrating and employing joint forces, and articulating capabilities and limitations of joint organizations in conducting operations.

The Air Command and Staff College meets its learning objectives through twelve courses. Several of these courses are not immediately applicable to pastoral leadership, including a National Security Simulation, Airpower and Applied Airpower courses, and the Joint Forces course, which discusses the capabilities, strengths, and limitations of various branches of the military. Courses that are more evidently useful include Leadership and Command, Applied Leadership and Command, and Joint Planning.

The Leadership and Command course is an excellent and comprehensive program in leadership theory. The course discusses leadership as “the warrior’s art” and asserts that every warrior is a leader first. Throughout the course readings, which exceed six hundred pages, the student is introduced to leadership competencies and theoretical frameworks. These include such topics as a definition of leadership, personal leadership, core values and moral questions relating

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²⁸ *Guide to the Evaluation of Educational Experiences in the Armed Services*. American Council on Education., accessed 28 April 2020, <https://www3.acenet.edu/militaryguide/ShowAceCourses.cfm?ACEID=1337813>

²⁹ *Air University Catalog*, 106.

to leadership, team leadership, unleashing human potential, mentoring and coaching, command, leading change, transformational leadership, and systems thinking.³⁰

Courses such as Joint Planning, Joint Air Operations, and Applied Joint Warfare provide students the opportunity to reflect on how a team **might** best be built to accomplish a mission.

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While the individual elements of the operation may at first be unfamiliar to non-military students, once the student grasps the concepts and learns the functions of various factors, the simulation is a useful exercise in planning and executing missions at the operational level.

Air Command and Staff Colleges focuses on the second level of military leadership: operational leadership. Operational leadership views the mission from an organizational perspective, rather than from the perspective of a single unit. Operational leadership requires planning, coordination, cooperation, team-building, and interpersonal leadership skills. The Air Command and Staff College prepares students with the concepts and competencies to integrate various components of an organization to accomplish goals.

Air War College

The Air War College is the senior Professional Military Education program offered by Air University. It is a required course of study for Air Force officers in the rank of lieutenant colonel (O-5) who wish to become eligible for promotion to the rank of colonel (O-6). This is the highest Professional Military Education program. No further education is required for colonels to be promoted to the rank of brigadier general (O-7).

³⁰ *Air Command and Staff College Leadership and Command Course Reader*, v. 6.0 (Maxwell Air Force Base: Air University, n.d.)

The program is equivalent to war colleges offered by the Army and Navy. The American Council on Education recommends that 27 graduate credit hours be awarded for completion of Air War College, distributed as follows: six hours in military history, three hours in regional studies, six hours in defense resource management, and twelve hours in defense policy and national/international security studies.³¹

The program focuses on the third and highest level of military leadership: strategic leadership.

The Air War College curriculum consists of six courses. Students begin with an orientation course to introduce students to the program. Next, students take an elective course, followed by four core courses: Foundations of Strategy, International Security Studies, Warfighting, and Joint Strategic Leadership.

The only elective that has immediate applicability to ministry leadership is Cross-Cultural Communication. This course offers “an intimate understanding of culture’s effects on human behavior” to “reduce the negative effects of culture shock, stereotypes, and ethnocentrism.” The course offers training to “clarify certain cultural complexities by offering a variety of concepts and skills designed to assist in the process of building and maintaining relationships across cultures.”³²

³¹ *Guide to the Evaluation of Educational Experiences in the Armed Services*. American Council on Education., accessed 28 April 2020
<https://www3.acenet.edu/militaryguide/ShowAceCourses.cfm?ACEID=1337812>

³² *Air University Catalog*, 103.

The Foundations of Strategy course “develops senior leaders who can ethically develop and evaluate strategy.” After an analysis of strategic theory, the course examines the national security decision-making process. The International Security Studies course discusses civil/military relations. Of relevance to pastoral leaders, the course “discusses leadership as it pertains to organizational changes facing the ... decision-making community.”³³

The Warfighting course “assesses the best ways to present, plan, and control military forces.” Past experiences along the spectrum of conflict are evaluated in an effort to understand the “friction between joint and service operational concepts” in the application of air, space, and cyberspace power.

The fourth core course is Joint Strategic Leadership. This course “prepares the student with competencies and awareness needed to move from tactical and operational leadership levels to strategic leadership.”³⁴ The course “examines senior leadership competencies required to be successful in today’s complex, multicultural expeditionary war-fighting environment.” Students are challenged to “develop a vision, expand their critical analysis and creative thinking skills, improve their communication skills, expand their capacity for executive decision making, and refine their capability for leading change.” The course also addresses the leader’s value system, including “acceptance of responsibility, accountability, command, moral values, and awareness of the strategic environment” so that students are better prepared to meet “strategic and senior leader challenges involved in leading large, complex organizations.”³⁵

³³ *Air University Catalog*, 101.

³⁴ *Air University Catalog*, 102.

³⁵ *Air University Catalog*, 102.

Analysis

The three Professional Military Education programs described above are designed to prepare an Air Force officer for increasing levels of leadership competence along the leadership spectrum. How could parish clergy benefit from investing time and effort into these programs?

Squadron Officer School provides a broad base of leadership skills, many of which are quite useful for parish ministry. Depending on his or her educational preparation, a pastor may or may not have been exposed to these skills during college or seminary. These skills include planning, decision-making, interpersonal communication, and organizational leadership. Parish clergy are called upon to demonstrate these skills in their ministries, but may not be well-prepared to do so. Squadron Officer School can provide practical training in leadership skills that are immediately useful in ministry.

Air Command and Staff College provides a broad theoretical and practical base for leadership and applies these concepts to an operational leadership environment. These skills are useful for parish clergy who serve in larger, more complex churches with clearly delineated departments. However, the concepts and exercises are also useful in single-cell churches in which individuals function in the role that a department might play in a larger church. Graduates of the program should be able to clearly see how various components of an organization might be employed for specific goals and to show increasing competence in leading those components.

Air Command and Staff College focuses on strategic leadership; on integrating ways, means, and ends to determine the best objectives for an organization. Its focus is on the analysis of policy, operational environments, and possible outcomes of various courses of action. These concepts and skills are useful for a pastor who needs to determine a strategic direction for his or

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her church, and to articulate a strategic vision. Additionally, the available specialization in cross-cultural communication can be immediately useful for pastors who operate in a multi-cultural context. Such contexts are becoming more prevalent, so graduate-level education in cross-cultural communication is becoming more relevant than ever.

Summary

The Professional Military Education programs offered by Air University are designed to impart leadership skills to military officers at various levels of military leadership. Many of the concepts, skills, and competencies taught in these programs are transferrable to parish leadership. Pastors who complete these programs should expect to emerge with a wider range of leadership skills and with a broader perspective on leadership. This can be useful for pastors whose educational preparation lacked these emphases, or who have been educated in a “pastoral bubble”. Learning how leadership principles are applied in other contexts, such as the military, is useful.

Some components of these programs are not immediately applicable in the parish. Courses in such subjects as military history, airpower theory, and joint forces may be of ancillary interest, or of no interest at all. However, these programs are structured such that courses must be taken in specific sequence, so students must complete some courses that are not immediately useful in order to gain access to courses that apply to their ministry environments.

CLERGY DEVELOPMENT THROUGH THE CIVIL AIR PATROL CHAPLAINCY PROGRAM

The Civil Air Patrol Chaplain Corps is one of four distinct corps within the Civil Air Patrol, alongside the Medical Officer Corps, Legal Officer Corps, and Inspector General Corps.

The chaplaincy's status as a distinct corps means that it is governed by a national director- the Chief of Chaplains- holding the grade of colonel. The Chief of Chaplains reports directly to the National Commander of the Civil Air Patrol. The Chaplain Corps is governed by CAPR 265-1, *The Civil Air Patrol Chaplain Corps*. The Chaplain Corps offers many chaplain-specific education and training opportunities that can broaden and deepen a pastor's skills in ministry and leadership. This section describes these opportunities.

Chaplain Specialty Track

The chaplain specialty track is the training program for the chaplain duty position. The specialty track as a whole is governed by CAPP 211, *Chaplain Specialty Track Study Guide*. The three levels of progression are regulated by consecutive pamphlets, designated CAPP 221A, 221B, and 221C. These regulations describe the training, education, and service requirements, as well as time requirements, for the technician, senior, and master ratings, respectively. This section will briefly survey the requirements of each level.

The technician rating prepares the chaplain for service at the squadron level. Requirements at this level include appointment as a chaplain, the presentation of character development lessons in the squadron, preparation of required reports and voluntary religious interview guides, a General Emergency Services rating (the minimum training requirement to participate in emergency services missions), and six months of service as a squadron chaplain.³⁶

The senior rating prepares chaplains for service at the wing level. Chaplains are required to demonstrate administrative and leadership skills through the submission of a Chaplain Corps

³⁶ CAPP 221, *Chaplain Specialty Track Study Guide* (Maxwell Air Force Base: Civil Air Patrol, 2011), 12.

Unit Plan, to develop and maintain a library of resources for chaplain ministry, to serve as a chaplain on staff at a cadet activity such as an encampment, attend a session of Chaplain Corps Region Staff College, become qualified as a Mission Chaplain, and serve for an additional twelve months after earning the technician rating.³⁷

The master rating in the chaplain specialty track is intended to prepare chaplains for service at the regional and national levels. To earn the master rating, a chaplain must complete two Chaplain Corps Region Staff Colleges within five years, plan and conduct a wing-level (or higher) chaplain training event, write a character development lesson, serve on staff at a regional or national activity, plan and lead a worship service at a Civil Air Patrol event, and complete training in Critical Incident Stress Management or suicide prevention training. Additionally, time in service requirements are in place, the length of which varies depending on the organizational level of the chaplain's ministry.³⁸

Chaplain Corps Region Staff College

The primary residential education opportunity for chaplains is the Chaplain Corps Region Staff College. These events are held at least every two years in each region. To receive full credit for Chaplain Corps Region Staff College, a chaplain must attend two such colleges within five years. To express it another way, two Chaplain Corps Region Staff Colleges are considered equal to one Region Staff College. This is because of the differing schedules. A regular Region Staff College is held from Monday to Friday, encompassing five full days. Saturday and Sunday are reserved as travel days. Most Chaplain Corps Region Staff Colleges are held from Tuesday to

³⁷ CAPP 221, 16.

³⁸ CAPP 221, 19.

Friday. Fridays are half-days to allow for travel without interfering with Saturdays and Sundays, which are holy days for chaplains. Most chaplains are parish clergy and are expected in their pulpits. Therefore, each Chaplain Corps Region Staff College is half the duration of a regular Region Staff College.

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Each Chaplain Corps Region Staff College is unique. It is desired that chaplains continue to attend these events after they have met the attendance requirements. Therefore, there is not a uniform format to which each event must conform. There are guidelines, however, which stipulate acceptable and required topics for each college. The guidebook for Chaplain Corps Region Staff Colleges was drafted by Tottingham in 2008, and revised by Sattgast in 2015. The document, titled *How to Plan and Conduct a Successful Chaplain Corps Region Staff College*, does not have the official weight of a regulation, but it is used when planning each event.

Each college must dedicate some time to each of the three missions of Civil Air Patrol: cadet programs, emergency services, and aerospace education. Sattgast provides selected topics within each mission area.³⁹ These topics are oriented toward the work of a chaplain. For example, in the emergency services mission area, suggested topics include “The Chaplain’s Role in the Field”, “The Chaplain’s Duty to the Mission”, “Family Trauma Counseling”, and “Dealing with Trauma”. Suggested topics in the cadet programs missions include “Family Relationships”, “Cross-Generation Communications”, and “Character Development Lab”.⁴⁰

³⁹ Charlie Sattgast, *How to Plan and Conduct a Successful Chaplain Corps Region Staff College*. (Maxwell Air Force Base: Civil Air Patrol, 2015), 7.

⁴⁰ Sattgast, 7.

Additional recommended elements of the curriculum include Civil Air Patrol Operations (such as customs and courtesies, drill and ceremonies, organizational structure, and resource management) and professional development, including leadership theory and practice, current moral issues, ministry of presence, and pastoral counseling.⁴¹

Chaplain Corps Region Staff College provides an opportunity for parish clergy to attend residential networking and training programs to improve ministry and leadership skills. These programs are more affordable (see the cost/benefit analysis in chapter five of this thesis) than most privately-offered similar programs.

Critical Incident Stress Management

The Civil Air Patrol operates, under the auspices of its Medical Officer Corps, a Critical Incident Stress Management (CISM) program. This program is not part of the Chaplain Corps, but a healthy cooperative relationship exists between the Chaplain Corps and the CISM program. Chaplains are able to participate in CISM training; indeed, training in CISM is required for the master rating in the chaplain specialty track.

Critical Incident Stress Management is a program to mitigate the immediate psychological stress of traumatic events. It is overseen by the International Critical Stress Foundation. The program is not a propriety program of Civil Air Patrol; rather, it is a program that sees widespread use in military, police, fire, and emergency medical communities. Since the program is not owned by Civil Air Patrol, training is provided by instructors certified by the International Critical Stress Foundation. Many of these instructors are Civil Air Patrol members who offer the training at no cost to members.

⁴¹ Sattgast, 7.

The Civil Air Patrol does have a CISM Position Task Book which creates a “tactical guide that can be used to create and ensure a baseline of knowledge, skills, and abilities” that provides a checklist and reminder of CISM tasks.⁴²

Since parish clergy must routinely minister to people who have suffered traumatic stress such as the death of a loved one, a violent incident, or loss of a job or marriage, training in Critical Incident Stress Management provides tangible ministry skills that may not have been taught in college or seminary.

Other resiliency programs such as suicide prevention training are occasionally offered at the wing level. This training may be helpful to pastors. However, it is not offered with enough regularity as part of a national program to be considered here.

Mission Chaplain Training

A duly appointed Civil Air Patrol chaplain may serve at all levels of the organization without specialized training beyond that prescribed in the chaplain specialty track. However, chaplains who wish to serve in official missions, such as missing persons searches, missing aircraft searches, disaster relief missions, and in support of Air Force operations must complete various levels of mission chaplain training. There are three levels, designated Civil Air Patrol support, disaster support, and Air Force support.

The lowest level of training is Civil Air Patrol support. At this level, chaplains learn specialized skills for performing chaplain ministry in Civil Air Patrol missions. The curriculum consists of training in communications and emergency services, online courses from the Federal

⁴² *Civil Air Patrol Critical Incident Stress Management and Resiliency Program Position Task Book*, (Maxwell Air Force Base: Civil Air Patrol, 2019), 2.

Emergency Management Agency in the standardized federal procedures which govern incident command, and a specialized training program called ChESS- Chaplain Emergency Services School.

At the time of writing, this school is only offered in a residential format, usually at the National Emergency Services Academy, held annually at Camp Atterbury, Indiana. However, plans are being created to offer the training at the wing level as more chaplains become certified instructors. The course consists of classes in the duties of a chaplain in emergency services, mission preparedness, mission reporting, alert procedures, spiritual resiliency, suicide prevention and intervention, and exercises, including tabletop and live response drills. Thus, the curriculum includes both ministry skills and more specialized organizational functions.

The disaster support rating is the second level of mission preparation. The Civil Air Patrol support rating is a prerequisite. The disaster support rating requires Federal Emergency Management Agency online classes in incident management, mass casualty care, and religious and cultural literacy, as well as Civil Air Patrol training in pastoral crisis intervention, pastoral care in mass casualty situations, traumatic events management, and psychological first aid.⁴³

The highest level of mission chaplain rating, the Air Force support rating, will qualify chaplains to serve in Air Force authorized missions. These missions could include, but are not limited to, the following:

- Serving as a volunteer chaplain on an Air Force base in the United States to supplement the ministry of active-duty chaplains there;

⁴³ Information on requirements for these ratings is not found in a published document, but in Specialty Qualification and Training Reports on the Civil Air Patrol's website.

- Serving as a volunteer chaplain with the Veterans Administration;
- Ministry as a chaplain during a domestic, non-combat deployment of the Air National Guard, such as in the wake of a hurricane.

At the time of writing of this thesis, the Air Force support rating curriculum is in development and has not been published.

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The mission chaplain rating programs are intended to better acquaint chaplains with the operational context of Civil Air Patrol missions and to provide pastoral skills in crisis and trauma ministry which these chaplains may not have learned in their preparation for parish ministry. These ministry skills are directly transferrable to pastoral ministry.

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Chaplain Staff Positions

Chaplains in the Civil Air Patrol operate at various levels of the organizational structure. This section briefly describes the staff positions a chaplain may occupy, and the skills and experience he or she may gain through these positions.

Squadron Chaplain

Most chaplains begin their ministry as a Squadron Chaplain. These chaplains serve a local unit. They attend weekly meetings, participate in the life of the squadron, and receive training in the missions of the squadron. This is a hands-on ministry position, and the principle of “ministry of presence” is emphasized. The chaplain builds relationships with squadron members so that he or she becomes a trusted friend. When ministry opportunities arise, the chaplain may be in a position to serve. The Squadron Chaplain serves on the Squadron Commander’s Staff and provides counsel and guidance in areas of morale, ethics, and religion.

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Group Chaplain

A Group Chaplain serves a group, which usually consists of up to five squadrons in a given geographical area. The Group Chaplain advises and leads squadron chaplains. In squadrons with no chaplain, the Group Chaplain may be called upon to provide chaplain services. The Group Chaplain serves on the Group Commander's Staff in much the same capacity as at the squadron level: providing counsel and advice, as well as spiritual ministry to the extent the Group Commander desires.

Wing Chaplain

The Wing Chaplain oversees the chaplain ministry of the state-level organization, the wing. As a member of the Wing Commander's staff, the Wing Chaplain advises the Wing Commander and provides chaplain services to the Wing Commander and senior staff officers.⁴⁴ The Wing Chaplain also takes on responsibility for the professional development of chaplains within the wing. The Wing Chaplain leads a chaplain session at the annual Wing Conference, counsels and advises chaplains, ensures chaplain staffing for emergency services missions, and for educational events such as Encampment. The Wing Chaplain also fulfills ceremonial functions, such as offering an invocation at the annual Wing Conference. Additionally, the Wing Chaplain coordinates chaplain tasking requests, such as cooperative ministry for Civil Air Patrol chaplains serving as force multipliers for the Air Force through various memoranda of understanding. Thus, the Wing Chaplain's job involves both ministry and administrative duties.

⁴⁴ CAPR 265-1, 12-13.

Wing Chaplains must usually have served successfully at the squadron level, and have completed level three of the professional development program.⁴⁵

The position of Wing Chaplain is the highest level that most chaplains will attain during their tenure. At any given time there are fifty-two Wing Chaplains in the Civil Air Patrol (the fifty states, plus Washington, D.C. and Puerto Rico), but only eight Region Chaplains, two or three Deputy Chiefs, and one Chief of Chaplains. Thus, positions above the wing level are highly selective.

Region Chaplain

Each of the eight regions of the United States has a Region Chaplain. The Region Chaplain serves on the Region Commander's staff, providing the same type of ministry as a Wing Chaplain on the Wing Commander's staff. Additionally, Region Chaplains serve on the Chaplain Corps Advisory Council,⁴⁶ advising the Chief of Chaplains on policy issues. In addition to oversight of Wing Chaplains, Region Chaplains are responsible for conducting a biannual Chaplain Corps Region Staff College.⁴⁷ This education experience is described above. Of relevance here, the planning and execution of the college is the responsibility of the Region Chaplain or his designee. Additionally, the Region Chaplain is expected to provide opportunities for chaplains within the region to participate in Mission Chaplain training to ensure that the Chaplain Corps is prepared to respond to emergency services missions within the region. Region

⁴⁵ CAPR 265-1, 13.

⁴⁶ CAPR 265-1, 12.

⁴⁷ CAPR 265-1, 10.

Chaplains must have successfully served as Wing Chaplains, and have completed level four of the professional development program.⁴⁸

Deputy Chiefs of Chaplains

Several Deputy Chiefs serve the Chief of Chaplains at any given time. Specific positions are assigned at the discretion of the Chief. Generally, there may be a Deputy Chief of Chaplains for Professional Development, who oversees Region Chaplains in their conduct of Chaplain Corps Region Staff Colleges;⁴⁹ and a Deputy Chief of Chaplains for Administration, who serves as a chief of staff for the Chief of Chaplains, handling administrative affairs. Deputy Chiefs also serve on the Chaplain Corps Executive Council, the working group of the Chaplain Corps Advisory Council.⁵⁰ Deputy Chiefs must usually have served successfully as Region Chaplains, and have completed level five of the professional development program.⁵¹

Chief of Chaplains

The Chief of Chaplains is the senior, national-level administrator of the Chaplain Corps. As a national directorate, this position includes a promotion to the grade of colonel. The only chaplains in the grade of colonel are the current Chief of Chaplains and any former chiefs still serving actively. The Chief of Chaplains is responsible for determining Chaplain Corps policy, serving as chaplain to the National Commander and his or her staff, and advising the National Commander on issues of morale, ethics, and religion. The Chief of Chaplains is appointed by

⁴⁸ CAPR 265-1, 12.

⁴⁹ CAPR 265-1, 12.

⁵⁰ CAPR 265-1, 13.

⁵¹ CAPR 265-1, 12.

the National Commander, subject to approval from the Air Force Chief of Chaplains. The Chief is advised by the Chaplain Corps Advisory Council and the Civil Air Patrol Board of Governors. The Chief of Chaplains must have served successfully as a Region Chaplain and have completed level five of the professional development program.⁵²

Summary

As a chaplain progresses through the various staff positions, he or she is exposed to new leadership challenges. Of course, most chaplains will not progress to the highest levels of region and national leadership. However, within the most common staff positions at the squadron, group, and wing levels, the chaplain gains experience in leading volunteers, administering programs, planning and budgeting, and problem-solving. Thus, the experience gained as a chaplain in the Civil Air Patrol can be useful in improving leadership and management skills for parish clergy.

THEORETICAL BASIS OF CIVIL AIR PATROL LEADERSHIP EDUCATION

The Civil Air Patrol professional development program presents a wide range of leadership competencies, skills, theories, and modalities. There is no single theory of leadership that unifies the entire curriculum. Rather, the program is pragmatic, focusing on tasks and skills which have a proven history of success in this specific organization. However, there are three primary leadership theories that stand out in the program, one of which is an attempt to comprehensively summarize and assimilate many leadership models. This section will discuss three theoretical bases of the Civil Air Patrol professional development program and will

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⁵² CAPR 265-1, 11.

conclude with a general summary of the leadership qualities which the program is intended to produce.

Full-Range Leadership Model

Many models of leadership are taught in the Civil Air Patrol professional development program and Air Force Professional Military Education programs available to Civil Air Patrol officers. The primary leadership theory in both organizations, however, is the Full-Range Leadership Model. This model forms the basis of the Civil Air Patrol cadet program, the senior member professional development program, and Air Force officer education. The authoritative text on the Full-Range Leadership Model is a document titled *Developing Your Full Range of Leadership: Leveraging a Transformational Approach*, written by Arenas, Connelly, and Williams.⁵³ An official Air Force publication, the document is designated AU-26.

Arenas *et al* begin with a survey of leadership theories, including the Great Man Theory, various trait theories, and behavioral theories. They discuss directive versus participative leadership before moving on to survey two well-developed leadership models. The idea of Contingency Leadership is examined, including the Least Preferred Coworker Scale, a normative decision model, and a leadership continuum model. Situational Leadership is also presented in the form of the Path-Goal Theory of Leadership and Situational Leadership theory. The authors note that the Situational Leadership theory of Hersey and Blanchard was the predominant leadership theory of Squadron Officer School from the early 1970s to 2008.⁵⁴ Since 2008 the

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⁵³ Fil J. Arenas, Daniel A. Connelly, and Michael D. Williams. *Developing Your Full Range of Leadership: Leveraging a Transformational Approach*. (Maxwell Air Force Base: Air University Press, 2017).

⁵⁴ Arenas et al, 10.

theoretical basis of Air Force officer development has moved away from the idea that a single theory of leadership is comprehensive enough to account for all followers, missions, contexts, personalities, and ability levels. Rather, many leadership theories have merit and can be applied effectively in various contexts. Thus, a well-prepared leader should have internalized a full range of leadership theories and methodologies. The authors express this concept thus: “The challenge for leaders is to learn when to incorporate various leadership styles and behaviors to remain effective, thus employing a *full range of leadership* approach.”⁵⁵

The Full-Range Leadership model operates along a spectrum of leadership theories, allowing the leader to select the approach most appropriate to the mission, the followers, and the situation. Three primary theories comprise the Full-Range Leadership Model, two of which are broken into subcategories. “When we speak of the “full range of leadership,” we are actually referring to transformational and transactional leadership theories to include *laissez-faire*, the nontransactional approach to leadership.”⁵⁶

The leadership spectrum in the Full-Range Leadership Model runs from nontransactional leadership, to transactional leadership, to transformational leadership. To put it another way, at one end of the spectrum, the leader does not interact with the followers at all (*laissez-faire*), while at the other end of the spectrum, the leader changes the follower (Transformational Leadership). Between these two extremes, the leader and follower work in a partnership based on positive and negative rewards, but neither leader nor follower are changed by the process (Transactional Leadership).

⁵⁵ Arenas et al, 11.

⁵⁶ Arenas et al, 11.

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Bass and Bass note that transformational and transactional leadership approaches are not mutually exclusive; a transactional exchange may be part of a transformational process.⁵⁷

Laissez-Faire Leadership

Laissez-faire, or “let it be” leadership, is a nontransactional, hands-off approach to leadership. These leaders delay making decisions, abdicate responsibility, do not develop followers, and do not display interest in followers’ needs or feedback.⁵⁸ Arenas *et al* discuss laissez-faire as a leadership style because it is the preferred approach of some people in leadership positions, but they correctly note that it is more accurately described as an approach to nonleadership.⁵⁹ The authors advocate that those who wish to lead successfully should avoid this approach to leadership.⁶⁰

The classical military example of laissez-faire leadership is illustrated in the case of the “light brigade”, under the command of Lord Raglan during the Crimean War. Raglan made no effort to supply his troops and lost 35 percent of his men from hunger, exposure, and cholera.⁶¹ During the Battle of Balaclava in 1854, Raglan ordered 661 men to charge over a mile of open field directly into 50 cannon and 20 Russian infantry battalions. Over 290 were lost in the initial charge, and many others were slaughtered. This was not the first of Raglan’s failures; he had

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⁵⁷ Bernard M. Bass, *The Bass Handbook of Leadership: Theory, Research & Managerial Applications* (New York: Free Press, 2008), 618-619.

⁵⁸ Peter G. Northouse, *Leadership: Theory and Practice* (Thousand Oaks, CA: Sage Publications, Inc., 2012), 196.

⁵⁹ Arenas et al, 13.

⁶⁰ Arenas et al, 13.

⁶¹ Bass, 146.

failed to unload food and water from the ships that brought his men to Russia. He had exposed them to prolonged artillery fire for no strategic purpose. He allowed hostilities and rivalries in his officer corps to endanger his men.⁶² The authors note that “By the time the Light Brigade began its infamous charge, the British were losing more men from Raglan’s incompetence than from the enemy.”⁶³

The authors note that though delegation is often confused with laissez-faire leadership, delegation is actually an active, transformational approach. In contrast, laissez-faire is the absence of leadership.⁶⁴

Transactional Leadership

Transactional leadership involves a system of agreements between leaders and followers to complete missions and achieve followers’ performance goals. According to Arenas *et al*, “Transactional leadership seeks to maintain organizational stability through regular social exchanges leading to goal achievement for both leaders and their followers.”⁶⁵ Examples of the kind of social exchanges the authors envision include incentives, financial bonuses, performance reviews, promotions and demotions, and corrective actions.

Transactional leadership can be divided into two approaches: Contingent Reward and Management by Exception. Management by Exception is also divided into active and passive approaches.

⁶² Orlando Figes, *The Crimean War: A History* (New York, NY: Picadore, 2011), 248.

⁶³ Arenas *et al*, 15.

⁶⁴ Arenas *et al*, 15.

⁶⁵ Arenas *et al*, 15.

Contingent Reward

Contingent Reward is an approach to leadership in which the leader incentivizes effective followership by offering specific rewards for meeting specific performance goals. For example, the present author was once contracted to write a college course in world religions for The Learning House, a company that provides online course packages to colleges. The deadline for completion of the project was stipulated in the contract. However, the company offered an \$800 bonus for completion of the project by a specified earlier date. The author met the earlier deadline, despite the hardships imposed by the more demanding schedule, to receive the bonus. Thus, the editor effectively led the author to increased performance through the Contingent Reward methodology.

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The authors note that Contingent Reward is not a feasible leadership model for long-term leadership relationships, but can be useful for building trust. They recommend four key actions leaders can employ to improve the effectiveness of Contingent Reward leadership:

- (1) set goals for and with followers—by allowing followers to help set performance goals, they can align their own efforts with organizational expectations;
- (2) suggest pathways to meet performance expectations—providing followers with guidance on how to achieve their performance goals is an excellent display of constructive transaction and ensures success;
- (3) monitor followers' progress actively and provide supportive feedback—it is critical for leaders to proactively monitor their subordinate's progress in order to provide timely feedback, support, and necessary resources; and
- (4) provide rewards when goals are attained—exchanging extrinsic rewards and recognition for attaining performance outcomes is the key to contingent reward behavior.⁶⁶

⁶⁶ John J. Sosik and Don I. Jung, *Full Range Leadership Development: Pathways for People, Profit, and Planet* (New York: Psychology Press, 2010), 231-236,

There are advantages and disadvantages to Contingent Reward. Consider, for example, the area of motivation. Some people are intrinsically motivated, while others are more extrinsically motivated. The ability to select rewards that motivate followers effectively is a leadership challenge that may lead to more or less effective leadership. Rewards may also incentivize quantity over quality in terms of outputs. Contingent Reward may lower motivation to pursue creative work for its own sake, thus reducing original input from followers. Contingent Reward may also assume that followers are motivated by lower-order needs, such as money, which alienate followers who are motivated by higher-order needs, such as self-actualization. Finally, Contingent Reward may impair teamwork and produce an environment in which each participant pursues his or her own interest.⁶⁷

A military example of Contingent Reward is found in the case of Captain Claire Chennault's "Flying Tigers". These American fighter pilots served in Burma in 1940 and 1941 before the United States entered World War Two. President Roosevelt offered Chinese leader Chiang Kai-Shek a group of American volunteer pilots to fight the Japanese, in exchange for incredibly high salaries for the men. Effectively mercenaries, the pilots earned the equivalent of \$11,000 per month in 2017 purchasing power. Only the best need apply, and the stakes and workload were tremendous. The Flying Tigers got results; 12 days after Pearl Harbor the Tigers had killed 14 Japanese air crews. Chennault was an exemplary pilot, but his greatest skill lay in procuring financial rewards for his fighters. Eventually, the unit was disbanded and rolled into the Army Air Corps, after which the effectiveness of air combat in the theatre was diminished.⁶⁸

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⁶⁷ Arenas *et al*, 17-18.

⁶⁸ Daniel Ford, *Flying Tigers: Claire Chennault and His American Volunteers, 1941–1942* (New York, NY: Harper Collins, 2007).

Management by Exception

Management by Exception is a corrective transactional leadership approach in which a leader exerts influence over followers in response to poor performance. Arenas *et al* note that Management by Exception is “usually not as effective as (Contingent Reward) or transformational behaviors but necessary in high-risk or life-threatening situations.”⁶⁹ Management by exception may be active or passive. An active approach to Management by Exception, “leaders *actively* monitor followers for deviations from standards in the form of mistakes or errors and take corrective action as necessary.”⁷⁰ In the passive approach, “leaders *passively* take corrective action only when they feel they must get involved, which is usually too late.”⁷¹

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Active Management by Exception responds to deviations in standards as soon as possible. For example, a leader or supervisor may immediately correct a subordinate for a violation of protocol. Passive Management by Exception responds to deviations in standards only when necessary. For instance, a leader may wait to intervene until a subordinate’s misbehavior has caused an accident.⁷²

The greatest weakness of management by exception is its focus on poor performance. Followers who perform their jobs effectively and efficiently receive little attention from their leaders. Rather, leaders focus on deviations from performance standards. The cliché “if it ain’t

⁶⁹ Arenas *et al*, 19.

⁷⁰ Arenas *et al*, 19.

⁷¹ Arenas *et al*, 19.

⁷² Arenas *et al*, 20.

broke, don't fix it" accurately describes Management by Exception. This approach to leadership breeds mediocrity, complacency, and fear among followers.⁷³

Transformational Leadership

Nontransactional leadership is the absence of leadership. Transactional leadership operates by a series of social exchanges between leaders and followers. Transformational leadership, however, seeks to bring leaders and followers into such a relationship that "raise their level of motivation and morality."⁷⁴ Arenas *et al* note that:

Transactional leaders are vital to the military mission, but as we will learn in the next section, transformational leadership has been empirically proven as the most effective form of leadership at organizational levels.⁷⁵

Transformational Leadership, as used by most leadership scholars, refers solely to positive moral transformation. Some leaders, such as Hitler and Hussein, have had a profoundly negative moral effect on their followers. Bass calls this "pseudo transformational leadership".⁷⁶ Leaders who manipulate their followers are contrasted with transformational leaders by the distinction that transformational leaders address their followers' sense of self-worth.⁷⁷ Transformational leaders seek to "motivate their followers to accomplish more than they originally intended, realizing their fullest potential."⁷⁸

Commented [MB129]: A difficult and novel concept. Cf. Jay E. Adams, *The Biblical View of Self-Esteem, Self-Love, and Self-Image* (Eugene, OR: Harvest House Pub., 1986).

Commented [SM130R129]: Noted. However, the focus of the dissertation is to evaluate the feasibility of the education program, rather than to provide detailed analysis of every aspect of the program.

⁷³ Arenas *et al*, 21.

⁷⁴ Arenas *et al*, 23.

⁷⁵ Arenas *et al*, 22.

⁷⁶ Northhouse, 186–87.

⁷⁷ Arenas *et al*, 23.

⁷⁸ Arenas *et al*, 23.

Four behaviors characterize Transformational Leadership, and give rise to four approaches. These are Individual Consideration, Intellectual Stimulation, Inspirational Motivation, and Idealized Influence. The remainder of this section discusses each of these approaches to leadership.

Individual Consideration

The Individual Consideration approach to leadership puts leaders and followers into one-on-one relationships in which the leader develops the follower through personal investment. Leaders using this approach will focus on coaching and mentoring their followers. These leaders will practice active listening to determine what specific followers need. They will value the diversity found in their corps of followers and will seek to maximize the potential of each follower.

Individual Consideration is a leader's acknowledgement of the follower's humanity. Leaders who practice this approach will listen to followers with full attention, get to know followers personally, and encourage two-way communication.⁷⁹ Sosik and Jung advise the following six actions to enhance leadership by Individual Consideration:

Consider individuals as having different needs, abilities, and aspirations from others.

Treat others as individuals rather than a member of a group.

Listen attentively to others' concerns.

Help others develop their strengths.

Spend time teaching and coaching.

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⁷⁹ Arenas *et al*, 34-35.

Promote self-development.⁸⁰

Intellectual Stimulation

Leaders who use the Intellectual Stimulation approach focus on developing the problem-solving skills of their followers. Old problems are reframed, and followers are challenged to seek creative solutions. The Intellectual Stimulation approach seeks to avoid staleness and mediocrity by promoting critical thinking in followers. Leaders using this approach do not penalize followers for taking risks, challenging assumptions, or disagreeing with leaders.⁸¹ These leaders will employ such techniques as brainstorming and ad hoc committees to generate input from all levels of the organization. Sosik and Jung recommend six specific actions that promote Intellectual Stimulation within an organization:

Reexamine critical assumptions to question whether they are appropriate.

Seek different perspectives when solving problems.

Get others to look at problems from many different angles.

Suggest new ways of looking at how to complete assignments.

Encourage nontraditional thinking to deal with traditional problems.

Encourage rethinking those ideas that have never been questioned before.⁸²

⁸⁰ Sosik, and Jung, 195–208.

⁸¹ Arenas *et al*, 30.

⁸²Sosik, and Jung, 17.

Leaders who seek to use Intellectual Stimulation must identify and remove roadblocks to creative and critical thinking. These barriers include elements within the organization, the leader, followers, problem orientation, and the self.⁸³

Inspirational Motivation

Contemporary leadership discourse often refers to “vision-casting” and other such leadership behavior in which a leader creates a mental image for followers of what their efforts may produce. This is the Inspirational Motivation approach to leadership. Leaders using this approach seek to motivate and inspire their followers by their own personal example, and by their articulation of a worthwhile goal. Inspirational Motivation requires leaders to demonstrate enthusiasm and optimism, both for the organization and for the mission at hand. Another facet of Inspirational Motivation is a shared sense of high expectation between leader and follower.⁸⁴ Often, leaders using this approach will appeal to symbolism to appeal to followers’ moral imaginations. Leaders using Inspirational Motivation will express confidence in their followers, thus “raising the bar” for followers’ perception of their own potential.⁸⁵

Three primary concepts summarize the Inspirational Motivation. *Motivation* is an energy that inspires followers to act. *Evocation* is the means through which inspiration is produced, or evoked, from internal factors, from the environment, or from the character of the leader. Finally,

⁸³ Arenas *et al*, 32.

⁸⁴ Arenas *et al*, 28.

⁸⁵ Ibid., p. 28.

transcendence is an appreciation of beauty and excellence that allows followers to rise above ordinary limitations.⁸⁶

Idealized Influence

The Idealized Influence approach requires the leader to live as an ideal for followers to emulate. In this model, the leader demonstrates high moral standards and commitment to the mission and the organization. The leader is an admired role model, earning the respect of his or her followers. Arenas *et al* observe that “when followers are asked to recall past exemplars of leadership, they generally select from this category of leader.”⁸⁷ Two components of leaders are idealized in this approach: behaviors and attributes. Behaviors include the leader’s words and deeds, while attributes encompass the followers’ perception of the leader.⁸⁸ For example, a follower may observe a leader’s behavior and conclude that the leader is trustworthy, humble, or wise.

In the Air Force and the Civil Air Patrol specific core values are articulated which give structure to a leader’s influence. Likewise, in the ministry, a biblical ethos and pious Christian life may produce behaviors in a leader that inspire the perception of desirable attributes.

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Arenas and his co-authors conclude their study of the Full-Range Leadership Model by discussing the application of the model in the team environment, human elements in leadership,

⁸⁶ Sosik, and. Jung, 16, italics in the original.

⁸⁷ Arenas *et al*, 24.

⁸⁸ Arenas *et al*, p. 25.

and virtues and character strengths required for leadership. Six virtues are identified: Wisdom and knowledge (taken together), courage, humanity, justice, temperance, and transcendence.⁸⁹

CONCLUSION

This chapter has surveyed the Civil Air Patrol professional development program. The formal, five-level program has been described in detail. Additional leadership education and training opportunities have been discussed, as well as opportunities for specialized and technical training. The chapter then described Air Force Professional Military Education programs in detail. Training and education specific to clergy, offered through the Civil Air Patrol Chaplain Corps, were also discussed. Finally, the chapter has explored the theoretical basis for Civil Air Patrol and Air Force leadership education, the Full-Range Leadership Model.

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⁸⁹ Arenas *et al*, 46-52.

CHAPTER FIVE: ANALYSIS

The present thesis set out to evaluate the feasibility and effectiveness of the Civil Air Patrol professional development program as a leadership continuing education program for parish clergy. Relevant literature has been reviewed, the context of ministry in the Civil Air Patrol has been reviewed, and the Civil Air Patrol professional development program has been described in detail. The philosophical foundation of the professional development program, the Full-Range Leadership Model with its emphasis on Transformative Leadership, has been described and discussed. This chapter will provide an analysis of the professional development program. The chapter begins with a summary of knowledge and competencies taught in the professional development program. A brief biblical analysis follows. Next, a cost/benefit analysis compares the cost of the Civil Air Patrol professional development program with the cost of similar educational opportunities and discusses tangible and intangible benefits that may be derived from the program. Finally, a narrative analysis describes the author's experience in the program and his perception of benefits gained.

SUMMARY OF KNOWLEDGE AND COMPETENCIES GAINED

The Civil Air Patrol professional development program is an extensive training and education program intended to prepare members without a military background for leadership at the various levels of the Civil Air Patrol. Various aspects of the program focus on technical skills required for job performance, on the intricacies of the Civil Air Patrol and its command structure and relationship to the Air Force, and on the corporate culture, customs, and courtesies. Other aspects of the program are management-oriented, with an emphasis on managing volunteers, compliance with regulations, financial management and accountability, record-keeping, and corporate culture. The majority of the education and training focuses on leadership. The Civil Air

Patrol follows the Air Force's philosophy of leadership, with an emphasis on officers as transformative leaders who maximize follower performance by creating a desire within followers to bring their best efforts to the mission. Leadership skills such as communication, problem-solving, team-building, critical thinking, conflict resolution, moral reasoning, and technical competence are taught through Civil Air Patrol and Air Force courses. Additionally, a philosophy of leadership, known as the Full-Range Leadership Model is taught in several courses, including Region Staff College, Unit Commanders Course, National Staff College, Squadron Officer School, Air Command and Staff College, and Air War College. This philosophy of leadership sees leadership activity as falling along a spectrum from non-transactional leadership in which leader abdicate their leadership role, through Transactional Leadership behaviors in which followers and leaders interact through a series of social bargains, to Transformational Leadership behaviors through which leaders maximize their followers' effectiveness. These behaviors are Intellectual Stimulation, Individual Consideration, Inspirational Motivation, and Idealized Influence. The pastor who completes the professional development program will have been exposed to a wide variety of leadership skills and have command of a versatile philosophy of leadership which enables him or her to select and apply the leadership behaviors most appropriate to the follower and the mission.

BIBLICAL ANALYSIS

The literature review in chapter two of the present thesis asserted that the Transformational Leadership model is not incompatible with biblical standards of leadership. Biblical texts that inform leadership in the local church are more concerned with *who* the leader is- his or her virtue, character, and faith- than with *how* the leader goes about the job of leadership. Thus, a pastor may be said to lead "biblically", while embodying any number of

leadership models, insofar as those models allow the pastor to demonstrate the character qualities described in the Bible.

It is helpful to note here that the behaviors of the Full-Range Leadership Model- the cautionary tale of the laissez-faire approach; the open communication, honesty, and fair-dealing of Transactional Leadership; and the idealized influence, individual consideration, intellectual stimulation, and inspirational motivation of Transformational Leadership- are not so many methodologies, but perspectives. These leadership models do not mandate specific behaviors, but rather they describe character traits and approaches to leadership. Thus, a pastor can allow his or her interpretation of Scripture and individual personality to shape how he or she applies the principles of the Full-Range Leadership Model. For example, a pastor might strive to enact idealized influence, but the shape of that influence is informed by biblical spirituality. A pastor may provide intellectual stimulation, but determine the boundaries and content of that stimulation within his or her denominational and theological tradition.

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Thus, the Civil Air Patrol professional development program can provide pastors with increased competence in some of the practical skills required for leadership, management, and administration in the local church. Additionally, the program teaches and tests understanding of a theoretical framework of leadership which is compatible with a biblical theology of leadership and a pastor's ethos and has been proven to be effective in pastoral leadership.

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COST/BENEFIT ANALYSIS

In any endeavor, a wise person will count the cost and attempt to determine value before making a significant commitment. The Civil Air Patrol professional development program is no different. This section will attempt to determine the financial cost of participation in the program,

as well as the economic value of the program. Since the economic value of any education program is quite difficult to determine, this thesis will compare the cost of the Civil Air Patrol professional development program to the cost of similar educational experiences. Possible tangible and intangible benefits will also be explored.

Cost of Participation in the Civil Air Patrol Professional Development Program

This section surveys the cost of participation in the Civil Air Patrol professional development program. The costs vary, as will be noted below, but a reasonably accurate estimate of the cost of participation can be determined.

Base Cost

The Civil Air Patrol is a nonprofit organization operated by, and heavily subsidized by, the Air Force. The cost of membership for a senior member is \$67 per year. This membership fee gives the member access to the entire Civil Air Patrol program, except for the cost of selected educational experiences, discussed below. The only other required expense is a uniform. There are many uniform options, including utilities, Air Force dress blues, and a basic corporate uniform. The cost depends on the uniform selection and choice. A member may be able to acquire military surplus utilities for as low as \$20 and outfit it with required patches for another \$15 or so. A full set of dress blues with all insignia, ribbons, and accouterments may cost hundreds of dollars. The minimum uniform required of a chaplain is a corporate uniform consisting of a Civil Air Patrol polo shirt, generic grey civilian slacks, and black shoes. A generic Civil Air Patrol polo shirt costs \$37 from Vanguard Industries. More expensive options, such as embroidery, are available. Thus, the minimum cost of participation in the Civil Air Patrol is \$37 for the required uniform and \$67 per year for membership.

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Program Costs

Most of the education and training courses in the professional development program are offered to members at no additional cost. Free programs include all specialty tracks, all Civil Air Patrol online courses (Officer Basic Course, online versions of Squadron Leadership School, Corporate Learning Course, Unit Commanders Course), and on-the-job mentoring and experience in the local squadron. Air University programs are free to qualified members as well. Chaplain Emergency Services School carries a fee when offered residentially, but is occasionally offered online at no cost.

Those ~~courses~~ which carry a financial cost ~~are~~ those with a residential component. The cost varies based on the expenses of the specific event, and vary from year to year. It is the author's experience that weekend courses generally cost less than \$25, and some include lodging for this price. Longer residential courses are more ~~expensive~~ but considerably less expensive than comparable programs. In 2019, the author paid \$229 to attend the Chaplain Corps Region Staff College. This included the event, all meals and snacks, and lodging in the visiting officers' quarters at Camp Dawson Army National Guard Base. The National Staff College generally costs less than ~~\$200~~ and includes all meals and lodging at Maxwell Air Force Base.

Some printed materials are available for purchase, but all written educational materials and regulations are available in PDF format on the Civil Air Patrol website at no cost. Air University reading materials are contained within the courses at no cost.

The low cost of membership and participation in the Civil Air Patrol professional development program indicates that it is financially accessible to most parish clergy.

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Financial Value of Similar Educational Opportunities

The value of the educational opportunities provided by Civil Air Patrol may be best estimated by comparison with the cost of similar opportunities. This section will review educational opportunities which may be compared with some of the educational offerings of the Civil Air Patrol professional development program.

Air University

The educational opportunity which would be most expensive if participants were required to pay the equivalent value is Air University. As noted above, Squadron Officer School is recommended for 6 upper-level undergraduate credit hours, Air Command and Staff College is recommended for 21 graduate credit hours, and Air War College is recommended for 27 graduate credit hours. Thus, a pastor who completes these three programs may earn 6 undergraduate hours and 48 graduate hours. As the chart below indicates, graduate education in leadership at private institutions tends to cost more than \$600 per credit hour. At this rate, the financial value of Air Command and Staff College and Air War College would be approximately \$28,800. As noted above, there is no cost to participate in the Air University programs.

The table below indicates the cost of several prominent, online graduate programs in leadership and management which may be comparable to Air University. Tuition cost is current as of April 27, 2020.

Institution	Program	Tuition Cost
The Citadel	Online graduate certificate in leadership	\$10,425 plus fees ¹
Regent University	Online graduate certificate in leadership	\$10,125 ²
American Military University	Online graduate certificate in strategic leadership	\$5,920 ³
Harvard Extension School	Online graduate certificate in strategic management	\$14,200 ⁴
University of Maryland	Online graduate certificate in leadership and management	\$2,066 ⁵
University of Massachusetts	Graduate certificate in organizational leadership	\$7,600 ⁶

Region Staff College

Chaplain Corps Region Staff College presents participants with the opportunity to attend leadership and ministry education and training. It may be considered to be comparable to many of the workshops, seminars, and educational events offered by such organizations as the Billy Graham Training Center at the Cove, the Christian Leadership Alliance and similar

¹ “Online Graduate Certificate in Leadership”, The Citadel, accessed May 1, 2020 <https://www.citadel.edu/root/tuition-and-fees#online>

² “Online Graduate Certificate in Leadership”, Regent University, accessed May 1, 2020 <https://www.regent.edu/school-of-business-and-leadership/program/certificate-of-graduate-studies-in-leadership/>

³ “Online Graduate Certificate in Strategic Leadership” American Military University. Accessed May 1, 2020 <https://www.amu.apus.edu/academic/schools/security-and-global-studies/certificate-grad/strategic-leadership.html>

⁴ “Graduate Certificate in Strategic Management” Harvard Extension School. Accessed May 1, 2020 <https://www.extension.harvard.edu/academics/professional-graduate-certificates/strategic-management-certificate>

⁵ “Tuition and Fees” University of Maryland. Accessed May 1, 2020 <https://www.umgc.edu/costs-and-financial-aid/time-and-tuition-estimator.cfm>

⁶ “Graduate Certificate in Organizational Leadership” University of Massachusetts. Accessed May 1, 2020 <http://www.umassonline.net/degrees/online-graduate-certificate-organizational-leadership>

organizations. The price of admission to Chaplain Corps Region Staff College is lower than most similar programs and includes meals and housing, which makes it very price-competitive.

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The table below indicates the cost of several short-term, residential ministry and leadership training events. Tuition cost is current as of April 27, 2020.

Institution	Program	Tuition Cost
Billy Graham Training Center at the Cove	Various seminars	\$475 ⁷
Christian Leadership Alliance	Outcomes Conference	\$559 ⁸
G3 Conferences	G3 Conference	\$189 ⁹
Rural Home Missionary Alliance	Small Town Pastors Conference	\$110 ¹⁰

One of the comparable specialized region staff colleges, the Inspector General College, is recommended for 3 upper-level credit hours in organizational leadership.¹¹ Thus, it may be appropriate to compare the fulfillment of Chaplain Corps Region Staff College requirements (attendance at two colleges) as equivalent to a college class in chaplaincy. Undergraduate tuition varies, but it is not unreasonable to expect to spend between \$200 and \$300 per credit hour at

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⁷ "Registration" Billy Graham Training Center at the Cove. Accessed May 1, 2020 <https://register.thecove.org/events/detail/160>

⁸ "Outcomes Conference" Christian Leadership Alliance. Accessed May 1, 2020 <https://outcomesconference.org/>

⁹ "G3 Conference" G3 Conference. Accessed May 1, 2020 <https://g3conference.com/events/2021-g3-conference/>

¹⁰ "Small Town Pastors Conference" Rural Home Missionary Alliance. Accessed May 1, 2020 <https://www.rhma.org/wp-content/uploads/2019/01/2019-Conference-Brochure.pdf>

¹¹ Guide to the Evaluation of Educational Experiences in the Armed Services. American Council on Education. Accessed May 4, 2020 at <https://www3.acenet.edu/militaryguide/ShowAceCourses.cfm?ACEID=1339370>

most theological colleges, thus a college course in chaplaincy might cost between \$600 and \$900.

National Staff College

National Staff College presents participants with the opportunity to attend a residential leadership educational experience with high-level speakers, including military generals and admirals, prominent business executives, and educators. Lecturers from previous colleges include retired army general John G. Meyer, Jr., author of *Company Command: The Bottom Line*, retired Air Force general George Harrison,¹² as well as Civil Air Patrol national commanders, region commanders, and other military and leadership experts. The week-long residential format is similar to executive education programs which are frequently offered by business schools.

The table below indicates the cost of short-term, high-level residential executive education programs in leadership and management. Tuition costs are current as of April 27, 2020.

¹² “National Staff College” Civil Air Patrol. Accessed May 1, 2020
<https://www.cap.news/national-staff-college-2017/>

Institution	Program	Tuition Cost
Harvard Business School	Executive Education Programs	\$15,500 ¹³
Duke University	Duke Leadership Program	\$11,450 ¹⁴
Wharton Business School	Leading and Managing People	\$11,280 ¹⁵
Stanford University	Executive education programs	\$16,000 ¹⁶

Online Courses and Specialty Track Training

Civil Air Patrol online courses and specialty track training are more difficult to compare with commercially-available and academic options. Some programs, such as Squadron Leadership School, are short-term and specialized courses with few, if any, counterparts. A few Civil Air Patrol programs have been recommended for academic credit by the American Council on Education. The Officer Basic Course is recommended for five college credit hours: 2 lower-level undergraduate hours in communication and 1 hour in leadership, and for 2 upper-level undergraduate credit hours in military history.¹⁷ Most specialty track training programs have not been submitted for review by the American Council on Education. One such program has been evaluated. The Public Affairs technician rating is recommended for 1 lower-level undergraduate

¹³ “Executive Education” Harvard Business School. Accessed May 1, 2020
<https://www.exed.hbs.edu/authentic-leader-development/>

¹⁴ “Executive Education” Duke University Fuqua School of Business. Accessed May 1, 2020
<https://www.fuqua.duke.edu/programs/executive-education/duke-leadership-program>

¹⁵ “Executive Education” Wharton Business School. Accessed May 1, 2020
<https://executiveeducation.wharton.upenn.edu/for-individuals/program-topics/leadership/>

¹⁶ “Executive Education” Stanford University. Accessed May 1, 2020
<https://www.gsb.stanford.edu/exec-ed/programs/interpersonal-dynamics-high-performance-executives>

¹⁷ “Guide to the Evaluation of Educational Experiences in the Armed Services”. American Council on Education. Accessed May 4, 2020,
<https://www3.acenet.edu/militaryguide/ShowAceCourses.cfm?ACEID=1347464>

credit hour in journalism.¹⁸ Thus, it may be reasonable to assume that completion of the three levels of a specialty track is the equivalent of a 3-hour college class.

Chaplaincy Training

As with specialty tracks and short courses, it is difficult to estimate the value of chaplaincy training. As noted above, an equivalent of the Chaplain Corps Region Staff College is recommended for 3 undergraduate credit hours. Completion of a specialty track is estimated as the equivalent of a college class. Thus, a chaplain who completes two Chaplain Corps Region Staff Colleges and the master rating in chaplaincy has probably received the equivalent education of 6 undergraduate hours in chaplaincy. This is an extrapolation from recommendations for similar courses and is ambiguous.

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Conclusion

The data above indicated that the Civil Air Patrol professional development program is a low-cost, high-value program. The pastor may reap tens of thousands of dollars' worth of education, including accredited graduate-level credentials, at a very low cost. Thus, the cost to benefit ratio is quite favorable.

Time Cost

It is much easier to evaluate the financial cost of participation in the Civil Air Patrol professional development program than to count the cost of time invested. At a minimum, senior members such as chaplains are expected to participate in weekly squadron meetings, which last two hours and thirty minutes each week. Thus, a pastor may expect to spend ten hours per month participating in chaplain ministry in a local squadron. Additional time is invested in the

¹⁸ "Guide to the Evaluation of Educational Experiences in the Armed Services". American Council on Education. Accessed May 4, 2020, <https://www3.acenet.edu/militaryguide/ShowAceCourses.cfm?ACEID=1336913>

professional development program. Residential programs each carry a time requirement, which varies, and is published in advance of the program, so the student can count the time cost of participation. Short-term, weekend classes may carry a time requirement of seven to twelve contact hours. National Staff College requires forty contact hours. Air University programs are mostly self-paced, reading-based programs, so the time required will vary greatly depending on the student, and cannot be determined in advance. The author spent seven months of part-time study in each of the Air University programs he has completed. No set schedule was followed, and time invested probably averaged two hours per week.

Possible Tangible Benefits of Professional Development Qualifications

In addition to the intangible benefits of increased competence in leadership and management in the local church, other benefits may accrue to the pastor who joins the Civil Air Patrol as a chaplain and completes the professional development program. This section will survey these possible benefits

Increased Ministry Opportunities

Civil Air Patrol chaplains may receive increased or improved ministry opportunities through chaplaincy, education, and training in the Civil Air Patrol. In the present author's denomination, the Southern Baptist Convention, as well as in many other denominations, pastors tend to move "up the ladder", serving larger churches for higher salaries as they gain experience and education. A recent seminary graduate with a Master of Divinity can join the Civil Air Patrol while serving in his or her church ministry. A few years later, this pastor may have the grade of major in the Civil Air Patrol, experience and training as a chaplain, and rigorous leadership education provided by the Air Force through Air University. Such a pastor may be in a much

better position to compete for more selective pastoral positions. Such positions may include a higher salary, thus providing a tangible benefit.

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In many evangelical churches, affiliation with military chaplaincy is also perceived as a desirable trait. A pastor who is endorsed to military chaplaincy through the Civil Air Patrol may be seen in a more favorable light because of his or her service to God and country.

In denominations in which clergy compete for pastoral positions by demonstrating faithfulness in ministry and in personal preparation, the Civil Air Patrol provides a context to receive extensive, high-quality leadership education, to augment ministry skills learned in seminary, and to gain experience beyond the walls of the church. All of these things may bring tangible benefits to pastors who participate in this program.

Training for Bivocational Pastors in Tent-Making Professions

Many pastors are bivocational, working in a secular profession to earn supplemental income while serving part-time in parish ministry. The Civil Air Patrol can offer the possibility of tangible benefit to these persons as well. The leadership education provided may be marketed by those pastors who serve in management or leadership positions in the secular market. Additionally, the specialty tracks in finance, administration, and logistics, just to name a few, may be used to demonstrate preparation for these common business tasks. Additionally, affiliation with the military can be a benefit in the job market. Networking opportunities exist as well, which could produce opportunities for more or better employment.

Low-Cost Credit Toward Additional Credentials, Degrees, or Certifications

A final tangible benefit of chaplaincy and professional development in the Civil Air Patrol is the value of the credits earned through Air University. A pastor who completes Air Command and Staff College and Air War College amasses forty-eight graduate credit hours. The

cost/benefit analysis above surveyed the value of these credit hours. For the pastor who seeks additional education, these credit hours may be transferrable, depending on the policies of the receiving institution. Since these credits were received at so little cost, they allow the pastor to retain funds that may otherwise have been spent on education.

Possible Intangible Benefits

In addition to the possible tangible benefits a pastor may gain from participation in the Civil Air Patrol professional development program, several intangible benefits may accrue to the pastor who serves in the Civil Air Patrol and dedicates himself or herself to the leadership program it offers. Some of these are sketched out below.

Increased Ministry Scope

Ministry in the Civil Air Patrol may expand the pastor's ministry beyond the local church. In addition to friendship and ministry to Civil Air Patrol members within the squadron, a Civil Air Patrol chaplain may also serve the community in emergency services missions. For example, the author served as the mission chaplain in a search for a missing ~~six~~-year-old boy in a neighboring town. The search area was secured by law enforcement officers, and the public was not admitted. The author was the only chaplain on the scene as approximately 150 Civil Air Patrol, police, fire, and medical personnel searched for the boy. A Civil Air Patrol team found the boy deceased. Because the author served in the Civil Air Patrol, he was able to minister to search team members, some as young as sixteen, who were traumatized by the discovery.

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Networking Outside the Church

Generally speaking, a pastor's parishioners self-select their attendance in the church based on their beliefs and their level of comfort with others in the church. As a result, churches may become homogenous in their racial and socio-economic constructs, as well as in their

ideological persuasion. Civil Air Patrol chaplaincy brings the pastor into friendship and interaction with people from many belief systems, ages, races, and walks of life. Thus, a pastor may benefit from serving, growing, and learning from people who are dissimilar to him or her.

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Mental Elasticity

Some aspects of the Civil Air Patrol professional development program have little or no correlation to parish ministry. The author studied the military capabilities of each branch of the Armed Services, intricate details of the command structure utilized in joint operations, and other competencies that are useful for Air Force officers, but not for pastors. Is there any benefit for a pastor to learn things that do not apply to ministry. According to Gilkey and Kilts, there is great benefit in learning new things. These neuroscientists note that

The brain's anatomy, neural networks, and cognitive abilities can all be strengthened and improved through your experiences and interactions with your environment.... acquired experience in areas as diverse as playing a cello, juggling, speaking a foreign language, and driving a taxicab expands and makes more communicative the neural systems... In other words, you can make physical changes in your brain by learning new skills.¹⁹

This phenomenon is known as neural elasticity- the ability to retain creativity and analytical thinking through facilitating communication between the two hemispheres of the brain. The authors underscore the importance of novelty, or learning new things:

The importance of expanding the brain's capacity to deal with novelty, a capacity typically associated with right-hemisphere functioning, becomes particularly obvious when we consider the fact that the right hemisphere deteriorates faster with age than the left.²⁰

Thus, a pastor can increase his or her mental elasticity by learning new things periodically, and perhaps avoid becoming "set in his (or her) ways".

¹⁹ Roderick Gilkey and Clint Kilts, "Cognitive Fitness" in *On Mental Toughness* (Cambridge: Harvard Business Review Press, 2018), 38.

²⁰ Gilkey and Kilts, 47.

Mental Discipline through Structured Study

It is the author's contention that a life of consecration to God and to the ministry is necessarily a life of study. During his or her college and seminary years, a pastor may study diligently in a structured environment, according to a schedule. It is the author's experience and observation that in parish ministry, life is much less structured, and the pastor must be proactive in continuing a lifestyle of deliberate learning. It is easy to fall out of the habit of study. The Civil Air Patrol professional development program can be used as a pastor's continuing education program in leadership for several years. During this time, the pastor can not only study leadership through the professional development program, but can also maintain habits of study that can be used in the study of other disciplines, such as ministry, theology, and the Bible.

Outlet for Hobbies and Interests

Ministry in the Civil Air Patrol and participation in the professional development program can provide an outlet for hobbies and interests outside the pastor's ministry. The program provides opportunities for the study of aviation, military leadership, aerospace science, outdoor skills, maps, and radio communications. The author has had the opportunity, for example, to practice orienteering with a map and compass, to launch model rockets, to camp and hike with cadets and adults, to fly in a Cessna airplane frequently, and to teach marksmanship skills to cadets at a rifle range. He has studied first aid and emergency medicine. If he were so inclined, he could talk on short-wave radios to Civil Air Patrol members throughout the country. If these avocations are of interest to a pastor, he or she can have a very inexpensive outlet learn new hobbies and practice enjoyable activities. This can help the pastor to relieve stress and promote mental health and well-being, and a higher quality of life.

Satisfaction of Patriotic Service

Many evangelical Christians, including many clergy, are patriotic American citizens. Many pastors may want to serve their country, wear a uniform, and be part of a civil defense organization that serves their neighbors in tangible ways. At the same time, military service may not be an option because of age or health issues, or unwillingness to sacrifice civilian ministry or risk separation from family members. It may simply be untenable for a local church pastor with a family to join the Army Reserve or National Guard, for example, undergo months of training away from home. Then such a pastor may be deployed for up to one year abroad. For pastors who are not prepared to make such a sacrifice, but wish to offer patriotic service to their country, chaplaincy in the Civil Air Patrol may be a good fit.

COMPARABLE SEMINARY LEADERSHIP PROGRAMS

The Civil Air Patrol and the Air Force are secular organizations. It has been noted above, and in chapter two, that the Full-Range Leadership Model that forms the philosophical underpinning of the professional development program is not incompatible with a biblical theology of leadership. Additionally, one would be hard-pressed to articulate a specifically biblical approach to management tasks. One of the assumptions of the present study is that sound leadership principles and management techniques are transferrable into parish ministry. However, some clergy may prefer to seek leadership education and training from theological institutions that share their beliefs. This section will sample a few of the accessible seminary programs in leadership which may be comparable to the programs under discussion. The author only considers seminary programs that fit into the realm of conservative, evangelical Protestant faith.

Doctor of Ministry programs will not be considered here. Most Civil Air Patrol classes and programs are not academically rigorous enough to count for college credit. Squadron Officer School is recommended for upper-level undergraduate credit. Air Command and Staff College and Air War College are each recommended for masters-level credit. Thus, it would be a category mistake to compare these programs with professional doctoral programs.

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Many of the online degree programs in leadership offered by seminaries contain significant studies in areas other than leadership. For example, Dallas Theological Seminary's Master of Arts in Christian Leadership, offered primarily online, contains twenty-two hours of biblical exposition and eighteen hours of systematic theology classes. The seventeen hours of classes designated "leadership" includes such classes as "Christian Life and Witness" and a course on using media in educational presentations.²¹ This program contains only seven hours of classes on leadership. Asbury Theological Seminary's Master of Arts in leadership follows a similar division of areas of study.²² Likewise, the Southern Baptist Theological Seminary's Master of Arts in leadership requires a 42 credit hour core of biblical and theological studies.²³ These programs are comparatively light on leadership education and redundant with classes already completed in a pastor's seminary education. A qualified chaplain in the Civil Air Patrol has already earned a Master of Divinity degree or its equivalent. While more education in

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²¹ "Master of Arts in Christian Leadership" Dallas Theological Seminary. Accessed May 5, 2020. <https://www.dts.edu/christian-leadership-degree-macl/>

²² "Master of Arts in Leadership", Asbury Theological Seminary. Accessed May 5, 2020. <https://asburyseminary.edu/academics/degrees/master-of-arts/leadership/>

²³ "Master of Arts in Leadership", Southern Baptist Theological Seminary. Accessed May 5, 2020. <https://www.sbts.edu/bgs/degree-programs/ma/leadership/>

theology and biblical exposition can be of great benefit, it is not, strictly speaking, leadership education, and thus is outside the boundaries of consideration in the present thesis.

There are a few graduate-level seminary programs that **focus** on leadership. Some of them are surveyed here.

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New Orleans Baptist Theological Seminary

New Orleans Baptist Theological Seminary leads the Southern Baptist seminaries in online education for pastors in ministry. The seminary’s leadership education for parish clergy **includes** a graduate certificate in church leadership, and for pastors holding a D.Min. degree, a post-doctoral certificate in strategic leadership. The graduate certificate in church leadership consists of thirteen graduate credit hours, about half of which focus on leadership in the local church, along the lines of what may be included in a typical M.Div. program. The post-doctoral certificate in strategic leadership is comprised of 11 hours of D.Min. seminars, and looks promising as an in-depth program in leadership theory and practice. Courses offered include *Strategic Leadership*, *Leading Congregational Change*, *Leadership Styles in Ministry*, *Conflict Resolution and Crisis Management*, and *Building and Managing an Effective Organization*.²⁴ At the seminary’s current cost of \$290 per credit hour for Southern Baptist students, the post-doctoral certificate costs \$3,190, plus the cost of travel, food, and lodging to attend three residential seminars. This is a doctoral-level program, and is thus not directly comparable to the programs under discussion. It is to be expected that the leadership education provided would

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²⁴ New Orleans Baptist Theological Seminary 2019-2020 Catalog, p. 113. Accessed May 3, 2020 at https://www.nobts.edu/_resources/pdf/academics/GraduateCatalog.pdf#page=100

perhaps involve greater depth, but less breadth, in leadership studies than the professional development program under scrutiny in the present thesis.

Liberty University

While not a program of Liberty Baptist Theological Seminary, Liberty University's graduate certificate in management and leadership approaches leadership from a Christian perspective. The nine-hour program offers three courses online: *Organizational Behavior*, *Strategic Leadership and Management*, and *Effective Executive Communication*.²⁵ At a cost of \$615 per credit hour, however, the program costs \$5,535.²⁶ Liberty's nine-hour graduate certificate is significantly shorter and lighter than Air Command and Staff College, which is recommended for twenty-one graduate hours, or Air War College, which is recommended for twenty-seven graduate credit hours.

Luther Rice Seminary

Unlike the programs discussed above, Luther Rice Seminary's Master of Arts in leadership does not require a significant core of biblical and theological studies. The seminary's thirty-six-hour master's degree is offered fully online. Classes include *Theories of Organizational Leadership*, *Organizational Communication*, *Foundations of Leadership*, *Organizational Culture*, *Leadership Development*, *Assessing Organizations*, *Strategic Planning*, *Conflict Resolution*, *Teams Development*, *Coaching and Mentoring*, *Leading in Global Contexts*,

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²⁵ "Graduate Certificate in Management and Leadership" Liberty University, Accessed May 5, 2020. <https://www.liberty.edu/online/business/masters/certificate/management-leadership/>

²⁶ "Tuition and Fees" Liberty University. Accessed May 5 2020. <https://www.liberty.edu/online/tuition-and-fees/>

and a leadership practicum.²⁷ At a tuition rate of \$297 per credit hour, the cost of the program is \$10,692 plus books. The program offers a comprehensive leadership education program, but at a cost that far exceeds participation in the Civil Air Patrol professional development program, and is as expensive, or more expensive, than many Doctor of Ministry programs. Pastors who are qualified for chaplaincy in the Civil Air Patrol are educationally qualified for Doctor of Ministry studies, so a pastor willing to invest the time and money required by the Luther Rice Seminary M.A. may be better served in undertaking a D.Min. program in leadership.

Fresno Pacific University

The Master of Arts in strategic and organizational leadership at Fresno Pacific University rivals that of Luther Rice Seminary in its focus on leadership. The ~~thirty~~-six-hour program includes the following courses: *Foundations of Strategic Leadership*, *Organizational Behavior for Leaders*, *Change and Transformation Studies*, *Strategic Problem-Solving*, *Leadership Communication*, *Conflict*, *Collaboration*, and *Negotiation*, *Finance for Leaders*, *Leadership and Followership Development*, *Developing Proposals for Change*, *Ethics and Sustainable Leadership Strategies*, and *Leadership Strategy, Innovation, and Creativity*. A capstone project completes the curriculum. The courses are offered online and in short-term residential formats, with a tuition cost of \$695 per credit hour, or \$25,020 plus expenses for books, travel, and lodging.²⁸ This is a very expensive program; prohibitively expensive for most parish clergy. It is discussed here to provide comparison to the Air University programs. This program overlaps

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²⁷ "Master of Arts in Leadership" Luther Rice Seminary. Accessed May 5, 2020. [https://www.lutherrice.edu/skins/userfiles/files/CourseReqMAL_2018\(2\).pdf](https://www.lutherrice.edu/skins/userfiles/files/CourseReqMAL_2018(2).pdf)

²⁸ "Master of Arts in Strategic and Organizational Leadership" Fresno Pacific University. Accessed May 5, 2020. <https://www.fresno.edu/programs-majors/graduate/strategic-and-organizational-leadership>

significantly with the twenty-one hour Air Command and Staff College, which is available at no cost.

Conclusion

While seminaries are offering more options than ever before for pastors who wish to continue their education in leadership, there are very few evangelical schools offering programs that focus extensively on leadership as a discipline distinct from biblical, theological, pastoral studies. Many programs seem to be intended for clergy who have not earned a Master of Divinity degree and include foundational seminary studies which are redundant to clergy who are qualified as Civil Air Patrol chaplains. In the programs which offer graduate-level credentials of sufficient scope and quality to rival the Air University programs offered through Civil Air Patrol, the cost of participation is significantly higher than the cost of participating in the Civil Air Patrol professional development program. Thus, for the pastor who wishes to commit to rigorous, graduate-level study in leadership, Air University's programs offer prestigious, accredited credentials that would otherwise be cost-prohibitive for almost all parish clergy to obtain.

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NARRATOLOGICAL ANALYSIS: THE AUTHOR'S EXPERIENCE

This section will provide a narratological analysis of the author's experience in the Civil Air Patrol professional development program. This analysis includes a summary of the author's education and professional experience going into the program, his experience in the program, and a reflection on how he perceives that the program has impacted his leadership competence. Narrative analysis is admittedly subjective. However, one educational objective of a professional doctoral thesis such as the present study is to develop the ability for critical self-analysis.

Therefore, the following narratological analysis of the Civil Air Patrol professional development program is in keeping with the pedagogical goals of the present thesis.

Background

The author joined the Civil Air Patrol Chaplain Corps after over twenty years of ministry. Thus, it is important to describe his background as a pastor, educator, and student before providing a description of his experience and a personal reflection on how the program has influenced his leadership.

The author perceived a call to the ministry in 1995, the summer before his senior year in high school. He completed high school and enrolled at Florida Baptist Theological College in Graceville, Florida, where he studied residentially toward a Bachelor of Arts degree in theology. During college, his most formative experiences were serving as part-time pastor of a local church and marrying Dawn Taylor. The pastorate lasted nineteen months; the marriage is approaching twenty-three years at the time of writing. The author and his wife graduated together with degrees in theology.

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The author continued his theological education, earning a Master of Arts degree in philosophy and apologetics from Trinity Theological Seminary in 2000, and enrolling residentially at Southern Evangelical Seminary that same year, relocating to Charlotte, North Carolina. After a semester of study at the seminary, the author was called as pastor of First Baptist Church of Connelly Springs, North Carolina, and relocated his family to Caldwell County, North Carolina, where they have lived since. The author served as pastor of First Baptist Church for five years, during which time he completed his Master of Divinity and Doctor of Ministry degrees from Liberty Baptist Theological Seminary.

In 2005 the author was called as pastor of New Life Baptist Church in Lenoir, North Carolina. In 2006 he enrolled in part-time study toward a Master of Business Administration degree from Liberty University. The degree was completed in 2008. In 2009 the author's ministry at New Life Baptist Church ended.

From 2009 to 2014 the author served as an online professor for several colleges, seminaries, and universities, while pastoring a house church and preaching itinerantly in the local area. From 2011 to 2013 he completed his Doctor of Philosophy degree in biblical and religious studies from the University of Pretoria. Given the author's educational background, the degree was completed by research.

In 2014 the author was called as pastor of United Baptist Church in Valdese, North Carolina, where he currently serves in ministry. He continues to teach classes occasionally for various seminaries, and expands his ministry through chaplaincy in the Civil Air Patrol.

Thus, the author's background coming into the Civil Air Patrol professional development program included extensive academic study, pastoral ministry, and teaching.

Summary

The author joined the Civil Air Patrol as a chaplain in 2016. Initially, he served as Squadron Chaplain for the Hickory Composite Squadron in Hickory, North Carolina. In 2017 he was concurrently assigned as Group Chaplain for Group 1. In 2019 he was appointed Wing Chaplain for the North Carolina Wing. From March of 2016 to June of 2019 he worked his way through the professional development program, completing the program's fifth and final level. The present thesis is the author's attempt to consolidate and assimilate his leadership education and training through this program, and apply this to his pastoral ministry. This narratological

analysis will present the author's experience in narrative format. It is not assumed that the author's experience is necessarily normative; however, this narrative may demonstrate how a pastor has completed the professional development program in the context of parish ministry, and the benefits that he perceives he has gained.

The Author's Experience

The author joined the Civil Air Patrol in early 2016 alongside his son, who joined the cadet program at the same time. He joined as a senior member without grade while awaiting processing of his chaplaincy endorsement materials. In June of 2016, the chaplain appointment process was complete, and he was commissioned as a chaplain in the grade of captain. His endorsement was issued by the North American Mission Board of the Southern Baptist Convention. The chaplaincy appointment board does not have a category specifically for Civil Air Patrol chaplains, so the author was endorsed as a military reserve chaplain.

The author served from June of 2016 to June of 2019 as Squadron Chaplain of the Hickory Composite Squadron in Hickory, North Carolina. During this time he presided over the chaplain ministries of the squadron, presented character development lessons, attended weddings and funerals for squadron members who are unchurched, and participated in several search and rescue and disaster relief missions.

In April of 2016, while awaiting appointment as a chaplain, the author began the professional development program. He completed the initial online training, including cadet protection, operational security, and introduction to safety. As noted in chapter four, these initial courses are intended to orient the new member to the organization, rather than to address leadership and management skills. In May of 2016, the author also participated in his first

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weekend leadership training event: Squadron Leadership School. The school was held on a Friday evening and the following Saturday at an airport a few hours from the author's home, so the author was able to attend the school without interruption to his pastoral duties. The school addressed common leadership problems in local Civil Air Patrol squadrons, including working with youth, managing volunteers, fundraising, conflict resolution, annual planning, and team building. It was clear to the author that most of the leadership problems addressed in this program are similar to leadership problems found in the local church. The element that was most helpful was a prolonged discussion on leading, managing, and motivating volunteers, which is a nearly universal challenge of pastoral ministry.

Over the summer of 2016, the author completed the online Officer Basic Course. The course was comprised of a series of readings, followed by simple quizzes. Though not difficult, the course material was extensive, comprised of several hundred pages of readings in the conduct of squadron operations, communication, problem-solving, team-building, conflict resolution, management, and core values. The course was intended to enable new members of Civil Air Patrol to begin to learn to "think like an officer", that is, to see teams, missions, challenges, and goals in a comprehensive light, and think about them in proactive ways that are conducive to mission accomplishment. It was through this course of study that the author began to see officership as a specific frame of mind and to resolve to improve himself in the skills, competencies, and values of officership.

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Throughout the summer and fall of 2016, the author focused on "finding his feet" as a chaplain and an officer in the Civil Air Patrol. He was enrolled in two specialty tracks: chaplaincy and cadet programs. Each of these tracks require six months of service, along with learning, testing, and mentoring requirements, for the technician rating. He earned the technician

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rating in each of these specialties in the fall of 2016. In December 2016, he completed the Corporate Learning Course, an eight-week online course of study in the history, organization, missions, methods, and leadership of the Civil Air Patrol. This course is part of the Level 3 curriculum, preparing leaders for management of Civil Air Patrol programs. While not a leadership school *per se*, the course enhanced the author's perspective on leading a nonprofit organization, as well as the importance of celebrating the history and values of an organization.

In April of 2017, after seven months of study, the author completed his first Air University program: Squadron Officer School. This was a milestone experience in his development as a leader. As discussed in chapter four of the present thesis, this program is the required course of study for Air Force officers in the rank of captain. These are "company-grade officers", leading small units to accomplish specific missions. Air Force captains provide hands-on leadership, training, and performing missions with their men. The emphasis of Squadron Officer School is tactical leadership- clear communication, logical decision-making, building a healthy organizational climate, and taking care of one's followers.

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An example of the impact of this school on the author can be found in the school's *Warfare and the Profession of Arms* course. The author began the course without a clear concept of what the course might entail. He assumed it was a course in how the Air Force conducts warfare- bombing formations, target selection, reconnaissance, patrolling, and logistical operations were all possibilities in his mind. He was pleasantly surprised to find that for the company-grade officer (much like for parish clergy), the profession of arms revolves around taking care of people. Each member of the team receives training in the execution of his or her tactical responsibilities. The officer's job is to create a leadership environment in which each member's success is maximized. The author was surprised also to see the emphasis the Air Force

placed on personal leadership. He had assumed that a simple command structure was sufficient, but learned that the naked use of command authority simply breeds mediocrity among followers. Air Force officers are expected to care about their subordinates and inspire their best performance.

Most of the remainder of 2017 was spent in specialty track training. The author advanced in cadet programs and chaplaincy, and also enrolled in the public affairs specialty track, eventually earning a technician rating, and in the professional development specialty track in which he currently holds a senior rating. The author also continued training in mission ratings, becoming qualified as an aircrew member (Mission Scanner) and a ground team member.

A formative experience in the author's chaplaincy ministry occurred in the summer of 2017, as he served as chaplain at the North Carolina Wing summer encampment. During this weeklong event at the Stanly Air National Guard Base near Albemarle, North Carolina, the author served approximately 200 cadets and 25 senior members. He taught a module on servant leadership, led two chapel services, accompanied Catholic students to mass at a local church, and provided care and counseling to approximately 30 students who approached him personally. Through mentoring with the Wing Chaplain, the author also finished the requirements for his Mission Chaplain rating, which allowed him to participate fully in emergency services missions as a chaplain. The author returned to encampment as a [chaplain] in 2018 and 2019. He was scheduled to serve as encampment chaplain in 2020, but the event was cancelled due to the COVID-19 virus response.

In August of [2017], the author was promoted to the grade of major. This month, the author also attended another weekend training event: Training Leaders of Cadets. This brief school focused on cadet program management, and also on developing leadership skills in cadets as

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they advance through the cadet program, and in other senior members as they learn to lead the cadet program. The Transformational Leadership model was discussed as the basis of leadership development, with the premise that the highest form of leadership is to cultivate new leaders.

The year 2018 was a productive year in the author's leadership education, as he completed Air University's Air Command and Staff College. The graduate-level online program produced a paradigm shift in the author's thinking about leadership. His college and seminary education focused on administering church programs but placed little to no emphasis on leadership. In an attempt to gain better leadership skills, he had completed Liberty University's Master of Business Administration program in 2008 but found that in this program as well, there was little to do with leading people. The focus, again, was on administering complex programs and on financial management. The author completed the program but found it to be a very unhelpful and unsatisfying experience. Air Command and Staff College provided the leadership education he had been seeking.

Air Command and Staff College began with a course titled *Leadership and Command*. The course focused on moral leadership and the use of authority to maximize the effectiveness of followers. The course readings took the author through over six hundred pages of articles, book chapters, and transcripts of speeches presented at Air University. The focus was placed clearly on the character of the leader and his or her ability to transform followers through the display of personal integrity, commitment, and compassion. Other courses in the program highlighted the leadership challenges faced by early airpower thinkers as they met new challenges.

The airplane was invented in 1903. Within a decade, the world was at war. What should the military do with this new invention? Were the fragile, flimsy airplanes of the early years to be used only for reconnaissance, counting enemy strength and surveying battlefield organization

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before conducting a conventional battle? Should larger, heavier aircraft be used as mobile artillery pieces, bombing the enemy during a conventional battle? Or should they fly past the enemy and attack the supply lines and manufacturing facilities that feed the enemy's ability to make war? Should they be used to terrorize civilian populations and thus destroy the enemy's popular support for war? Would it be appropriate to use these airplanes to assassinate enemy leaders, thus decapitating their command structures? All these questions about the use of bombers led to the development of fighter aircraft, used to prevent bombers from reaching tactical and strategic targets. In turn, the development of fighter aircraft raised new questions on how they should best be employed offensively and defensively, and the process continued.

Things became more complicated when the relationship between aircraft and naval forces was considered. General Billy Mitchell demonstrated that aircraft could be used to sink a naval destroyer, and changed hundreds of years of naval tradition. Then it was discovered that aircraft could be launched from naval vessels, and the aircraft carrier was born. Truly, the invention of the airplane changed military history and military ways of thinking that had been deeply indoctrinated into military leaders for generations. These challenges did not end in the early days of innovation. As recently as the 1990's, new challenges were emerging. President Clinton, for example, committed to an airpower-only war in Bosnia to stop ethnic cleansing- no "boots on the ground." Could a war be won with airpower alone? In Operation Desert Storm, General Schwarzkopf envisioned a new way of using air and ground forces in concert to invade Iraq. An invasion that was predicted to last months was successfully completed in three days, due to advances in aviation, including "smart bombs" and radar-guided missiles.

This may sound like an issue that is not relevant to a local church pastor. However, the contemporary age offers an onslaught of new technologies and concepts, and pastors must

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continually adapt new tools to fit ministry and leadership challenges. By way of example, during the writing of the present thesis, the author has been forced to adapt his preaching and teaching ministry to government lockdowns and prohibitions on public assemblies during the COVID-19 scare. He has learned to use video, PowerPoint, Zoom, Microsoft Teams, and other technologies in ways that were previously unfamiliar to his ministry. It was very helpful to see how early and contemporary military leaders struggled through the new paradigms presented by airpower. Airpower may be one of the only true paradigm shifts in the modern age, and provides ample material for the study of leadership in the face of innovation.

Additional courses in the Air Command and Staff College curriculum covered military organization and operating in the joint environment. The focus in these courses was operational-how individual elements of an organization can be brought together for specific purposes. Again, this was a useful exercise in thinking about team-building and about using the strengths of each element in an organization, such as a local church, to accomplish a mission.

Air Command and Staff College is intended to prepare officers for service as lieutenant colonels in the Air Force. These officers exercise great command authority over vast resources and large numbers of personnel. The education provided in this school is designed to orient such an officer's mind toward the most effective use of leadership in a complex organization. The author found it to be an invaluable learning experience. He has returned frequently to the reading materials and has continued his study of military leadership through the reading of histories and biographies of military leadership. In the author's estimation, this was the most valuable leadership education experience he has had. Both Squadron Officer School and Air Command and Staff College include reading, discussion, and testing on the Full-Range Leadership Model, with its emphasis on Transformational Leadership.

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During 2018 the author also completed a three-day seminar in Critical Incident Stress Management, an approach to providing psychological first aid to emergency services personnel. This is a skill chaplains and pastors can use to mitigate some of the emotional shock of a traumatic experience and to reduce unhealthy coping mechanisms that can create problems later, such as excessive use of alcohol.

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In May of 2019, the author attended the Chaplain Corps Region Staff College at Camp Dawson Army National Guard Base in West Virginia. During this chaplain school, such topics as suicide prevention, ministry in a secular and multicultural environment, ministry to sexual minorities, ministry during emergency services, advancement in the professional development program, ministry to cadets, and teaching character development to cadets were discussed. Very interesting discussions also revolved around the chaplain's role as advisor to senior leadership were also helpful.

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In June of 2019, the author completed all the minimum requirements of the five levels of the professional development program, earning the Gill Robb Wilson Award. He received the master rating in cadet programs concurrently. Other elements of the professional development program remained, however, beyond the minimum. In the fall of 2019, the author completed an eight-week online Unit Commanders Course. This course is designed for current and aspiring squadron commanders and addresses leadership and management challenges of small-unit leadership. The Transformational Leadership model was again on display, as well as specific management tactics and compliance to regulations. In November of 2019, the author was appointed Wing Chaplain of the North Carolina Wing.

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In the Spring of 2020, the author served on staff of the North Carolina Wing Conference. Having previously attended the conferences in 2017, 2018, and 2019, the author now took a

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leadership role. He opened the conference with an invocation, led the session of chaplains and character development instructors, and taught a seminar on suicide prevention.

The author's future plans in the professional development program include a Chaplain Corps Region Staff College in May of 2020. This was planned as a residential event at Camp Dawson Army National Guard Base, but has been switched to an online format due to the COVID-19 crisis. The author will attend the training [virtually] and will teach a seminar on suicide prevention, and another on teaching character development. In November of [2023], the author will become eligible for promotion to the grade of lieutenant colonel, and thus become eligible for enrollment in the Air War College. The author plans to enroll in the Air War College when he is eligible, and study the program with an emphasis on cross-cultural communication.

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Reflection

The author perceives that the experiences, education, and training he has gained in the Civil Air Patrol professional development program have increased his leadership capacity in four specific ways.

The first perceived benefit is what might be called "leadership-mindedness". The Air Force was founded after World War Two because it had become obvious that doctrinally, airpower had outgrown the Army, and needed a branch of its own. The word used to describe the mindset that permeated Air Force culture in the early days was "airmindedness", and referred to the necessity of relating every task, every challenge, to the purpose of air superiority. Air Force officers were challenged to deliberately not think like Army officers- a new approach was needed for new technologies.

Likewise, the author's experience as an Air Force Auxiliary officer and as a student in Civil Air Patrol and Air Force educational programs has added a dimension of leadership-mindedness to his thinking. The author's previous education has equipped him to view challenges biblically and critically- that is, to interpret these challenges through the lens of Scripture and to take an analytical approach to evaluating **them**-- he has not been well-prepared to proactively address leadership challenges. The professional development program has imparted a leadership mindset that is leading to improved leadership capacity.

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The second perceived benefit has been in the author's confidence in approaching leadership. The author now has a core set of principles and competencies from which to draw in leading his church and meeting challenges. There is **great** confidence that comes from knowing possible courses of action to take in any situation. The author had hoped his Master of Business Administration studies would impart to him strategies and tactics for **leadership** but was disappointed to find a focus on administration, data analytics, and management of money and resources rather than an emphasis on leading people. The author approaches leadership challenges with a renewed confidence that he will find solutions, transform followers, and achieve success in overcoming roadblocks.

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The third perceived benefit has been in preparing the author to become a student of leadership. The word "seminary" means "seedbed", and is intended to convey that in seminary studies, seeds are planted that grow during a lifetime of study and ministry. The Civil Air Patrol professional development program, and the Air Command and Staff College in particular, have planted seeds in the author's mind which continue to grow. The author has now **come** to a more competent student of leadership. Biographies of leaders have become part of his reading, as have books on strategic thinking, military history, and the academic study of leadership. The

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professional development program has imparted to the author a theoretical and practical framework from which to study leadership, and a lens through which to interpret the lives and decisions of leaders. The present study arose from the author's desire to improve his study of leadership.

The fourth perceived benefit of the Civil Air Patrol professional development program has been in providing a laboratory for leadership outside the local church. For example, the author serves as chaplain at encampment each year. During encampment, leadership challenges emerge frequently involving logistics, personnel, and major decisions as more than two hundred people converge on a military base for a week of educational and formative experiences. As a member of the commander's staff, the author has seen how these leadership challenges are met, and is a key player in many of the decisions made. Several of the commanders and staff members have been former military officers and noncommissioned officers, successful business executives, and leaders from the educational and medical fields. Encampment is a week-long immersion in leadership challenges, none of which impact the author's local church ministry. It is an opportunity to detach from the author's church and return with new successes and new failures in leadership. Likewise, as Wing Chaplain, the author leads the chaplain program for the North Carolina Wing. This program gives the author experience in meeting leadership challenges in an organization that is not connected to his church. Mistakes do not embarrass him or damage his ministry, and successes increase his confidence and competence as a leader. This has proved invaluable in the author's leadership development.

CONCLUSION

This chapter has provided an analysis of the Civil Air Patrol professional development program. Key knowledge and competencies have been discussed. A brief biblical

analysis of the program has been offered. A cost/benefit analysis has been conducted, indicating that the professional development program offers educational opportunities at a significantly reduced cost compared to their market value. Additionally, possible tangible and intangible benefits of the program have been discussed. Seminary continuing education programs that may compare to the Civil Air Patrol program have been presented. Finally, a narrative approach has been used to evaluate the author's personal experience and the perceived benefits of the program to his leadership capacity.

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CHAPTER SIX: CONCLUSIONS

This chapter will conclude the present study. The thesis question will be restated and clarified. Previous chapters will be summarized, and findings presented. A program of study will be recommended, and questions for further study will be offered. A conclusion will indicate that the present study has successfully answered its research question.

RESTATEMENT OF THESIS

The present study began with the following question:

Is the Civil Air Patrol a feasibly effective continuing education program in leadership for parish clergy?

Clarification was included to define “feasible” as meaning that the program is accessible, available, affordable, and relevant for parish clergy. “Effective” was clarified to indicate that the leadership skills gained through the program should be conducive to the successful leadership of a local church.

SUMMARY OF PREVIOUS CHAPTERS

Chapter One

Chapter one introduced the research problem at hand. The context of the problem was discussed: every pastor is a leader, and many pastors are not well-prepared for leadership. Many leadership education and training programs are not accessible to parish clergy due to cost or a format that does not permit part-time study. The Civil Air Patrol, the United States Air Force Auxiliary, offers a professional development program for its members. Next, the research problem was stated: “This study will examine the feasibility of parish clergy using this program as a leadership continuing education program.” This introduction further clarified: “By feasible, it is meant that such a program is accessible, available, affordable, and relevant for pastors to complete part-time while serving in pastoral ministry. By effective, it is meant that the leadership

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skills learned in such a program are conducive to the successful leadership of a local church.”

Next, chapter one set forth the research methodology to be used, stating that bibliographical and reflective, as opposed to empirical, research would be used. Primary and secondary research questions were stated. The significance, assumptions and limitations, and organization of the study were explained, along with working definitions of a few key terms.

Chapter Two

In chapter two, relevant biblical and leadership literature was reviewed. This review began with an examination of five biblical texts identified as key passages in understanding a biblical view of leadership. These passages were First Timothy 3:1-13, Second Timothy 2:1-13, Titus 1:5-9, Acts 6:1-6, and Exodus 18:21-22. A survey of these texts found that the emphasis is placed on the character and godliness of the leader, rather than on a specific model of leadership. The Transformational Leadership model used in the professional development program includes four leadership behaviors, each of which is compatible with a biblical model of character-based leadership. These are Idealized Influence, Individual Consideration, Inspirational Motivation, and Intellectual Stimulation. The biblical review concluded that “The behaviors described in the Transformational Leadership model taught in the Civil Air Patrol professional development program are compatible with a biblical ethos on leadership.”

Next, chapter two reviewed literature relating to the Transformational Leadership model in the context of parish ministry. This review found that many authors correlate Transformational Leadership to effective leadership in the local church. Further, some researchers found that pastors should be educated and trained in leadership. The literature review concluded with Christine’s research, which advocated for seminary-based continuing education programs in leadership.

Chapter Three

Chapter three provided a detailed analysis of the context of ministry in the Civil Air Patrol as a chaplain. Access to the professional development program of the Civil Air Patrol is contingent upon service as a Civil Air Patrol officer. Parish clergy are not limited to the chaplaincy, but chaplaincy was discussed for two reasons: first, it is assumed that clergy would serve in the role of chaplains as an extension of their local church ministries; and second, because of the educational opportunities discussed in chapter four are unique to the chaplaincy. Chapter three surveyed the identity, structure, and missions of the Civil Air Patrol before moving on to expound upon the structure, history, and missions of the Chaplain Corps.

Chapter Four

Chapter four comprises the heart of the present study. In this chapter, the Civil Air Patrol professional development program was described in detail. The first section of the chapter described the five levels of the professional development program, including each level's requirement of service, education, and training. Specific educational opportunities discussed include specialty track training, the Officer Basic Course, Squadron Leadership School, Region Staff College, and National Staff College. Additional opportunities which are offered by the Civil Air Patrol but are not required for completion of the professional development program, including the Training Leaders of Cadets course and Unit Commanders Course, were discussed in the second section of the chapter. The third section evaluated the undergraduate and graduate-level Air Force education offered through Air University. Squadron Officer School, Air Command and Staff College, and Air War College were described in detail. The fourth section discussed opportunities for ministry development through the Chaplain Corps, including emergency services ministry training and region staff colleges. The fifth and final section of

chapter four evaluated the Full-Range Leadership Model which forms the theoretical basis of Civil Air Patrol and Air Force leadership education.

Chapter Five

The fifth chapter of the present thesis provided an analysis of the Civil Air Patrol professional development program. It began with a summary of the knowledge and competencies gained through the program, before beginning with a biblical analysis. This biblical analysis found that the Civil Air Patrol professional development program may provide pastors with increased competence in leadership, management, and administration, as well as a theoretical framework for leadership which is compatible with a biblical view of leadership and is informed by the pastor's character.

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Next, a cost/benefit analysis of the program was performed. The cost of participation in the Civil Air Patrol professional development program was found to be quite within the grasp of most parish clergy, at a cost of less than a few hundred dollars per year in most instances. The benefit of the program was quantified by determining the cost of similar educational opportunities. It was found that the pastor can gain access to education and training which would cost tens of thousands of dollars at market value, at very little cost. Thus, it was determined that the cost/benefit ratio was quite favorable. An analysis of the time cost of the program indicated that due to the nature of the program and the subjective experience of each participant, it is not possible to accurately estimate the time invested in the professional development program. However, due to the voluntary nature of the program, the pastor may selectively invest his or her time.

Next, possible tangible and intangible benefits that may accrue to the pastor who participates in the program were considered. Then, comparable seminary leadership programs

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were evaluated. It was found that many seminary programs in leadership contain a large core of biblical and theological studies which would be redundant for a pastor with the qualifications to become a Civil Air Patrol chaplain. Several programs that compare in rigor and scope with the Air University programs were discussed, as was the cost of such programs. It was concluded that “for the pastor who wishes to commit to rigorous, graduate-level study in leadership, Air University’s programs offer prestigious, accredited credentials which would otherwise be cost-prohibitive for almost all parish clergy to obtain.”

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Chapter five concluded with a narratological analysis in which the author described his subjective experience in the Civil Air Patrol professional development program, as well as his perception of the ways in which the program has increased his ministry leadership competence.

SUMMARY OF FINDINGS

This section will lay out the findings of the present study. The study began by asking if the Civil Air Patrol professional develop program is a feasible (accessible, available, affordable, relevant) program that provides parish clergy with effective leadership competencies; that is, leadership skills that are conducive to successful leadership in the local church. The author finds that the professional development program is indeed both feasible and effective, as defined within the parameters of this study.

Feasible

The feasibility of the program as a continuing education program for parish clergy was examined. To be feasible, the program must be one in which parish clergy can participate without undue or insurmountable challenges. Four terms were used to define “feasibility” for the purposes of the present study: accessible, available, affordable, and relevant. This section will

evaluate the Civil Air Patrol professional development program with reference to each of these factors.

Accessible

The Civil Air Patrol professional development program is accessible. It is conducted through a variety of media, including online courses, hands-on training and mentoring in local squadrons, and short-term residential studies. Civil Air Patrol squadrons are strategically placed throughout the country to provide as much coverage as possible. Thus, many, if not most, parish clergy have a Civil Air Patrol squadron accessible to them within a reasonable distance. A pastor can participate in the program without leaving his or her ministry for extended periods of time.

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Available

The Civil Air Patrol professional development program is available. For parish clergy who meet educational and denominational endorsement requirements, the process is not competitive or selective. Any pastor with a seminary education, a clean criminal record, and a denominational endorsement may join and participate fully in the program. For clergy with only a bachelor's degree, a waiver exists which permits full participation in the program.

Affordable

The Civil Air Patrol professional development program is affordable. Membership in the Civil Air Patrol costs \$67 per year. The most basic uniform is comprised of an official polo shirt which costs \$37. Most educational opportunities are free. The events which carry a cost are significantly less expensive than similar education opportunities outside the Civil Air Patrol. Parish clergy usually have limited funds for continuing education. The Civil Air Patrol requires a very small investment in comparison with the benefits gained.

Relevant

The Civil Air Patrol professional development program is relevant for parish clergy. By relevant, it is meant that the program offers the kind of associations, experiences, and training that are appropriate and useful for a pastor. In most evangelical, protestant churches, it would not be seen as inappropriate for a pastor to serve as a military auxiliary chaplain. Ministry training and experiences gained as a Civil Air Patrol chaplain are relevant to parish ministry.

Effective

The Civil Air Patrol professional development program is effective. The literature review of the present study indicated the research of several authors who found that the Transformational Leadership model correlates with successful ministry leadership. The Civil Air Patrol and Air University programs teach this model and have diagnostic instruments within the programs to measure the effectiveness of student learning. Grasp of the material is measured through job performance, mentoring, and testing. The program effectively communicates leadership competencies that are conducive to the successful leadership of the local church.

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RECOMMENDATIONS

In light of the effectiveness, accessibility, and affordability of the Civil Air Patrol professional development program, the author recommends that parish clergy who seek to enhance their leadership competencies should join the Civil Air Patrol as chaplains and use the professional development program as a part-time continuing education program in leadership. This section recommends three proposed programs of leadership education, completed through part-time study. These proposals are based on opportunities available for pastors with only an undergraduate degree who join with a waiver, for pastors with an M.Div. degree, and for pastors with an earned doctorate in ministry. These different educational levels correspond to different

plans because some aspects of the professional development program are restricted by grade, and a chaplain's level of education determines the grade at which he or she is commissioned.

For a Pastor with a Bachelor's Degree

Clergypersons who join the Civil Air Patrol chaplaincy with only a bachelor's degree enter under a waiver. They may perform all Civil Air Patrol chaplaincy functions, but may not serve directly with the Air Force. Such persons are appointed in the grade of first lieutenant and must hold this grade for a minimum of 30 months before becoming eligible for promotion to the grade of captain.¹ Such a person will progress more slowly through the professional development program because some opportunities, including Air University programs, are not available until a higher grade is attained.

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Year One

During the first year, the pastor is commissioned as a chaplain in the grade of first lieutenant. Level one requirements are completed within the first few weeks. Upon appointment as a chaplain, he or she is enrolled in the chaplain specialty track. The pastor may enroll in other specialty tracks as well. Six months after enrollment in a specialty track, the pastor may earn the technician rating. During this first year, the pastor should also complete the Officer Basic Course online, and perhaps Squadron Leadership School in an online or weekend residential format. Thus, a pastor should be able to complete level two of the professional development program within the first year of service.

¹ CAPR 35-5, *Civil Air Patrol Officer and Noncommissioned Officer Appointments* (Maxwell Air Force Base, Alabama: Civil Air Patrol, 2016), 10.

Year Two

During the second year of service, the pastor will become eligible to receive the senior rating in the chaplaincy specialty track, as well as any other specialty tracks in which he or she is enrolled. This year the pastor could also take the Corporate Learning Course for satisfaction of level three requirements. Additionally, the pastor could attend the Wing Conference for networking, education, and credit toward level three. As time permits, the pastor could also complete the course of study for the Yeager Award in aerospace education, and participate in mission chaplain training, including the Chaplain Emergency Services School.

Year Three

During the third year, the pastor becomes eligible for promotion to the grade of captain. He or she may thus enroll in the Squadron Officer School at Air University. During this year, the pastor could also attend a Chaplain Corps Region Staff College. With attendance at a second Wing Conference, the pastor who has followed the recommended course of study will complete level three of the professional development program, which is necessary for promotion to captain. As in year two, mission chaplain training may also be undertaken during year three.

Year Four

During the fourth year, the pastor should become eligible for the master rating in the chaplain specialty track upon completion of a second Chaplain Corps Region Staff College (assuming other requirements have been met). The pastor may satisfy level four requirements by completing two Chaplain Corps Region Staff Colleges or by completing Squadron Officer School. Additionally, the pastor should have enough familiarity and confidence in the Civil Air

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Patrol program to teach in leadership training courses, such as Squadron Leadership Schools.

During the fourth year, the pastor may complete the requirements for level four.

Subsequent Years

A pastor who follows the professional development plan described above will complete the requirements for level four during his or her fourth year of part-time study and volunteer service. He or she will hold the grade of captain and probably have earned a diploma from Air University for the completion of Squadron Officer School. At this point, however, his or her training opportunities will slow down greatly. A Civil Air Patrol captain must serve in that grade for a minimum of four years before becoming eligible for promotion to the grade of major. For such a person, three years in grade remain before he or she may enroll in Air Command and Staff College or attend National Staff College. If this pastor's primary interest is in the formal leadership education and training offered by the Civil Air Patrol professional development program, level four may be a good exit point. For the pastor who perceives benefit from ministry in the Chaplain Corps and ongoing involvement in the Civil Air Patrol, the next few years will consist of fewer formal educational opportunities. The pastor may progress through additional specialty tracks, and may also take the Unit Commanders Course, as well as any emergency services training and additional Chaplain Corps Region Staff Colleges.

In this pastor's eighth year of service, he or she will become eligible for promotion to major, and thus enrollment in Air Command and Staff College, as well as attendance at National Staff College. Five years later he or she will become eligible for promotion to lieutenant colonel and enrollment in Air War College.

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For a Pastor with a Master's Degree

A pastor who joins the Civil Air Patrol with a Master of Divinity degree or its equivalent is appointed as a chaplain in the grade of captain. Such a person may enjoy most of the benefits of the professional development program without delay.

Year One

During the first year of service and study, the pastor should quickly complete requirements for level one. He or she is enrolled in the chaplain specialty track upon commission as a chaplain and becomes eligible for the technician rating after six months. During the first year, the pastor should plan on completing the online Officer Basic Course and attending the Squadron Leadership School, either online or in a weekend residential format. These actions will result in completion of level two of the program.

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As a captain, the pastor may enroll in Squadron Officer School at Air University. He or she may progress at his or her own pace. A pastor appointed as a captain with a master's degree will be required to hold the grade of captain for four years before becoming eligible for promotion to the grade of major. As a captain, he or she may complete the professional development program through level four.

Year Two

During the second year, the pastor should be able to complete the senior rating in the chaplain specialty track. Completion of the Corporate Learning Course, earning the Yeager Award, and attendance at two Wing conferences completes the requirements for level three. If the pastor has attended a Wing Conference during the first year, then he or she could complete

level three during the second year. Mission chaplain training may be undertaken during the second year, including attendance at the Chaplain Emergency Services School

Year Three

During the third year, the pastor should be able to complete his or her master rating in the chaplaincy specialty track. Completion of two Chaplain Corps Region Staff Colleges or Squadron Officer School will satisfy the educational requirements for level four. Additionally, the pastor should have enough knowledge and confidence in the program to satisfy service requirements for level four by teaching at Civil Air Patrol educational events. Thus, a pastor who joins the Civil Air Patrol with a master's degree may complete level four of the professional development program and hold a diploma from Air University for the completion of Squadron Officer School by the end of his or her third year of service.

Subsequent Years

For the pastor described, an additional two years as a captain remain before he or she becomes eligible for promotion to the grade of major. At this point- the pastor's fifth year of service, he or she may enroll in the Air Command and Staff College and becomes eligible to attend the National Staff College. Five years after appointment to major, during the pastor's tenth year of service, he or she becomes eligible for promotion to the grade of lieutenant colonel and may enroll in the Air War College at Air University. As noted above in the discussion of pastors who join with a bachelor's degree, the long time-in-grade requirements between promotions may dissuade those who join primarily for the formal leadership education. Such a person might "top out" at level four, rather than continuing to serve and wait several years for the opportunity to advance in education. However, for the pastor who perceives benefit from

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continued service and is willing to wait, advanced, graduate-level education opportunities become available.

For a Pastor with a Doctoral Degree

A clergyperson who joins the Civil Air Patrol chaplaincy with a master's degree and an earned doctorate is commissioned as a captain, with eligibility for promotion to major after one year as a captain. This person would not be required to complete level four before promoting to major, due to his or her professional appointment. For this person, almost all components of the Civil Air Patrol professional development program are available within the first two years. A proposed program of study follows.

Year One

In the first year, a pastor could join the Civil Air Patrol and receive appointment as a chaplain. During this first year, he or she would be appointed in the grade of captain. Level one requirements are completed in the first few weeks. During this first year, the chaplain could enroll in Air University's Squadron Officer School early, to allow plenty of time to work through the self-paced program while taking advantage of other Civil Air Patrol training and education. Upon appointment as a chaplain, the pastor is enrolled in the chaplain specialty track. He or she may also select other specialty tracks to pursue concurrently. Technician ratings in each specialty track require six months of service, during which time other requirements are met. A pastor enrolling in this program should complete the technician rating in the chaplain specialty track during his or her first year. Additionally, the Officer Basic Course and Squadron Leadership School could be completed during the first year. Because level three requires attendance at two Wing Conferences, the pastor could attend his or her state's Wing Conference during the first year. This conference also includes educational sessions in various leadership areas, including

chaplaincy. Thus, by the end of the first year of service and study, the pastor can reasonably complete level two of the professional development program and hold a diploma from Air University for completion of Squadron Officer School.

Year Two

After one year of service in the grade of captain, the pastor with a doctoral degree becomes eligible for promotion to major. As a major, he or she may enroll in Air University's Air Command and Staff College. The time to complete the self-paced program varies, but it is a rigorous, graduate-level program, so the pastor who wishes to take advantage of this program should enroll early to allow maximum time to complete it. During this second year, the pastor should earn his or her senior rating in one or more specialty tracks. Another Wing Conference can be attended for networking, continuing education, and credit toward level three. The pastor can complete the General Charles E. "Chuck" Yeager Award during the second year by reading a book about aerospace and passing an online examination. For completion of level three, the Corporate Learning Course offered online or in a weekend format, should also be completed during the second year.

Additionally, the pastor could take advantage of chaplaincy education and training during the second year. Attendance at a Chaplain Corps Region Staff College, as well as mission chaplain training through the Chaplain Emergency Services School, are options.

At the end of the second year, the pastor could have completed level three of the professional development program and be progressing well in the Air Command and Staff College without a burdensome investment of time.

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Year Three

The third year of chaplaincy is a time of continued growth and development. The master rating in chaplaincy requires a minimum of eighteen months of service in the senior rating, depending on the chaplain's duty position, so while the chaplain may not earn the master rating in his or her third year, progress will be made. Another Chaplain Corps Region Staff College may be attended in the third year, as well as chaplain emergency services training not completed during year two. The pastor who has enrolled in the Air Command and Staff College could continue studying in this program, perhaps completing it this year (the second year of enrollment in the Air University program). An additional Civil Air Patrol course, the Unit Commanders Course, could be taken in a weekend residential format or online. Additionally, the pastor should have enough familiarity and experience to satisfy level four requirements by teaching classes at a Squadron Leadership School.

Year Four

During the fourth year of service in the Civil Air Patrol, the pastor who has followed the progression described should complete the fifth level of the professional development program. Such a pastor may also have been offered increasing levels of responsibility within the organization and may be serving as a Group Chaplain or a Deputy Wing Chaplain. Any outstanding requirements for level five may be met during this year. Additionally, the pastor could perhaps attend the National Staff College, a weeklong residential education program at Maxwell Air Force Base, Alabama.

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Year Seven

During the seventh year of chaplaincy, if a pastor has remained in service this long, the pastor will have held the grade of major for five years, and thus be eligible for promotion to lieutenant colonel. As a lieutenant colonel, he or she may enroll in the Air War College.

QUESTIONS FOR FURTHER STUDY

As the present thesis concludes, what questions have been raised which merit further study in the future? Two significant questions come to mind and are sketched out briefly below.

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First, are there similar professional development programs available to parish clergy? The Civil Air Patrol professional development program seems to be unique in its leadership education and training, offering military education training to civilian volunteers at an affordable price. The Coast Guard Auxiliary utilizes civilian volunteers to augment the work of the Coast Guard in a manner similar to the Air Force's use of the Civil Air Patrol. The Coast Guard Auxiliary has a four-tiered leadership development program which may merit further study. The Coast Guard Auxiliary does not have a chaplain corps or a cadet program and offers far fewer options for service. It does not offer accredited, graduate-level education to its members.

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Second, how might parish clergy augment the Civil Air Patrol professional development program? The focus of this thesis was practical and pedagogical. A more theoretically-oriented study might examine the Full-Range Leadership Model specifically as a church leadership model and recommend areas in which pastors may wish to augment the leadership education and training they receive in the Civil Air Patrol professional development program.

CONCLUSION

This thesis has demonstrated that the Civil Air Patrol professional program is a feasible and effective continuing education program in leadership for parish clergy. Ministry as a Civil Air Patrol chaplain can provide opportunities for experience, training, and education which are otherwise not available to parish clergy. Thus, the present study has successfully answered the research question with which it began, and has made a unique contribution to the study of ministry education.

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