

## **PREFACE**

Modern life is full of challenges and uncertainties. Its pace and complexity do not lend themselves to mature thought on important issues. As a result, members of the Officers Christian Union have commissioned a short booklet to examine one important issue: the relationship between the exercise of military leadership and the Christian faith that they profess.

This booklet examines the relevance of the Christian faith to military decision-making, and in particular to practical military leadership.

Designed to fit easily into a rucksack or pocket, it is pitched at junior and middle-ranking officers, and so puts some emphasis on Command, none-the-less it deals with principles which are applicable at all levels of leadership. The tone adopted is Joint, as opposed to single Service, to better reflect current military doctrine; and multi-denominational, the better to mirror the diversity of the Christian church. Senior serving, or recently ex-serving, officers of all three Services have been consulted in its compilation.

A parallel publication (called Military Leadership and the Christian Faith) addresses more deeply the intellectual framework of leadership, and the related disciplines of command and management, and their relationship to Christian beliefs. Additionally, a video shows the relevance of the Christian faith to contemporary military leadership problems, either in combat or in peace. Each component of this trilogy is available on request.

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# CHAPTER 1

## MILITARY LEADERSHIP

### WHAT IS LEADERSHIP?

101. Leadership has always been an essential component of military business. Indeed, even civilian organisations accept that leadership is a key component of their success<sup>1</sup>, however, leadership has been given various definitions. One common definition is that leadership is an indefinable quality that makes some people good at activating others in a particular direction.<sup>2</sup> In a tri-Service context, leadership is a key component of the professional competence of every military officer and non-commissioned officer. Two great commanders characterised it as either that mixture of example, persuasion and compulsion which makes men (and women) do what you want them to do<sup>3</sup>, or the capacity and will to rally men and women to a common cause and the character which inspires confidence causing others to follow.<sup>4</sup> These definitions still find favour today.

102. A recent Army doctrine publication states that Command at lower levels is closely linked with a direct style of leadership, it also notes that Command, Leadership and Management are closely related<sup>5</sup>. Therefore at different levels of Command<sup>6</sup>, the balance between leadership, management and command skills will change<sup>7</sup>. This booklet will concentrate on leadership at the tactical level, although the concepts are equally applicable to leadership at the operational and military strategic levels.

### APPROACHES TO LEADERSHIP

103. There are 3 common approaches to leadership training. These are variously based on teaching the leader to understand either the relationships between the leader and the led (so called Situational Leadership)<sup>8</sup>; or the

<sup>1</sup> For example “*Leadership is of the utmost importance. Indeed there can be no substitute for it*”. *The Practice of Management*. Drucker, Pan (1955) p194.

<sup>2</sup> *Pocket Manager*, Economist (1992) p137.

<sup>3</sup> Field Marshal Slim, quoted in *ADP Command*, paragraph 0242.

<sup>4</sup> Quoted in *Leadership*, Naval Book of Reference (BR) 2138.

<sup>5</sup> *ADP Command*, paragraph 0104 and 0107.

<sup>6</sup> *British Defence Doctrine* defines 4 Levels of Command - Tactical, Operational, Military Strategic and Grand Strategic, in ascending order.

<sup>7</sup> The interrelationship between these interlocking skills is explored more fully in the parallel OCU Publication *Military Leadership and the Christian Faith*.

<sup>8</sup> For example in *Leadership and the One Minute Manager*; Blanchard, Zigami and Zigami Fontana (1985).

approach that should be adopted to the Task, the Team and the Individual (Action Centred or Functional Leadership)<sup>9</sup>; or the qualities required for good leadership<sup>10</sup>.

104. **Situational Leadership.** Situational leadership encourages leaders to adopt one of 4 different styles varying from the more autocratic (Directing) through more supportive styles (Coaching or Supporting) until little support or direction is required (Delegating). The approach is selected on the basis of the competence of the subordinate. Situational Leadership has not found favour in the Services because, in the highly task orientated business of military leadership, the leadership approach is driven by the task at hand and the resources available, not solely by the competence of the subordinate. Situational Leadership does help with delegation, but will not be considered further.

105. **Functional leadership.** As a result of studies into group behaviour, Dr Adair evolved the philosophy of functional leadership at the Royal Military Academy Sandhurst in the early 1960s. This leadership training approach was adopted by the 3 Service Academies by the early 1970s. The functional leadership method recognises that within any group there are 3 inter-related areas which command a leader's attention, traditionally illustrated by 3 intersecting circles.

<sup>9</sup> *The Skills of Leadership*, Adair, Gower (1984).

<sup>10</sup> See for example BR 2138, *op cit*.

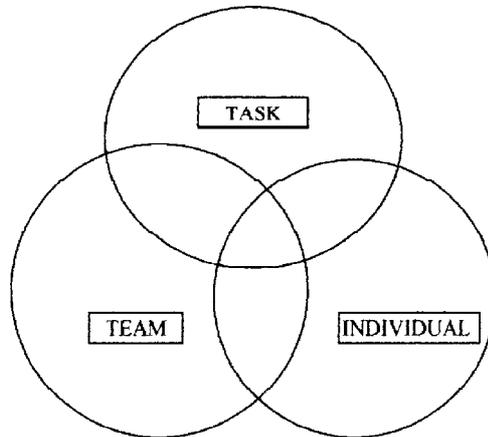


Figure 1 - Functional Leadership

106. Adair divides the leadership functions into those directed towards the needs of the task<sup>11</sup>, the team<sup>12</sup> and the individual.<sup>13</sup> Having identified the components of leadership, the leader must also recognise 2 points. First, that the 3 areas of need must be kept in balance; excessive attention to one area will not only be to the detriment of the others, but will deny the achievement of the best results. Second, that the needs are interactive and in part will impinge on each other, this is illustrated by the overlapping areas in Figure 1.<sup>14</sup>

107. **Morale.** For military leadership, one of the most important areas of overlap between Task, Team and Individual is morale<sup>15</sup>. Morale is a state of

<sup>11</sup> Task needs include: identifying tasks and constraints; establishing priorities; checking resources; making a plan; briefing the group and checking understanding; monitoring and reporting progress; maintaining standards; and reviewing objectives, replanning if necessary.

<sup>12</sup> Team needs include: eliciting support; co-ordinating effort; ensuring involvement and commitment of individuals; reconciling conflicts; learning from failure and sharing success.

<sup>13</sup> Individual needs include: clarifying and gaining acceptance of objectives, assessing skills and delegating accordingly; counselling of individuals and encouraging, appraising, guiding and training. A H Maslow in *Motivation and Personality*, Harper (1954) produced a hierarchy of needs as follows: the need for food, water and sleep; for security and protection from danger; for belonging and social activity; for self-respect, recognition and status; and for growth, personal development, and accomplishment. Lower priority individual needs must be satisfied before the higher can be addressed.

<sup>14</sup> The exercise of functional leadership is expanded at paragraph 207.

<sup>15</sup> Doctrinally, the maintenance of morale is the 2nd Principle of War, *British Defence Doctrine Annex A*.

mind. It is that intangible force which will move a whole group of men to give their last ounce to achieve something without counting the cost to themselves; that makes them feel that they are part of something greater than themselves<sup>16</sup>. Morale has certain identifiable foundations. These are: spiritual, that is a belief in the cause for which one is fighting and self respect; intellectual, such as professional knowledge and good self discipline; and material, which includes a confidence in the equipment to hand. Many great leaders have noted that the spiritual or moral component of warfare is the most important<sup>17</sup>, it has also been stated that only spiritual foundations can stand real strain<sup>18</sup>.

108. **Leadership Qualities.** Leadership qualities are the observable traits of good leadership. No widely accepted consensus exists on the characteristics required, which change with time<sup>19</sup>. One modern list of qualities<sup>20</sup> is:

- a. Professional Knowledge.
- b. Vision and Intellect.
- c. Judgement and Initiative.
- d. Courage and Resolve.
- e. Self Confidence.
- f. The Ability to Communicate.
- g. Integrity and Example<sup>21</sup>.

<sup>16</sup> *Defeat into Victory*, Field Marshal Slim, Cassell (1956) p182.

<sup>17</sup> Napoleon is credited with saying that the moral is to the physical as 3 is to 1; Clausewitz noted that *moral elements are among the most important in war*; Montgomery remarks that *all [leaders] are motivated by some inward conviction*.

<sup>18</sup> *Defeat into Victory*, Field Marshal Slim, paraphrased in Adair, *op cit.*, p23.

<sup>19</sup> *The Art of War*, Sun Tsu, Oxford (1963) p65; some components are in *The Art of War* by Macchiavelli; Montecucoli defined an ideal commander; Montgomery lists having: truth and character, infectious optimism, perseverance, sound judgement, a good knowledge of human nature, a clear view of problems, self control, being a good judge of character, and having an ability to dominate events; US Marine Corps *Warfighting* also lists some qualities, but while there is overlap, there is no one common list.

<sup>20</sup> After ADP *Command*.

<sup>21</sup> These qualities are examined more fully at paragraphs 306 to 314.

## GENERAL ASPECTS OF MILITARY LEADERSHIP

109. **Delegation.** Each of the 3 leadership approaches above requires an additional skill for their exercise in a modern military setting. The leader cannot do everything himself, and therefore in most military circumstances some form of delegation is required. In delegating, the leader remains responsible for the completion of the task but he exercises his control over that task in a dispersed way. Delegation has been a feature of military leadership for centuries; it was inherent in Nelson's instruction to his subordinates before Trafalgar: No Captain can go far wrong if he lays his ship alongside one of the enemy. Effective delegation requires certain principles to be followed. These include: trust, mutual understanding, unity of effort, decentralisation, and timely and effective decision making. In the Army, these principles have been embodied in an approach known as Mission Command<sup>22</sup>.

110. **Leadership development.** It is in their character and their ability to think quickly and creatively under pressure that good leaders show their true strength. Leadership is complex, but to be effective it must involve a willing response from the led. While undoubtedly there are underlying principles, human nature is varied, which, when combined with the changing nature of combat, makes successful military leadership more of an art than a science. Not everyone can become an effective leader, especially if they do not show any recognised leadership qualities, but under-used or unrecognised leadership talents may be developed with good results; however, it must be said that there is no standard formula for good military leadership. Each leader must be free to exercise his or her personal skills to the full, especially as current doctrine defines such a wide range of potential operations<sup>23</sup>, each of which can be under a variety of different methods of Command and Control<sup>24</sup>.

111. **The imperative of leadership.** Positive leadership is an essential component of the success of great enterprises. Governments have been criticised for not showing it and military operations have failed without it. Culturally in the West, leadership is approached from attitudes towards people and events which have profoundly Christian roots. These roots, and the faith from which they originally came, will be examined in the next chapter.

<sup>22</sup> See ADP *Command* paragraph 0210.

<sup>23</sup> Combat, Deterrence, Support to Diplomacy, Peacekeeping, Peace Enforcement, Military Home Defence, Military Aid to the Civil Authorities, Non-combatant Evacuation Operations, Humanitarian Aid, Monitoring Compliance, and Public and Ceremonial Duties. *British Defence Doctrine* p 6.4 - 6.14.

<sup>24</sup> See *British Defence Doctrine* Annex D.

## CHAPTER 2

### CHRISTIANITY AND MILITARY SERVICE

#### CHRISTIANITY

201. Christianity is a faith with an historical foundation. It started about 2000 years ago, when a number of Jews decided to follow Jesus Christ. They and their modern counterparts believe that, in Jesus, God showed himself to mankind. Jesus, both by living a life of service to others which showed the caring nature of God, and by His self-sacrificial death, opened the only way for imperfect people to find a full relationship with God the Father; that one way is through belief and trust in reconciliation bought through Christ's death. This faith was proved to be based on a solid foundation, in the time of Pontius Pilate, through Jesus' historic and unique resurrection from the dead<sup>25</sup>.

202. This faith has changed the world. It affects every component of life, including military activity.

#### CHRISTIANITY AND MILITARY SERVICE

203. For some Christians the only legitimate response to the claims of Christ is a deep and sincere pacifism. Space does not permit the reconciliation of the apparently conflicting positions of one of the 10 Commandments which says, thou shalt not kill<sup>26</sup> and the protection of life and property through military action. A separate OCU booklet addresses this important subject<sup>27</sup>. In brief, Jesus did not condemn members of the Roman Army of occupation in Palestine, but said to soldiers do not extort money and do not accuse people falsely<sup>28</sup>. Also, the four Roman centurions mentioned in the New Testament are all commended in some way. Jesus commended one for his faith and the one who witnessed the crucifixion was so impressed by Jesus that he said surely He was

<sup>25</sup> There is great variety in the Christian faith professed by people. Although a full discussion is better held with committed believers, amongst those who believe it is clear that God meets them on the level that they can accept. Faith also grows when it is exercised, and all have found it important to follow up a belief in the resurrection of Jesus with some of the Christian disciplines such as prayer, reading the Bible and going to church.

<sup>26</sup> Exodus 20:1-16.

<sup>27</sup> *The Christian and Military Service*, available from the address in the Preface.

<sup>28</sup> Luke 3:14.

<sup>29</sup> Luke 7:9; Luke 23:47/Matthew 27:54; Acts 10:2; Acts 27:43.

the Son of God<sup>29</sup>. Military Christians see no contradiction between their professional lives and their faith, indeed they take strength from their faith because to lay down one's life for one's friends attracts the highest accolade Jesus bestows<sup>30</sup>.

204. Although the Christian faith can be seen to be permissive of military action, it also imposes restrictions on conflicts. These restrictions were first laid out in the Bible in about 2000BC<sup>31</sup> and have been developed into a classical Christian concept of the use of military force, known as the Just War concept, see Annex A. This concept has now become accepted as part of International Law, and is embodied in the Laws of War, components of which are also summarised at Annex A. These international agreements define the limits of acceptable behaviour in conflict and have a solid Christian foundation.

205. However, Christianity is completely misunderstood if it is seen as only providing a moral framework for military action; neither is it fully understood if it is just seen as providing an overarching umbrella of God's providence over any military effort. Christianity was never intended to be made impersonal in either of these ways<sup>32</sup>.

#### **LEADERSHIP AND CHRISTIANITY**

206. Leadership writers do not presume that Christian faith is essential for good leadership and neither does this booklet, however, there is a strong historical connection between military leadership and the Christian faith. This results, in part, from the importance of the military in society when Jesus was born, and from the moral frameworks for military action developed by Christian thinkers<sup>33</sup>. This connection remains relevant for 3 reasons.

a. First, in full-scale war, leadership is put to the ultimate test, in the most terrible activity on earth. For this testing circumstance, many military people have acknowledged the moral, inspirational or spiritual energy needed to lead effectively; for example, Clausewitz remarked the moral elements are among the most important in war<sup>34</sup>. When killing, destroying or putting at risk the lives of others, the Service person is only a short step from excess. The leader must check any tendency to such excesses, and uses a moral framework (of right and wrong) to do

<sup>30</sup> John 3:15.

<sup>31</sup> Deuteronomy 20.

<sup>32</sup> Jesus said *I have come that they may have life and have it to the full*, John 10:10.

<sup>33</sup> This is developed at paragraph 204 and Annex A.

<sup>34</sup> *On War*, Clausewitz, Book 3, Chapter 3, Princeton (1976), p184.

so. The moral content of leadership is, therefore, very important.

b. Second, most of the principles of leadership occur in the Bible. Written either about or by kings, top civil servants and military leaders, it chronicles tactical encounters, the conduct of war, and the inter-relationships between leadership, command and management. Despite being written at least 1900 years ago, to Christians it is an invaluable reference on leadership. Montgomery for example, remarked, “I firmly believe that in all branches of Western democracy, with our long Christian tradition, a leader will not appeal to many unless he possesses the Christian virtues”<sup>35</sup>.

c. Finally, human frailty should make all leaders consider how best to shoulder the significant responsibilities of leadership and command. People make mistakes, indeed, the more one studies the lives of great military leaders, the more one realises that there is not only a vast diversity in their characters and methods, but nearly all of them have exhibited frailties which one would have expected to have reacted against their positions and authority<sup>36</sup>. Modern warfare is in the public eye and leaders need to consider every component of their calling, including their frailties, in order to be fully effective.

207. For these reasons, it can be argued that any examination of military leadership should include a consideration of the Christian faith, because the two are not just relevant to each other, but closely intertwined. This close relationship is recognised both by talented military thinkers and in the Bible.

<sup>35</sup> *The Path to Leadership*, Field Marshal Montgomery, Collins (1961) p 12.

<sup>36</sup> *The Art of Leadership*, Captain S W Roskill DSC Royal Navy, Collins (1964).

## CHAPTER 3

### CHRISTIAN MILITARY LEADERSHIP

301. Just as Christianity is about a relationship with the living God, so the Christian leader understands leadership as a relationship between the leader and the led. Service, rather than self interest, is a key component of leadership. This is epitomised in Sandhurst's motto 'Serve to Lead', which closely parallels Jesus' instruction to His disciples, "Whoever wants to become great among you must be your servant"<sup>37</sup>. Both the functional approach to leadership and the qualities approach, covered in Chapter 1, have distinctively Christian components that should encourage leaders to practise their faith effectively in the Armed Services. Also however, Christian faith involves a relationship with God which offers the prospects of enhancing the leader's effectiveness.

#### FUNCTIONAL LEADERSHIP

302. **Christian Leadership and the Functional Approach.** The functional approach to leadership shows that leadership is essentially an interaction between the leader, the situation and the led. It is based on a commitment to the achievement of the task, the need to maintain cohesion, and the need to take account of the needs of the individual.

303. **The Task.** The leader's first function concerns the task. Before anything else, leaders must have a belief in the overall justness of the cause for which they are fighting, for without this subordinates will sense a lack of conviction and not follow fully<sup>38</sup>. Next, the leader must select and define the task. This is the first Principle of War<sup>39</sup>. It calls for a high degree of professional competence, both to identify the tasks that are components of a larger directive and to see the best military method to achieve them. Third, the leader must develop and communicate the plan, control the work and encourage the team to work

<sup>37</sup> Matthew 20:26.

<sup>38</sup> The Chief of the Defence Staff in 1993, Field Marshal Sir Peter Inge stated that "*it is fundamentally important for a leader to have a credo or belief in what he stands for*". *Management Today* November 1993.

<sup>39</sup> The Selection and Maintenance of the Aim, see *British Defence Doctrine Annex A*.

together to achieve the task. This requires clarity of mind, to develop and then to hold to the plan when surrounded by the friction<sup>40</sup> or fog of war, and also to make new plans as courses of action are found to be less successful. It also requires inspiration, both to persevere in the battle and to maintain the trust of subordinates when suffering setbacks or losses. Jesus was a task centred leader<sup>41</sup>, and in the essentially solitary task of leadership, the Christian leader's close and prayerful daily walk with God gives him access to strength for this often demanding activity. God says, "Fear not for I am with you"<sup>42</sup>. This does not guarantee success, which would be jingoism, but does give a Christian leader great personal confidence which is contagious and fosters good morale.

304. **The Team.** In functional leadership, the leader's second function is to maintain and promote the unity and cohesiveness of his team. This requires good communication, the creation of a team spirit, the encouragement of team self-discipline and standards, and the exercise of Service discipline within the team. These are particularly difficult under stress and when some components of the team are temporarily carrying more of the burden of the task than others. It requires insight, to note the effects of the distribution of stresses on the team, and personal character, to inspire them to continue the struggle. These skills are not uniquely Christian, and are acquired with practice, but the Christian can be encouraged by Jesus' emphasis on the team<sup>43</sup>. Also for Christian leaders there are promises which offer access to strength greater than that naturally available, such as, "If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him, and my God will supply every need of yours according to His glorious riches in Christ Jesus"<sup>44</sup>.

305. **The Individual.** Addressing the needs of the individual members of the team is good leadership practice: it invests in the sustainability of individuals, which is good preparation for protracted operations<sup>45</sup>. Many different approaches can be used with individuals, since their leadership depends fundamentally upon the interaction between unique people (them and the leader),

<sup>40</sup> Clausewitz, *Op Cit.*

<sup>41</sup> *Did you not know I must be about my Father's business?* (Mark 2:49 AV). His emphasis on the task is also evident in John 2:4, John 4:32-34, Mark 1:17, Luke 9:1-6 and Matthew 28:19,20.

<sup>42</sup> Isaiah 41:10.

<sup>43</sup> Seen clearly in Mark 10:35-45; John 15:14,15 and John 17:6-11.

<sup>44</sup> James 1:5 and Philippians 4:19.

<sup>45</sup> Jesus also used specific styles of leadership for the individuals who followed Him; contrast the circumstances and His responses in Mark 8:27-30, Mark 9:2-7 and John 13:31-38.

and so it is impossible to be prescriptive. The Christian leader takes counsel from Jesus, who came not to serve but to be served, and from His second great commandment, “to love your neighbour as yourself”<sup>46</sup>, that is a selfless style of leadership. In the late 20th century, this concept of Christian love should not be misinterpreted; it is best defined as seeking the best for another<sup>47</sup>. In a conflict, it may be that the best for an individual is their being praised, encouraged, disciplined, sent home, or ordered to attack again. The leader’s insight based on the circumstances of the task, team and individual will help to decide.

### QUALITIES OF LEADERSHIP

306. **Christian Leadership and Leadership Qualities.** The functional approach to leadership describes how to lead; in contrast, the qualities approach to leadership highlights the tools of the trade. The following examination gives a Christian approach to the qualities of leadership from Chapter 1, and shows that these attributes may be developed through combinations of 3 methods: instruction, self study and prayer.

307. **Professional Knowledge.** There is no short cut to the acquisition of professional knowledge. Christian leaders, knowing they are representing Jesus, should work diligently, by study and practice, to acquire the professional knowledge necessary for the role to which they are called, not being afraid to make and learn from their mistakes. Even great commanders have had difficulty mastering some aspects of their profession. For example, Hannibal’s cavalry commander criticized him after using a new tactic to win the highly successful battle of Cannae in 216 BC, because, “you know how to win a victory, Hannibal, but not how to use it”<sup>48</sup>. Hannibal’s failure to exploit the victory he had created threw away a significant opportunity to win the campaign<sup>49</sup>. He had to learn

<sup>46</sup> Matthew 20:28 and 22:39.

<sup>47</sup> Christian love is defined in 1 Corinthians Chapter 13.

<sup>48</sup> *The Story of Rome*, MacGregor, Nelson (1967) p172.

<sup>49</sup> *The Art of War*, Machiavelli, Ad Cap (1965) p120. Some other examples of the limitations of Commanders are in *On the Psychology of Military Incompetence*, Norman Dixon, Futura (1976).

under pressure. In modern warfare, additional constraints such as International Law, UN Security Council Resolutions and Rules of Engagement further stretch the leader's professional knowledge. Being patient and learning under the testing circumstances of combat is a severe test of character, especially where publicity puts the leader under the spotlight.

308. **Intellect and Vision.** While little can be done to develop intellect, which is an inherent talent, its employment can be hindered by worry and stress. Christian leaders can confidently and routinely seek God's guidance to cut through the fog of war. By assuring themselves of the justice of the cause before arrival in theatre<sup>50</sup>, Christian leaders can inspire their subordinates. Also, by daily prayer and short Bible readings, they can keep a clear mind under severe stress<sup>51</sup>. It is also important for the leader's Chaplain, family or local church to pray; because in fast moving warfare at sea, on land and in the air, there may be periods where the leader cannot find the time for regular personal prayer. When times are less stressful, studying the Bible can be invaluable in stimulating leaders' minds to be creative as they consider military problems.

309. **Judgement and Initiative.** Accurate decision making under pressure and the wisdom to discern the differences between good and bad advice are both components of sound judgment. Also the time taken to make judgements is a significant factor in setting the tempo of a conflict<sup>52</sup>. Command and Control Warfare (C2W) seeks to disrupt the ability to accumulate information and intelligence, make good judgements or disseminate decisions<sup>53</sup>. Since this discipline may be used by an enemy<sup>54</sup>, the leader must put a premium on calm, appropriate and timely judgements, especially in the most confused situations.

<sup>50</sup> For example by considering, and if necessary praying about, the principles of a Just War at Annex A.

<sup>51</sup> Drake and Nelson both wrote famous prayers; Field Marshal Slim and General Wingate were also firm believers in prayer. More recently, the Second in Command of 2 PARA at Goose Green found prayer gave him the route to victory for a tired battalion, which was outnumbered and short of ammunition. (See the video *Command and the Christian Faith*.)

<sup>52</sup> *The rate or rhythm of military activity relative to the enemy; British Defence Doctrine* (p: G.14).

<sup>53</sup> *British Defence Doctrine*, page 4.10-11.

<sup>54</sup> *Accomplished by attacking the will, increasing the commander's sense of stress, creating an atmosphere of uncertainty and chaos that will undermine his will and capability to fight and degrading his ability to make and disseminate decisions,*

ADP *Command* Chapter 6 Annex C.

<sup>55</sup> James 1:5-7 and Psalm 119:98, 99.

The God-given gifts of wisdom and discernment<sup>55</sup>, and the learned norms of right Christian behaviour are a significant aid to see through these attempts to disrupt decision making. Furthermore the seizure of the initiative<sup>56</sup>, in the sense both of using wisdom and of turning an unfavourable situation to advantage, was a characteristic of Christ in His dealings with those who were opposed to Him<sup>57</sup>. Christian leaders can therefore seek to use the same characteristics, and be as wise as serpents<sup>58</sup>.

310. **Courage and Resolve.** Physical courage is required to face danger and exhaustion. Moral courage is required to make unpopular decisions. Resolve is required to live with the consequences of decisions, in peace or war. These are key characteristics that glue the other qualities of leaders together, and without which they can achieve little. The Christian can be inspired by the remarkable courage that Jesus showed throughout His ministry, and especially under personal threat at the time of His betrayal, trial, and crucifixion<sup>59</sup>. Throughout the Bible, God tells his followers to be strong and courageous<sup>60</sup>. Christians receive the forgiveness of personal failure from their Heavenly Father; this helps Christian leaders to, “be resolute and stand [their] ground”<sup>61</sup>.

311. **Self Confidence.** Doubts erode the confidence of the leader and, ultimately, of those who follow. For some, self confidence is a natural attribute; Christians take a different position because their confidence is not in themselves but in their God. The Bible puts considerable emphasis on the confidence of believers, encouraging them to, “fear not for I am with you;” to, “approach God with confidence;” and, “to have confidence before Him”<sup>62</sup>. This form of confidence is not driven by circumstances: it is driven by a strong belief in the strength of God for all circumstances including, if necessary, high intensity conflict<sup>63</sup>. The confidence that Christian leaders draw from trusting God defeats many aspects of self doubt and helps them to be confident, and therefore more effective, when leading in highly demanding circumstances.

<sup>56</sup> Part of *Surprise* the 4th Principle of War, *British Defence Doctrine Annex A*.  
<sup>57</sup> Despite deliberate attempts to humiliate Him through public questions on highly contentious issues in John 7:25 to 8:11, Jesus kept the initiative through wisdom and good judgement.  
<sup>58</sup> Matthew 10:16.  
<sup>59</sup> See John 13:8-14:4 and John 15:18-18:10.  
<sup>60</sup> For instance three times Joshua is told this by God in the first 9 verses of the book of Joshua alone.  
<sup>61</sup> Ephesians 6:13.  
<sup>62</sup> Isaiah 41:10; Hebrews 4:16 and 1 John 3:21.  
<sup>63</sup> Philippians 4:19.

312. **The Ability to Communicate.** “A commander is dependent on communications since communications form an indispensable ‘nervous system’ linking the points of command”<sup>64</sup>. These links are the bearers of the personal communication of the leader. The increasing possibility of British Forces being involved in an *ad hoc* coalition<sup>65</sup> puts a premium on such communication being both clear and concise. There is no particular Christian virtue in communication. Christian leaders can be encouraged by the lengths to which Jesus went in order to communicate with His followers and to ensure that they understood His mission and approach<sup>66</sup>, and they can seek to do the same.

313. **Integrity and Example.** Integrity is a vital ingredient in the leader; it inspires subordinates and creates the climate of mutual trust necessary for effective delegation. Despite the changing standards of society, high standards of personal morality set a good example, command respect and allow the leader to withstand, without distraction from the task, the increasingly searching scrutiny of the press. The flawless integrity and irreproachable example shown by Christ to His followers are an inspiration to the Christian leader<sup>67</sup>. Furthermore, the sharpening of the conscience through prayer and study promotes integrity and encourages Christian leaders to set an example that speaks much louder than words.

314. **Character Development.** It is important to acknowledge and encourage the differences in individuals, so as to ensure they can best develop their own style of leadership. However, many of the characteristics of leadership identified in Chapter 1 can be developed to improve leadership performance. For the Christian, God can transform the character in response to prayer and a disciplined lifestyle. St Paul writing to the Christians in Rome states: “be transformed by the renewing of your mind”<sup>68</sup>. The Bible in many places encourages Christian believers to let God develop their character<sup>69</sup>, not by them trying to be something that they are not, but by asking God to help them develop the characteristics they need, through formal instruction, self study and helping them to change.

<sup>64</sup> ADP *Command*, paragraphs 0316 and 0527

<sup>65</sup> *British Defence Doctrine*, page 7.7.

<sup>66</sup> With His followers Jesus used direct teaching (such as the Sermon on the Mount (Matthew 5:1-7:28)); analogy (Matthew 13:1-52); commendation (Matthew 8:5-13) and personal challenge (Matthew 16:22,23).

<sup>67</sup> Jesus was faced with opportunities not to rely on God, to self aggrandisement through spectacular acts or to take to Himself the splendour of the kingdoms of the world. He resisted all of these (Matthew 4:1-11).

<sup>68</sup> Romans 12:2; Galatians 5:22,23 and 2 Peter 1:5-9.

<sup>69</sup> See, for instance, Psalm 51:10 and Romans 5:3-5.

## GENERAL POINTS

### 315. General Aspects of Leadership.

a. **Effective Delegation.** Effective delegation is based on a clear understanding of the superior commander's intention, a duty to fulfil that intention, and a dependence on timely decision-making (including subordinates using their initiative to bring about the superior commander's intention, as situations change)<sup>70</sup>. This promotes decentralised command, freedom and speed of action and initiative<sup>71</sup>. Most of the principles of delegation<sup>72</sup> have been discussed in some form above; however, they have a distinctively Christian flavour, following the example of Christ. Jesus give His followers His overall intention; trained them by teaching, by practice and by example; supplied them with the resources for the task; and then left them to get on with it, while remaining available to reinforce, through prayer and by the guidance and power of the Holy Spirit<sup>73</sup>. Jesus delegated most effectively, applying the modern principles of *Mission Command*. His success can be measured in the strength of belief that His followers had in Him; a belief which took many of them to martyrdom.

b. **Morale.** Great commanders have put more store by the beliefs and morale of their troops than on the capabilities of their equipment. History is filled with examples of the weaker force defeating the stronger, (Trafalgar, Waterloo and the Battle of Britain are all examples). It would be opportunistic for Christians to exploit this by saying that it was the presence or absence of Christian faith in the protagonists which made the difference. However, all must accept that a properly led force, with a strong belief in the justice of its cause does fight better<sup>74</sup>. There is therefore historical evidence that there is a further dimension to life than just the pursuit of self interest. For Christians this dimension comes from their awareness of being accepted by God because of their faith in Jesus.

<sup>70</sup> As discussed at paragraph 109 above.

<sup>71</sup> *ADP Command*, paragraph 0210.

<sup>72</sup> The principles are : unity of effort; decentralisation; trust; mutual understanding; and timely and effective decision making. *ADP Command*, paragraph 0210.

<sup>73</sup> See the stories of Jesus' sending out of the twelve and the seventy-two (Matthew 10:1-11:1; Luke 10:1-21), his promise of the Holy Spirit (John 14:25-27; 15:12-15) and the gift of the Holy Spirit at Pentecost (Acts 2:1-21).

<sup>74</sup> Maintenance of morale is the Second Principle of War *British Defence Doctrine Annex A*.

316. **The Christian Armoury.** This analysis of the Christian faith's relevance to a leader may appear to present an impossibly high standard of leadership. No paragon of leadership exists, ever has, or ever will. For Christian officers however, there are components of their faith that enhance their exercise of effective leadership, while allowing them to be true to their beliefs. The daily disciplines of prayer and Bible reading, combined when possible with Christian fellowship, all serve to provide strength for the military leader. This strength is much needed for demanding circumstances such as deployments on the wide range of current military operations<sup>75</sup>. It is developed through regular practice in less intense peacetime situations, such as training and routine staff tasks.

### **IMPLICATIONS**

317. The context for the above discussion deserves restatement: Christian faith is not a prerequisite for good leadership. However, using either functional leadership or the qualities approach, a Christian faith that is practised, not just assented to, offers the possibility of enhancing the skills of military leaders, developing new ones and inspiring and strengthening them to make right moral decisions.

<sup>75</sup> *British Defence Doctrine* pages 6.4 - 6.14.

## **CHAPTER 4**

### **CONCLUSIONS, IMPLICATION AND CAVEAT**

#### **CONCLUSIONS**

401. Writers with no overtly Christian position have accepted the fundamental importance of the spiritual dimension of military leadership.
402. All the components of modern military leadership occur in the Bible, confirming its relevance for today. Also the good news of Christian forgiveness is important for leaders when recognizing the effects of their natural frailties on the exercise of leadership.
403. Jesus was a highly effective leader, something confirmed by the courage with which His disciples faced martyrdom for His cause. Jesus claimed to be the Son of God and to forgive sins. The truth of these claims was proven by His rising from the dead. These claims remain relevant and demand an individual response, either of faith in Jesus or denial of the truth of His claims.
404. When considering either functional leadership or the qualities that are seen as desirable, the Christian faith is highly relevant and its regular practice offers skills to those whom God directs to follow the path of military leadership.
405. The conclusion, therefore, is that the Christian faith has great relevance to contemporary military leaders under all circumstances.

#### **IMPLICATION**

406. Accepting its relevance, it is for individuals to assess whether these arguments persuade them of the importance of the Christian faith in their lives. The Bible's position is that people are not born Christians; to be a Christian is a decision of the will that becomes real in experience. This is the core of the Christian faith. This booklet also concludes that the style of military leadership you exercise will reflect the faith that you have.

#### **A CRUCIAL CAVEAT**

407. As stated at the start of this study, ultimately the Christian faith should never be seen simply as a beneficial adjunct to military efficiency, to leadership or to morale. Christianity addresses the much deeper questions which humans being face - Who am I? Why am I here? Is there a God? What happens after death? The teachings of Jesus Christ the Son of God and His claims on our personal allegiance and eternal destiny are absolute and transcend all other human priorities. They call inescapably for a response in their own right and each individual, whether in the Services or not, must face or ignore them for themselves.

## ANNEX A

### JUST WAR AND THE LAWS OF ARMED CONFLICT

#### JUST OR JUSTIFIABLE WAR<sup>76</sup>

At the time of the Emperor Constantine, the Christian church considered the circumstances under which it might be morally right to engage in war and the Just War tradition was developed. It has since become an element of International Law. The 'Just War' approach does not seek to justify war as such. There is no doubt that war is evil, though not necessarily the greatest evil; and so war should only be conducted for grave and good reasons; peace must be the ideal state. 'Just War' comes from the basic moral principle that human beings should not harm their neighbours. It is expressed in 2 ways:

- When is recourse to war permissible? (Jus ad bellum)
- How is war to be conducted? (Jus in bello)<sup>77</sup>

The principles are easy to state, but often very difficult to apply. Some of them are perhaps more applicable to limited conflicts than to total war. They can be summarised as follows:

#### WHEN IS RECOURSE TO WAR PERMISSIBLE?

**Just cause.** The reason for going to war must be just, eg self defence or the protection of innocent life.

**Right intention.** The war must be waged with the right motive, ie to restore peace based on justice and not, for example, for aggressive ends or retribution.

**Comparative Justice.** The rights or values at stake must be such that the beneficial outcome expected will outweigh the death and destruction incurred.

**Probability of success.** There must be a reasonable hope of success, so that the suffering is not caused to no purpose either by irrational use of force or by hopeless resistance.

<sup>76</sup> After the OCU publication *The Christian and Nuclear Deterrence*.

<sup>77</sup> Quoted in *British Defence Doctrine Annex B*, (p: B.1).

**Proportionality.** The damage to be expected and the full cost must not be greater than would otherwise be suffered.

**Last resort.** Every possible effort must have been made to resolve the conflict by other means and all peaceful alternatives must have been exhausted.

**Competent Authority.** Hostilities must only be initiated by properly constituted authority. Some would add that there must be a formal declaration of war.

#### **HOW IS WAR TO BE CONDUCTED?**

**Discrimination.** Violence must be directed to those under arms, and non-combatants must not be the subject of direct and indiscriminate attack. It is recognised that there will inevitably be some harm caused to non-combatants who are close to the scene of war (the principle of double effect), but this must be minimised and the fabric of society protected as much as possible.

**Proportionality.** The conduct of war and attacks on particular targets must throughout be proportionate to the goal to be achieved. This is the most fundamental guideline.

#### **THE LAWS OF ARMED CONFLICT**

British Defence Doctrine Annex B states that the basic principles of the laws of armed conflict are: distinction between civilians and combatants; proportionality; military necessity; unnecessary suffering; discrimination and treachery.

